



# كِتَابُ الْإِيقَاتِ

لِمُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ بْنِ الْحَسَنِ النَّفَّيِّ

وَلِيِّهِ

# كِتَابُ الْخَطَائِبِ

لَهُ أَيْضًا

طُبِعَتْ لِلْزَّهْدِ الْأَعْلَى بِمَدِينَةِ الْقُدْسِ فِي مَجْلَدٍ وَاحِدٍ وَجَمْعٍ وَاحِدٍ

أُثْرُ بِهِ حَتَّى أُرْهِقَ

بِشَرِّ النَّاسِ فِي الْعَالَمِ

بِإِثْرِهِ فِي مَجْلَدٍ وَاحِدٍ وَجَمْعٍ وَاحِدٍ

مُطْبَعَةُ الزَّهْدِ الْأَعْلَى بِمَدِينَةِ الْقُدْسِ





# جدول الابواب

## كتاب المواقف

صفحة	موقف	صفحة	موقف
٣٨ ... ..	(١٩) موقف الرفق	١ ... ..	(١) موقف العجز
٣٩ ... ..	(٢٠) » بيت المعمور	٢ ... ..	(٢) » القرب
٤١ ... ..	(٢١) » ما يبدو	٣ ... ..	(٣) » الكبرياء
٤٣ ... ..	(٢٢) » لا تطرف	٤ ... ..	(٤) » أنت معنى الكون
٤٤ ... ..	(٢٣) » وأحل المنطقة	٦ ... ..	(٥) » قد جاء وقتي
٤٥ ... ..	(٢٤) » لا تمارق اسمي	٧ ... ..	(٦) » البحر
٤٧ ... ..	(٢٥) » أنا منتهي أعزائي	٨ ... ..	(٧) » الرحمانه
٤٩ ... ..	(٢٦) » تكذبت لأواحد	٩ ... ..	(٨) » الوقفه
٥٠ ... ..	(٢٧) » لي أعزاء	١٦ ... ..	(٩) » الأدب
٥١ ... ..	(٢٨) » ما اسمع بالمسئلة	١٨ ... ..	(١٠) » العزاء
٥٣ ... ..	(٢٩) » حجاب الرؤية	١٩ ... ..	(١١) » معرفة المعارف
٥٤ ... ..	(٣٠) » ادعني ولا نسالي	٢٣ ... ..	(١٢) » الأعمال
... ..	(٣١) » استوى الكشف	٢٦ ... ..	(١٣) » التذكرة
٥٥ ... ..	والجواب	٢٨ ... ..	(١٤) » الأمر
٥٦ ... ..	(٣٢) » البصيرة	٣١ ... ..	(١٥) » المطلاع
٥٧ ... ..	(٣٣) » الصفيح الجليل	٣٤ ... ..	(١٦) » الموت
٥٩ ... ..	(٣٤) » ما لا ينقال	٣٥ ... ..	(١٧) » العزة
٦١ ... ..	(٣٥) » اسمع عهد ولايك	٣٧ ... ..	(١٨) » التقرير

صفحة	صفحة
(٥٧) موقف فلوب العارفين .... ٩٧	(٣٦) موقف وراء المواقف ... ٦٣
(٥٨) » رؤيته ... .. ١٠٠	(٣٧) » الدلالة ... .. ٦٧
(٥٩) » حق المعرفة ... .. ١٠٢	(٣٨) » حقه ... .. ٦٩
(٦٠) » عهد ... .. ١٠٣	(٣٩) » بحر ... .. ٧٠
(٦١) » أدب الأولياء ... .. ١٠٤	(٤٠) » هوذا تنصرف ... ٧١
(٦٢) » الليل ... .. ١٠٥	(٤١) » الفقه وقلب العين ٧١
(٦٣) » خمس التمسك بالصدق ١٠٦	(٤٢) » نور ... .. ٧٢
(٦٤) » الكشف والبهوت ١٠٨	(٤٣) » بين يديه ... .. ٧٢
(٦٥) » العبدانية ... .. ١١٠	(٤٤) » من أنت ومن أنا ... ٧٣
(٦٦) » وف ... .. ١١٣	(٤٥) » العظمة ... .. ٧٤
(٦٧) » المخضر والحرف ... ١١٤	(٤٦) » اليه ... .. ٧٥
(٦٨) » الموعظة ... .. ١٢٢	(٤٧) » الحجاب .. ... ٧٦
(٦٩) » الصمغ والكرم .. ١٢٣	(٤٨) » الثوب ... .. ٧٨
(٧٠) » القوة ... .. ١٢٤	(٤٩) » الوحدةانية ... ٨٠
(٧١) » إقباله ... .. ١٢٨	(٥٠) » الاختيار ... .. ٨١
(٧٢) » الصمغ الجميل ... ١٢٩	(٥١) » العهد ... .. ٨٣
(٧٣) » اقشعرار الجلود ... ١٣٣	(٥٢) » عنده ... .. ٨٥
(٧٤) » العبادة الوجهية .. ١٣٤	(٥٣) » المراتب ... .. ٨٧
(٧٥) » الاصطفاء ... .. ١٣٨	(٥٤) » السكينة ... .. ٨٨
(٧٦) » الاسلام ... .. ١٣٨	(٥٥) » بين يديه ... .. ٩٠
(٧٧) » السكينة ... .. ١٤٠	(٥٦) » التمكين والقوة ... ٩٥

## كتاب الخطبات

صفحة	مخاطبة	صفحة	مخاطبة	صفحة	مخاطبة
١٩٥ ...	٣٩	١٧٤ ...	٢٠	١٤٥ ...	١
١٩٥ ...	٤٠	١٧٥ ...	٢١	١٤٧ ...	٢
١٩٦ ...	٤١	١٧٦ ...	٢٢	١٤٨ ...	٣
١٩٧ ...	٤٢	١٧٧ ...	٢٣	١٥٠ ...	٤
١٩٩ ...	٤٣	١٧٩ ...	٢٤	١٥٢ ...	٥
٢٠٠ ...	٤٤	١٨١ ...	٢٥	١٥٣ ...	٦
٢٠٠ ...	٤٥	١٨٢ ...	٢٦	١٥٤ ...	٧
٢٠١ ...	٤٦	١٨٢ ...	٢٧	١٥٥ ...	٨
٢٠٢ ...	٤٧	١٨٣ ...	٢٨	١٥٦ ...	٩
٢٠٢ ...	٤٨	١٨٤ ...	٢٩	١٥٧ ...	١٠
٢٠٣ ...	٤٩	١٨٥ ...	٣٠	١٥٨ ...	١١
٢٠٣ ...	٥٠	١٨٦ ...	٣١	١٥٩ ...	١٢
٢٠٤ ...	٥١	١٨٧ ...	٣٢	١٦١ ...	١٣
٢٠٥ ...	٥٢	١٨٧ ...	٣٣	١٦٣ ...	١٤
٢٠٧ ...	٥٣	١٨٨ ...	٣٤	١٦٥ ...	١٥
٢٠٧ ...	٥٤	١٩٠ ...	٣٥	١٦٧ ...	١٦
٢٠٨ ...	٥٥	١٩٠ ...	٣٦	١٦٧ ...	١٧
٢١٠ ...	٥٦	١٩٢ ...	٣٧	١٦٩ ...	١٨
		١٩٤ ...	٣٨	١٧١ ...	١٩

مخاطبة

٢١٣ ... .. مخاطبه و بشارة وإيدان الوقت ..

٢١٧ ... .. موقف الإدراك ..

## حل الرموز

- ا = خط ٥٩٧ المكتبة الهندية بلندرا مكتوب سنة ١٠٨٧ هـ .
- ب = خط مارش ١٦٦ المكتبة البودلانية بأوكسفورد مكتوب سنة ١٦٩٤ هـ .
- ت = خط ثورسطون ٤ المكتبة البودلانية بأوكسفورد مكتوب بغير تاريخ .
- ج = خط ٨٨٠ مكتبة عوطه مكتوب سنة ٥٨١ هـ .
- ق = خط تصوف ١١ المكتبة التيمورية بمصر مكتوب سنة ١١١٦ هـ .
- ل = خط وارنر ٦٣٨ مكتبة ليدن مكتوب بغير تاريخ .
- م = خط مارش ٥٥٤ المكتبة البودلانية بأوكسفورد مكتوب بغير تاريخ .
- تل = شرح المواقف لعفيف الدين النلمساني .
- + = زائد .
- = ناقص .
- × = قرئ .

# کتاب المواقف

---



## وقف العز

أوقفني في العز وقال لي لا يستقل به من دوني شيء، ولا يصلح من دوني شيء،  
 وأنا العزيز الذي لا يستطاع مجاورته، ولا ترام مداومته، أظهرت الظاهر وأنا  
 أظهر منه فما يدركني قربه ولا يهتدي إلى وجوده، وأخفت الباطن وأنا أخفى منه  
 فما يقوم على دليله ولا يصح إلى سبيله.<sup>(٢)</sup>  
 وقال لي أنا أقرب إلى كل شيء من معرفه بنفسه<sup>(٣)</sup> فما تجاوزه<sup>(٤)</sup> إلى معرفته،  
 ولا يعرفني أبني نعرفت إليه نفسه.

وقال لي أولاي ما أبصر العيون مناظرها، ولا رجعت الأسماع بمسامعها.  
 وقال لي لو أبدت لغة العز لخطف الأفهام خطف المناجل<sup>(٥)</sup>، ودرست<sup>(٦)</sup>  
 المعارف درس الرمال<sup>(٧)</sup> عصفت عليها الرياح العواصف.  
 وقال لي لو نطق ناطق العز لصنعت نواطق كل وصف<sup>(٩)</sup>، ورجعت إلى العدم  
 مبالغ كل حرف.

وقال لي أين من أعد معارفه للقاء أو أبدت له لسان الجبروت لأنكر  
 ما عرف، ولمار<sup>(١٠)</sup> ور السماء يوم نور مورا<sup>(١١)</sup>.

وقال لي إن لم أشهدك عزى فما أشهد فقد أقررتك على الذل منه،  
 وقال لي طائفة أهل السموات وأهل الأرض في ذل الحصر<sup>(١٣)</sup>، ولي عبس  
 لا تسعهم طبقات السماء ولا تعل أفئدتهم جوانب الأرض. أشهدت مناظر قلوبهم

(١) أنا ج (٢) تصح ا ب ح (٣) م + (٤) بواره ح تجاوزه  
 ح ٢ تجاوزه (٥) الزرع ا ب ت + يابس الزرع تل م + (٦) ودرست م  
 (٧) دروس ح (٨) رمال ح المال ب (٩) وصف ح ل م تل م - روف ا ب ت  
 (١٠) ومور ب (١١) الجال ج تل م × (١٢) ح - (١٣) طائفة ح  
 طائفة عندي ج ٢ طائفة عبيد م.



أنوار عنرتي فما أنت على شيء إلا أحرقته ، فلا لها منظر في السماء فتشبهته ، ولا مرجع<sup>(١)</sup> إلى الأرض فتقتز فيه .

وقال لي حذ حاجتك التي تجمعك عليّ وإلا رددتك إليها وفرقتك عني .

وقال لي مع معرفتي لا تحتاج ، وما أنت معرفتي نخذ حاجتك<sup>(٢)</sup> .

وقال لي نعرفي الذي أبديته لا يحتمل تعرفي الذي لم أبده<sup>(٣)</sup> .

وقال لي لا أنا التعرف ولا أنا العلم<sup>(٤)</sup> ، ولا أنا كالنموز ولا أنا كالعلم<sup>(٥)</sup> .

## ٢ - موقف القرب

أوفمني في القرب وقال لي ما مني شيء أبعد من شيء ولا مني شيء أقرب من شيء إلا على حكم أشائي له في القرب والبعد<sup>(٦)</sup> .

وقال لي البعد نعرفه بالقرب ، والقرب نعرفه بالوجود . وأنا الذي لا يرومه القرب ، ولا ينهي إليه الوجود .

وقال لي أدنى علوم القرب أن ترى آثار بطري في كل شيء فيكون أعلمك من معرفتك به<sup>(٧)</sup> .

وقال لي القرب الذي نعرفه في القرب الذي أعرفه كعرفتك في معرفتي .

وقال لي لا بعدى عرفت ولا قرى عرفت ولا وصهى كما وصهى عرفت .

وقال لي أنا الغريب لا كعرب الشيء من الشيء وأنا البعيد لا كبعيد الشيء من الشيء .

(١) ما في ج + (٢) ا ح ل - (٣) أنت ب ل م ٢ أنت ت م ١ وابت  
ح ١ أنت ح ٢ (٤) في ا ب ت ل - (٥) - (٥) ب - (٦) وقال لي  
١. مني شيء ، قريب وما مني شيء ، بعيد ح م + (٧) ب ش في ا ب

وقال لى قربك لا هو بعدك وبعذك لا هو قربك ، وأنا القريب البعيد قربا هو  
البعيد وبعدا هو القريب .

وقال لى القرب الذى نعرفه مسافة ، والبعد الذى نعرفه مسافة ، وأنا القريب  
البعيد بلا مسافة .

وقال لى أما أقرب الى اللسان من نطقه اذا نطق ، فن شهدنى لم يذكر ومن  
ذكرنى لم يشهد .

وقال لى الشاهد اذا كان لم يكن حقيقة ما شهد حجة . (٦) (٥) (٤) (٣) (٢)  
وقال لى ما كل ذاكر شاهد وكل شاهد ذاكر .

وقال لى اعزفت اليك وما عرفتنى ذلك هو البعد ، رأتى قلبك وما رأتى ذلك  
هو البعد .

وقال لى تجدى ولا تجدى ذلك هو البعد ، تصفى ولا تدركنى تصفى ذلك هو  
البعد ، تسمح خطاى لك من قلبك وهو منى ذلك هو البعد ، نراك وأنا أقرب اليك  
من رؤيتك ذلك هو البعد . (٧) (٧) (٨) (٩) (١٠) (١١) (١٢) (١٣) (١٤)

### ٣ - موقف الكبرياء

أوقفنى فى كبريائه وقال لى أما الظاهر الذى لا يكشفه ظهوره ، وأنا الباطن  
الذى لا ترجع البواطن بدرك من علمه . (١٥)

- (١) م - (٢) - (٢) م - (٣) - (٣) مكن حقيقة ما شهد ح (٤) حمة م  
(٥) ذكره ل (٦) معنى ان لم يكن حقيقة ما م + (٧) - (٧) ح ل -  
(٨) ا ب ت - (٩) ا ب ب - (١٠) ولا نعلم أن ذلك الخطأ منى م +  
(١١) ا ب ت - (١٢) فلما ح (١٣) منك ولا ترائى م + (١٤) ا ب  
ت - (١٥) ا ت -

وقال لي بدأت نخالفت الفرق فلا شيء مني ولا أنا منه ، وعدت نخالفت الجميع<sup>(٢)</sup> فيه اجتمعت المنفردات وتألقت المتباينات .

وقال لي ما كل عبد يعرف لعتى فتحاطبه ، ولا كل عبد يفهم ترجى فتحادته<sup>(٥)</sup> .

وقال لي لو جمعت قدرة كل شيء لشيء ، وحرمت معرفة كل شيء لشيء<sup>(٨)</sup> ، وأثبت قوة كل شيء لشيء . ما حمل تعزف مجوه ، ولا صبر على مداومتى بمفد وحده لنفسه .

وقال لي الأنوار من نور ظهورى بادية<sup>(٩)</sup> وإلى نور ظهورى آفلة<sup>(١٠)</sup> ، والظلم من موت مراعى بادية<sup>(١١)</sup> وإلى قوت مراعى آتية .

وقال لي الكبرياء هو العز والعز هو القرب والقرب فوت عن علم العالمين .

وقال لي أرواح العارفين لا كالأرواح وأجسامهم لا كالأجسام .

وقال لي أوليائى الواقفون<sup>(١٢)</sup> بين يدي<sup>(١٣)</sup> ثلاثة فواقف بعبادة اعترف اليه بالكرم ، وواقف بعلم اعترف اليه بالعز ، وواقف بمعرفة اعترف اليه بالغبلة .

وقال لي نطق الكرم بالوعد الجبل<sup>(١٤)</sup> ، ونطقت العز بإشبات القدرة ، ونطقت الغلبة بلسان القرب .

وقال لي الواقفون بين واقفون في كل موقف حارحون عن كل موقف .

#### ٤ - موقف أنت معنى الكون

أوقفنى وقال لي أنت ثابت ومثبت فلا ننظر الى ثباتك من نظرك اليك أثبت<sup>(١٥)</sup> .

وقال لي انظر الى مثبتى ومثبتك<sup>(١٦)</sup> لأنك ترى وتراك واذا كبرت فى شيء عابت .

(١) ما ت ح (٢) الجميع ٢١ ت (٣)-(٣) ا ب ت ل م - (٤) أ ح م  
(٥) فتاحوه ا ت (٦) ا ت - (٧) قدر ح ا (٨) وأثبت ح ٢ أثبت  
م أثبت ح ١ ل أثبت ا ت ايت ب (٩) ظهور ا ظهورك ت (١٠) الى ا  
ب ت (١١) نور م ٢ (١٢) ا ب - (١٣)-(١٣) ا ت - (١٤) القار  
ح ١ (١٥)-(١٥) ا ت (١٦) أثبت ا ب ت (١٧) ا ت ا ت

## موقف أنت معنى الكون

وقال لى متى رأيت نفسك ثابتاً أو ثابتاً ولم تنزى فى الرؤية مثبتاً حجبته وجهى وأسمر لك وجهك فانظر اى ماذا بدا لك وماذا اوارى عمك .

وقال لى لا تنظر الى الابداء ولا الى الهادى فضحك وتبكي واذا ضحكك وبكىك فأنت منك لامننى .

وقال لى إن لم تجعل كل ما أبديت وأبدية وراء ظهرك لم تفلح فان لم تفلح لم تجتمع على .

وقال لى كن بنى وبين ما بدا وسهلو ولا تجعل بنى وبينك بدا ولا ابداء .

وقال لى الأخبار الذى أنت فيه عموم .

وقال لى أنت معنى الكون كله .

وقال لى أر بد أن أخبرك عنى بلا أثر سواى .

وقال لى ليس لى من رآنى ورآه بارائته إنما لى من رآنى ورآه ارايى .

وقال لى ليس من رآنى ورآه حكم رفق به ، أليس فيه شرك لا يحس به .

وقال لى لا يحس به كسيف فيما رآنى ورآه ، حجاب فى الحقيقة .

وقال لى الحقيقة وصف الحق ، والحق أنا .

وقال لى هذه عمارنى وأنت تكذب ، فكيف وأنت لا تكذب .

(١) - (١) ا ب ت ل - (٢) روا ح (٣) وأبى ا ب ت ل

(٤) ران ل رادا ا ب ت \* (٤) - (٤) م - (٥) بدا ا ب ت (٦) أدا

ب أبدى ا ت (٧) أليس ح أ (٨) - (٨) ا ب ت -

## ٥ - موقف قد جاء وقتي

أوقفني وقال لي إن لم ترى لم تكن بي .

وقال لي إن رأيت غيري لم ترى .

<sup>(١)</sup> وقال لي إشاراتي في الشيء تمحو معنى المعنى فيه وتثبته منه لا به .

<sup>(٢)</sup> وقال لي فيك ما لا يصرف ولا يصرف .

<sup>(٣)</sup> وقال لي أصمت لي الصامت منك ينطق الباطن ضرورة .

<sup>(٤)</sup> وقال لي أثر نظري في كل شيء فان خاطبته على لسانك قابته .

وقال لي اجعل ذكرى وراء ظهرك وإلا رجعت إلى سواي لاحائل يترك

ويذكره .

<sup>(٥)</sup> وقال لي قد جاء وقتي وأن لي أن أكشف عن وجهي وأظهر سبحانه ويتصل

<sup>(٦)</sup> نوري بالأفنية وما وراءها وتطلع على العيون والقلوب ، و ترى عدوى يحبني وترى

أوليائي يحكون ، فأرفع لهم العروش ويرسلون النار فلا ترجع ، وأمر بيوت الخراب

<sup>(٧)</sup> وتترنن بالزينة الحق ، وترى فسطى كيف ينفي ماسواه ، وأجمع الناس على اليسر فلا

<sup>(٨)</sup> يفترون ولا يذاون ، فاستخرج كنزى وتحقق ما أحققك به من خبرى وعدنى وقرب

<sup>(٩)</sup> طلوعى ، فأتى سوف أطاع وتجمع حولي النجوم ، وأجمع بين الشمس والقمر ، وأدخل

<sup>(١٠)</sup> في كل بيت ويسلمون على وأسلم عليهم ، وذلك بأن لي المشبهة ويذنى تفوم الساعة ،

وأنا العزيز الرحيم .

(١) - (١) ا ب ت م - (٢) - (٢) ا ب ت ل - (٣) م -  
 (٤) أى الأثر ا ت + (٥) - (٥) ا ب ت م - (٦) ويطلع على ح (٧) يعنى  
 ا ب ت ل (٨) اليسر ت اليسرى م (٩) بما ح (١٠) - (١٠) أحققته ت  
 (١١) وعدانى ٢ (١٢) على ج (١٣) في ب ت + (١٤) بادنى م

## ٦ - موقف البحر

أوقفني في البحر فرأيت المراكب نعرف والألواح تسلم ، ثم عرفت الألواح ،  
وقال لي لا يسلم من ركب .

وقال لي خاطر من ألقى نفسه ولم يركب .

وقال لي هلك من ركب وما حاطر .

وقال لي في المخاطرة جزء من النجاة ، وجاء الموح فرفع ما تحته وساح على  
الساحل .

وقال لي ظاهري البحر صوء لا يباع ، ومعه ظاهري لا تمكن ، وبينهما حيتان  
لا تستأمن .

وقال لي لا ترك البحر فأحجبك بالآلة ، ولا تلقى نفسك فيه فأحجبك به .<sup>(١)</sup>

وفال لي في البحر حدود وأبها يملك .<sup>(٢)</sup>

وفال لي اذا وهبت نفسك للبحر فعرف فيه كنه كدابة من دوابه .<sup>(٣)</sup>

وقال لي غشيتك إن دلالتك على سواي .

وفال لي إن هلكك في سواي كمت لما هلكك فيه .

وقال لي الدنيا من صرفه عنها وصرفها عنه ، والآخرة لمن أقبلت بها إليه وأقبلت  
به على .

(١) - (١) ا ب ت - (٢) للبحر م (٣) وعرفت ا معررت

(٤) لدابة ا م

## ٧ - موقف الرحمانية

أوقفني في الرحمانية وقال لي هي وصفى وحدى .

وقال لي هي ما رفع حكم الذنب والعلم والوجد<sup>(٢)</sup> .

وقال لي ما بقي للخلاف أثر فرحة ، وما لم يبق له أثر فرحانية .

وقال لي فف في حلاسية التعرف<sup>(٣)</sup> ، فوقف في رأيت جهلاء ثم عرفت فرأيت<sup>(٤)</sup>

الجهل في معرفته ولم أر المعرفة في الجهل به .

وقال لي من استخلفته لم أسود على رؤي بشرط يحذني إن وجدته ويفقدني

إن فقدته .

وقال لي إن استخلفتك شفقت لك شقا من الرحمانية ، فكنت ارحم بالمرء من

نفسه ، وأشهدك مبلغ كل قائل فسبقه الى غايته ، فأراك كل أحد عمده ولم ترأحدا<sup>(٥)</sup>

عندك .

وقال لي إن استخلفتك جعلت غضبك من عضبي فلم ترأف بذي البشرية ، ولم

تتعطف على الجذسية .

وقال لي اذا رأيتني فاعني ، ولو صرفت وجوه الكل عمك فأني أقبل بهم<sup>(٦)</sup>

خاضعين البك .

وقال لي اذا رأيتني فاعرض عن أعرض عمك وأقبل البك .

وقال لي إن استخلفتك انبتك بين يدي وجعلت فيومي وراء ظهرك وأنا من

وراء الفيومية ، وسلطاني عن عييك وأنا من وراء السلطان ، واحتياري عن شما<sup>(٧)</sup> لك وأنا

(١) - (١) ا ب ت م - (٢) به ح - (٣) خلاصة التعريفات ب خلاصتي

العرف ح ١ خلاصتي على التعريف ج ٢ (٤) ورأيت ا ب ب ل ١ (٥) مملك

احدا ا ح (٦) وان ا ب ت ل (٧) يمارك تل X

من وراء الاختيار ، ونورى فى عيدك وأنا من وراء النور ، واسانى على لسانك وأنا  
من وراء اللسان ، وأشهدتك أنى نصبت ما نصبت وأنى من وراء ما نصبت ، ولم  
أنصب تجاهك منصبا هو سواى ، فأينى بلا غيبة ، وجريت وأحكامى بلا حجة .

وقال لى اذا أشهدتك حجتى على ما أحببت كما أشهدتك حجتى على ما كرهت  
فقد أذنتك بخلافتى<sup>(١)</sup> ، واصطفيتك لمعام الأمانة على<sup>(٢)</sup> .

وقال لى اذا رأيته فاصبرنى ، فان يستطيع نصرنى من لم يرى .

وقال لى اذا لم تقو على الحجاب عنى فقد أذنتك بخلافتى .

وقال لى ألبس خانى الذى ألتك نختم به على كل قلب راغب بالغبه<sup>(٥)</sup> ، وكل  
قلب راهب بالرهبة<sup>(٦)</sup> ، فتجوز ولا تحاز<sup>(٧)</sup> ، ويحصر ولا تحصر<sup>(٨)</sup> .

وقال لى من عاب عنى ورأى علمى فقد استخلفه على علمه ، ومن رآنى وعاب  
عن علمى فقد استخلفه على رؤيته .

وقال لى من رآنى ورأى علمى فهو حابقتى الذى أينته من كل شىء سببا .

## ٨ - وقف الوقفة

أوفنى فى الوقفة وقال لى إن لم تطهر بى ألبس بطهر بك سواى .

وقال لى من وقف بى ألبسه الزينة ، فلم ير لشىء زينة<sup>(١٠)</sup> .

وقال لى بطهر للوقفة وإلا نفضتكم .

وقال لى إن بنى عليك جاذب من السوى لم ننف .

وقال لى فى الوقفة نرى السوى بماغ السوى فإذا رأسه نرجب عنه .

(١) واصطلمتكم م (٢) ه ح ٢ + (٣) بنصرى ح نصرى ا ب ل

(٤) ليس ح ا م (٥) وعلى كل م (٦) ا ت - (٧) فتجوز ا

(٨) تجاور ا ب ت ل (٩) يتحصرون م (١٠) - (١٠) م -



وقال لى الوقفة ينسوع العلم فمن وقف كان علمه نلغاء نفسه، ومن لم يقف<sup>(١)</sup>  
كان علمه عند غيره<sup>(٢)</sup> .

وقال لى الواقف ينطق ويصمت على حكم واحد .

وقال لى الوقفة نورية تعترف القيم وتطمس الحواطر .

وقال لى الوقفة وراء الليل والنهار ووراء ما فيهما من الأقدار .

وقال لى الوقفة نار السوى فان أحرقه بها وإلا أحرقك به .

وقال لى دخل الواقف كل بيت فما سمعه، وشرب من كل مشرب فما روى<sup>(٣)</sup>،  
فأفضى إلى وأنا قراره وعمدى موقفه .

وقال لى اذا عرفت الوقفة لم تقبلك المعرفة، ولم يتألف بك الحدثن<sup>(٤)</sup> .

وقال لى من مؤض إلى في علوم الوقفة إلى ظهره أسنند، وعلى عصاه أعتمد .

وقال لى إن دعوتنى فى الوقفة خرجت من الوقفة، وإن وقفت فى الوقفة  
خرجت من الوقفة .

وقال لى ليس فى الوقفة ثبوت ولا محو ولا قول ولا فعل ولا علم ولا جهل<sup>(٥)</sup> .

وقال لى الوقفة من الصمدية فمن كان بها كان ظاهره باطنه وباطنه ظاهره<sup>(٦)</sup> .

وقال لى لا دهمويه إلا لواقف، ولا وقفة إلا لدائم .

وقال لى للوقفة مطاع على كل علم وليس عليها مطاع لعلم<sup>(٧)</sup> .

وقال لى من لم يقف بى أوقفه كل شىء دونى .

وقال لى الواقف يرى الأواحر فلا تحكم عليه الأوائل .

(١) من ل - (٢) من ل م - (٣) به ج - (٤) يا تألف ا ب ت تألف ل

(٥) - (٦) م - (٧) فى الوقفة م

وقال لى الوقفة تعتق من رق الدنيا والآخرة .  
 وقال لى الصلوة تمتعخر بالواقف كما تمتعخر بها السائر .  
 وقال لى ما عرفنى شىء ، فإن كاد أن يعرفنى فالواقف <sup>(١)</sup> .  
 وقال لى كاد الواقف يفارق حكم البشرية .  
 وقال لى سمعت قدر كل شىء فى الوقفة فما هو منها ولا هى منه .  
 وقال لى فى الوقفة عراء مما وفقت عنه وأنس مما فارفته .  
 وقال لى الوقفة باب الرؤية <sup>(٢)</sup> ، فمن كان بها رأى <sup>(٣)</sup> ومن رأى <sup>(٤)</sup> وقف ، ومن لم يرى  
 لم يف .

وقال لى الواقف يأكل النعم ولا يأكله ، ويشرب الأبتلاء ولا يشربه .  
 وقال لى مزجت حس الواقف بجهروت عصمتى ، فبأ عن كل شىء ، فما يلائمه <sup>(٥)</sup> <sup>(٦)</sup> <sup>(٧)</sup> <sup>(٨)</sup> <sup>(٩)</sup> .  
 شىء .

وقال لى لو كان فاب الواقف فى السوى ما وقف ، ولو كان السوى فيه مائت .  
 وقال لى الواقف علم كله حكم كله ولن يجمعهما معا إلا الواقف <sup>(١٠)</sup> .  
 وقال لى الواقف لا يصلح على العلماء ولا تصلح العلماء عليه <sup>(١١)</sup> .  
 وقال لى الواقف ببعد نفرت العالمين ، وباحتجب بعلوم العالمين <sup>(١٢)</sup> <sup>(١٣)</sup> <sup>(١٤)</sup> .  
 وقال لى إن وقعت بى فالسوى حرمى فلا تخرج البه فنتحل منى .

(١) - (١) ل - (٢) م - (٣) رؤيتى ل (٤) - (٤) ب -  
 (٥) من ا ب ت - (٦) حكم ب ا حسن ب ل م (٧) فينا ل ا  
 (٨) فلا ب ت (٩) تلامذه ح (١٠) كله علم - حكم كله ا علم كله وان كله ب  
 (١١) يقرب ويبعد ل ا يقرب بعد ا ب ت ل (١٢) - (١٢) السوى ا ب ت  
 (١٣) نرى ج ا

وقال لى الواقف هو المؤمن والمؤمن هو المخزن .

وقال لى قف بى ولا تلقنى بالوقفه ، فلو أبديت لك شئائى على وعلى الذى لا ينبغي إلا لى عادت الكونية الى الأقلية ، ورجعت الأولية الى الديمومية ، فلا علمها فارقها ولا معلومها غاب عن علمها ، ورأيتنى فرأيت الحق لا فيه وقوف فتعرفه ، ولا سير فتعبه .

وقال لى الواقف يرى العلم كيف يصيغ<sup>(١)</sup> المعلوم ، فلا يسمم بوجوده ، ولا يعطف بمشهود .

وقال لى من لم يفهم رأى المعلوم ولم ير العلم<sup>(٢)</sup> ، فاحتجب اليقظة كما يحتجب<sup>(٣)</sup> بالغفلة .

وقال لى الواقف لا يرويه الحسن ، ولا يروعه الروع ، أنا حسبه والوقفه حذره .

وقال لى إن تواريت عنه فى مشهود شاهد شكى ضرر فقدى لاضرر الشاهد .

وقال لى حار كل شئ فى الواقف ، وحار الواقف فى الصمود .

وقال لى الوقفة روح المعرفة والمعرفة روح العلم ، وروح الحيوة .

وقال لى كل واقف عارف ، وما كل عارف واقف .

وقال لى الواقفون أهلى ، والعارفون أهل معرفتى<sup>(٥)</sup> .

وقال لى أهلى الأمراء ، وأهل المعارف الوزراء .

وقال لى للوقفه علم ما هو الوقفة<sup>(٦)</sup> ، وللمعرفة علم ما هو المعرفة<sup>(٧)</sup> .

وقال لى يموت حسم الواقف ولا يموت قابله .

وقال لى دخل المتدعى كل شئ فخرج عنه بالدعوى وأخبر عنه بالدخول إلا

الوقفة ، فما دخلها ولا بدخلها ولا أخرج عنها ولا يخرج عنها<sup>(٨)</sup> .

(١) يصنع ح (٢) العلم ا ب ت ل (٣) الدائم م المعارف ا ب ت ل

(٤) احتجب م (٥) معرفتهم ت م (٦) فى الوقفة م (٧) وقع المعرفة م

(٨) - (٨) ا - عنها ح -

وقال لى إن كنت فى الوقفة على عمد فاحذر مكرى من ذلك العمد .

وقال لى الوقفة تنفى ما سواها كما بنى العلم الجهل .

وقال لى اطلب كل شىء عند الواقف تحده<sup>(١)</sup> ، واطلب الواقف عند كل شىء لا يجده<sup>(٢)</sup> .

وقال لى ترب الصبر على كل شىء إلا على الوقفة ، فإنها ترتب عليه .

وقال لى اذا نزل البلاء تخطى الواقف ، ونزل على معرفه العارف وعلم العالم .

وقال لى يبرح الواقف بالائتلاف كما يخرج بالاختلاف .

وقال لى الوقفة بدى الطامسة ما أتت على شىء إلا طمسته ، ولا أرادها شىء إلا أحرقتة .

وقال لى من علم علم شىء كان علمه إبدانا بالتعرض له .

وقال لى الوقفة حوارى وأنا غير الحوار<sup>(٣)</sup> .

وقال لى لا نفتر العارف قدر الواقف .

وقال لى الوقفة عمود المعرفة والمعرفة عمود العلم .

وقال لى الوقفة لا تتعلق بسبب ولا يتعلق بها سبب .

وقال لى او صاح لى شىء صاحت الوقفة ، ولو أخبر عى سىء أخبرت الوقفة .

وقال لى معرفه لا وقفه فيها مرحوعها الى جهل<sup>(٤)</sup> .

وقال لى الوقفه ريمى الى من حماه بلغ الى ، ومن لم نخله بلغ اليه .

وقال لى انما أقول فف با واقف اعرف با عارف .

(١) اطلب ب ب (٢) فلا ب ت ل (٣) حوارى ج (٤) المماز ج

(٥) المماز م

وقال لى العلم لا يهتدى الى المعرفة والمعرفة لا تهتدى الى الوقفة والوقفة لا تهتدى إلى<sup>(١)</sup> .

وقال لى العالم فى انرف والعارف مكاتب والواقف حر .

وقال لى الواقف فرد والعارف مزدوج .

وقال لى العارف يعرف ويعرف والواقف يعرف ولا يعرف .

وقال لى الواقف يرث العلم والعمل والمعرفة ولا يرثه إلا الله .

وقال لى احترف العلم فى المعرفة واحتترقت المعرفة فى الوقفة .

وقال لى كل أحد له عتده إلا الواقف وكل ذى عتده مهزوم .

وقال لى الوقفة تعين سرمدى لا طن فيه<sup>(٢)</sup> .

وقال لى العارف يشك فى الواقف والواقف لا يشك فى العارف<sup>(٣)</sup> .

وقال لى ليس فى الوقفة واقف وإلا فلا وقفة<sup>(٤)</sup> ، وليس فى المعرفة عارف وإلا فلا معرفة<sup>(٥)</sup> .

وقال لى ما بانغت معرفة من لم يقف ، ولا يقع علم من لم يعرف .

وقال لى العالم يرى علمه ولا يرى المعرفة<sup>(٦)</sup> ، والعارف يرى المعرفة ولا يرى<sup>(٦)</sup> ، والواقف يرى ولا يرى سوى .

وقال لى الوقفة علمى الذى يجير ولا يجار عليه .

وقال لى الوقفة ميثاق على كل عارف عرفه أو جهله ، فإن عرفه خرج من المعرفة الى الوقفة ، وإن لم يعرفه امتزجت معرفته بجهله .

وقال لى الوقفة نورى الذى لا يحاوره الظلم .

(١) له م +	(٢) يقين ل م	(٣) ا ت ~	(٤) (٤) ل
(٥)-(٥) م ~	(٦)-(٦) م -	(٧) ب ل ا ~	

وقال لى الوقفة صمود والصمود دعومة والديعومة لا نفوم لما الحدثان .

وقال لى لا يرى حقيقة إلا الواقف<sup>(١)</sup> .

وقال لى الوقفة وراء البعد والقرب ، والمعرفة فى القرب ، والفرب من وراء البعد ، والعالم فى البعد وهو حاده .

وقال لى العارف يرى مبلع علمه والواقف من وراء كل مبلع .

وقال لى الواقف ينفى المعارف كما ينفى الخواطر .

وقال لى او انفصل عن الحدث شئ انفصل الواقف .

وقال لى العلم لا يحتمل المعرفة أو تبدو علمه ، والمعرفة لا تحتمل الوقفة أو تبدو علمها .

وقال لى العالم يخبر عن العلم ، والعارف يخبر عن المعرفة ، والواقف يخبر عنى .

وقال لى العالم يخبر عن الأمر والنهى وفهما علمه ، والعارف يخبر عن حق وقبه

معرفة ، والواقف يخبر عنى وفى وقبه .

وقال لى أنا أقرب الى كل شئ من نفسه والواقف أقرب إلى من كل شئ .

وقال لى إن خرج العالم من رؤبه بعدى احترق ، وإن نرح العارف من رؤبه

قربى احترق ، وإن نخرج الواقف من رؤيى احترق .

وقال لى الواقف يرى ما يرى العارف وما هو به ، والعارف يرى ما يرى العالم

وما هو به .

وقال لى العلم حجابى والمعرفة خطابى والوقفة حضرنى .

وقال لى الواقف لا يفضل الخيال ولا تترحمه المآرب .

وقال لى حكومة الواقف صمته وحكومة العارف نظمه وحكومة العالم علمه .

(١) ترى م (٢) لواقف م (٣) - (٣) ت - (٤) ح -

(٥) وبه ح (٦) - (٦) ل - (٧) عن ت ل (٨) - (٨) ح -

- وقال لى الوقفة وراء ما يقال ، والمعرفة منتهى ما يقال .
- وقال لى فى الوقفة تعزف كل فرق <sup>(١)</sup> .
- وقال لى قلب الواقف على يدى وقلب العارف على يد المعرفة .
- وقال لى العارف ذو قلب والواقف ذو رب .
- وقال لى عبر الواقف صفة الكون ما يحكم عليه .
- وقال لى لا يفتر الواقف على شئ ولا يفتر العارف على فمده شئ .
- وقال لى لا يفتر الواقف على كون ولا يفتر عنده كون <sup>(٢)</sup> .
- وقال لى كل شئ لى والذى لى <sup>(٣)</sup> مما لى الوقفة .
- وقال لى الوقفة نار الكون والمعرفة نور الكون .
- وقال لى الوقفة ترى وحده والمعرفة ترى وزاها <sup>(٤)</sup> .
- وقال لى الوقفة وقفة الوقفة . معرفه المعرفة علم المعرفة . معرفة العلم لا معرفة ولا وقفة .
- وقال لى أخبارى للعارفين ووجهى للواقفين .

## ٩ - موقف الأدب

أوقفنى فى الأدب وقال لى طابك منى وأنس لا نرائى عباده ، وطابك منى وأنت ترائى استمراء .

(١) ا ب ت ل ... (٢) نرى ا ب ل (٣) ه م ا (٤) ا ب ...  
له ح ٢ (٥) من ما ب ت ل (٦) هـ ح م ا (٧) (٧) ت ...  
(٨) علم ح ١٠

وقال لي إذا بلوتك فانظر بما عاقبتك فان كان بالسوى فاشك إلى وإن كان بي أنا فقد قوت بك الدار .

وقال لي إذا رأيتني في بلادني فاعرف حدك الذي أنت به ولا تغف فيه عن رؤيتي فان كان بعيما فانعم وإن رأيتني رؤسا فلا تنعم .

وقال لي رأس المعرفة حفظ حالك التي لا تفسمك .

وقال لي إن راعيت شبيبتنا من أحله أو من أحلك فما هو المعرفة ولا أنت من المعرفة .

وقال لي كل ما جمعك على المعرفة فهو من المعرفة .

وقال لي إن انتسبت فأنت لما انتسبت اليه لا لي ، وإن كنت لسبب فأنت للسبب لا لي .

وقال لي حل المعرفة وراء ظهورك تخرج من النسب<sup>(٨)</sup> ، ودم لي في الوقفة نخرج من النسب<sup>(٨)</sup> .

وقال لي إن طلبت من سوى فادفن معرفتك في قبر أنكر الممكرين .

وقال لي إن جمعت بين السوى والمعرفة محوت المعرفة وأنت السوى وطالتك بمفارقة وان نفارق ما أثنته أبدا .

وقال لي المعرفة لسان الفردانية اذا نطق بها ما سواه وادا صمت بها ما نعرف .

وقال لي أنت ابن الحال التي تأكل فيها طعامك وتشرب فيها شرابك .

وقال لي آليت لا أقبلك وأنت ذو سبب أو نسب .

(١) ذا ا ب ت ل - (٢) - (٢) ك ت ح (٣) تقف ا ب

تغيب ت (٤) ب - (٥) كان ج ا (٦) الذي ب ل (٧) سببا ح

(٨) - (٨) ا ب ت ل - (٩) الذي ت (١٠) م - (١١) - (١١) ا

ب ت ل -



١٠ - موقف العزاء

- أوقفني في العزاء وقال لي وقت نعمة الدوام في الجزاء بأمام الفناء في العمل .  
 وقال لي أو كشفت لك عن وصف النعيم أذهبتك بالكشف عن الوصف  
 وبالوصف عن النعيم ، وإنما ألبستك لطف فتحمل به لطف<sup>(٢)</sup> ، وأتوحت عطفي  
 فتجري به في عطفي .  
 وقال لي اذكرني مرة أمح بها ذكرك للسوى كل مرة<sup>(٣)</sup> .  
 وقال لي يا من صبر على البسط الكون لعطائي لا يسمع ، البسط أمانك لعطائي  
 لا نبلسغ .  
 وقال لي اذا غبت فاجمع عليك المصائب ، وسيأتي كل كون لتعزيتك في غيبي  
 فان سمعت أجبت وإن أجبت لم ترى .  
 وقال لي لا في عيبي عزاء ، ولا في رؤيى قضاء .  
 وقال لي أنا اللطيف في جبارية العز ، وأنا العطوف في كبرياء القهر .  
 وقال لي إن قلت لك أنا وانظر أحبارى فلست من أهلى .  
 وقال لي أنا الحليم وإن عظمت الذنوب ، وأنا الرقيب وإن خفيت المصوم .  
 وقال لي من رأى صمد<sup>(٥)</sup> لي ومن صمد<sup>(٥)</sup> لي لم يصاح على المواقب .  
 وقال لي قد تعلم علم المعرفة وحقيقتك العلم فلست من المعرفة<sup>(٦)</sup> ، وقد تعلم علم  
 الوقفة وحقيقتك المعرفة فلست من الوقفة .  
 وقال لي حقيقتك ما لا تفارقه لا كل علم أنت مفارقه<sup>(٨)</sup> .

(١) وت ح رقت ت ل (٢) في ح - (٣) السوى ا ب ت (٤) ان  
 قلت لك م - (٥) ا ب ت ل - (٦) وقال ل قد ا ب ب ل  
 (٧) تعرف ح م (٨) و ح ل × ل ×

## ١١ - موقف معرفة المعارف

أوقفني في معرفة المعارف وقال لي هي الجهل الحقيقي من كل شيء بي .

وقال صفة ذلك في روبة قلبك وعقلك هو أن تشهد بمرتك كل ملك وملاكوت وكل سماء وأرض وبرّ وبحر وليل ونهار ونبي وملك وعلم ومعرفة وكلمات وأسماء وكل ما في ذلك وكل ما بين ذلك يقول أليس كَيْتْلِه شَيْءٌ ، ونرى قوله أليس كَيْتْلِه شَيْءٌ (١) هو أقصى علمه ومشتهى معرفته .

وقال لي اذا عرفت معرفة المعارف جعلت العلم دابة من دواك وجعات الكون كماه طريقا من طرقا (٢) .

وقال لي اذا جعلت الكون طريقا من طرقا لم أروك منه ، هل رأيت زادا من طريق .

وقال لي الزاد من المفتر فاذا عرفت معرفة المعارف فمفترك عسدي وزادك من مفترك او اسصيفت اليك الكون لوسعهم .

وقال لي لا يعبر عني إلا لسانان لسان معرفة آيته إثبات ما جاء به بلا حجة ، ولسان علم آيته إثبات ما جاء به بحجة .

وقال لي لمعرفة المعارف عينان بحريان عين العلم وعين الحكم ، فعين العلم تنبع من الجهل الحقيقي وعين الحكم تنبع من عين ذلك العلم . فمن اغترف العلم من عين العلم اغترف العلم والحكم ، ومن اغترف العلم من جريان العلم لا من عين العلم فغلبه ألسنة العلوم ومبلته تراحم العبارات فلم يظفر بعلم مستقر ومن لم يظفر بعلم مستقر لم يظفر بحكم .

(١) - (١) م - (٢) - (٢) م - (٣) ما لا م - (٤) ألم تـ

وقال لى قف فى معرفة المعارف<sup>(١)</sup> وأقم فى معرفة المعارف<sup>(١)</sup> تشهد ما أعلمه فإذا  
شهدته أبصرته وإذا أبصرته فزوت<sup>(٢)</sup> دين الحجة الواجبة وبين المعارضات الخاطرة فإذا  
فزوت ثبت وما لم تفزوت لم تثبت .

وقال لى من لم يعترف العلم من عين العلم لم يعلم الحقيقته ولم يكن لما علمه<sup>(٣)</sup>  
حكم<sup>(٣)</sup> ، ثبات علومه فى قوله لا فى قلبه ، كذلك تحمل فيمن علم .

وقال لى اذا ثاب فانطق فهو مرضاك .

وقال لى كل معنوية معناة<sup>(٤)</sup> إنما معنيت انصرف ، وكل ماهية مبهاه<sup>(٤)</sup> إنما أمهت  
لتخترع .

وقال لى كل محلول فيه وعاء وإنما حل فيه خلوجوفه<sup>(٥)</sup> ، وكل خال موعى وإنما  
خلا لعجزه وإنما أوعى لفقره .

وقال لى كل مشار إليه ذو جهة<sup>(٦)</sup> وكل ذى جهة مكشف وكل مكشف مغطون<sup>(٧)</sup>  
وكل مغطون متحيل<sup>(٨)</sup> وكل منحيل منجزى<sup>(٩)</sup> وكل هواء ماس وكل ماس محسوس<sup>(١٠)</sup>  
وكل فضاء مصادف<sup>(١١)</sup> .

وقال لى اعرف سطونى تحذر منى ومن سطونى ، أنا الذى لا يجير منه ما اعترف<sup>(١٢)</sup>  
وأنا الذى لا يحكم عليه ما بدا من علمه ، كيف يجبر منى تعرفى وأنا المتعرف به إن

(١) - (١) م - (٢) وإذا ا ب ت ل (٣) - (٣) سلم حكمه ج علمه حكم  
محكم م (٤) فاعا ا ب ت (٥) - (٥) خلوجوفه م ادخله ج (٦) شجرة  
ج (٧) بجوة ج (٨) - (٨) ا ب ت ج ل - (٩) مغطون م  
(١٠) منطور ا ب ت ل مغطون ج م (١١) وكل معلوم مبهوم (مغطون) مبهوم منقول  
ج + وكل معلوم مبهوم وكل معهوم منقول ا ب ت ل - (١٢) ومغطون به ا ب  
ت ل + ومغطون به م + (١٣) فضاء ب ت ج (١٤) به ل م ا أنا  
ا ب ت

أشياء تهكرت به كما نعرفت به ، وكيف يحكم على عالمي وأنا الحاكم به إن أشياء أجهلت به كما أعلمت به .

وقال لي اسمع الى معرفة المعارف كيف تقول لك سبحانه من لا تعرفه المعارف وبنارك من لا تعلمه العلوم ، إنما المعارف نور من أنواره وإنما العلوم كلمات من كلماته .

وقال لي اسمع الى لسان<sup>(١)</sup> من السنة سطوتي ، إذا اعترفت الى عبد فدفعتني عدت كأني ذو حاجة إليه بفعل ذلك مني كرم سبقي فيما أنعمت و بفعل ذلك بخل نفسه بنفسه التي أملكها عليه ولا يملكها علي<sup>(٢)</sup> ، فإن دفعتني عدت إليه<sup>(٣)</sup> ولا أزال أعود ولا يزال يدفعني عنه ويدفعني وهو يرى أكرم الأكرمين وأعود إليه وأنا أراه أبخل الأبخلين أصنع له عدرا إذا حضر وأبتدئه بالعفو قبل العذر حتى أقول له في سره أنا ابتليت<sup>(٤)</sup> ، كل ذلك لذهب عن رؤيته ما يوحشه معي فإن أقام فيما تعرفت به إليه كست صاحبه وكان صاحبي وإن دفعني لم أقارفه لدفعه المنتزع بحمله لكن أقول له اتدعني وأنا ربك أما تريدني ولا تريد معرفتي فإن قال لا أدفعك قبالت منه ، ولا يزال كلما يدفعني أقره على دفعه فكما قال لا أدفعك قبالت منه حتى إذا دفعني ففررت<sup>(٥)</sup> على دفعه فقال نعم أنا أدفعك<sup>(٦)</sup> وكذب وأصر<sup>(٧)</sup> تزعم معاري من صدره ، فخرجت<sup>(٨)</sup> إلى<sup>(٨)</sup> وارتجعت ما كان من معرفتي في قلبي حتى إذا جاء يومه جعلت المعارف التي كانت باني وبنيته نارا أوقدها عليه بيدي وذلك الذي لا تستطيع ناره السار لآتي أنتقم منه بنفسي لمعنى وذلك الذي لا تستطيع حزنها أن تسمع بصيغة من صفات عذابه ولا تنعم من دعوت نكالي به أجعل جسمه كسعه الأرض الففرة وأجعل له ألف جلد بين كل جلدتين مثل سبعة الأرض ثم أمر كل عذاب كان في الدنيا

(١) - (١) لسان ح م (٢) م - (٣) ولا ح ل (٤) لئلا ح ب ت

(٥) رأنا ح الم م (٦) - (٦) ح - (٧) بماري ح معاني م (٨) - (٨) ح -

(٩) م -

فبأنه كله لعبه فيجتمع في كل جارية منه كل عذاب كان في الدنيا بأسره  
لعين ذلك العذاب وعلى اختلافه في حال واحدة لسعة ما بين أقطاره وعظم ما وسعت  
من حلقه لنكاله ثم أمر كل عذاب كان بتوهمه أهل الدنيا أن يقع فيأتيه كله لعينه  
التي كانت تنوهم فيحل به العذاب المعلوم في الجلدة الأولى ويحل به العذاب الموهوم  
في الجلدة الثانية ثم أمر بعد ذلك طبقات النار السبعة فيحل عذاب كل طبقة  
في جلدة من جلده فإذا لم يبق عذاب دينا ولا آخرة إلا حل بين كل جادين من جلوده  
أبدت له عذابه الذي أولاه بنفسى فبمن تعزفت إليه بنفسى ، فدفعني حتى إذا  
رآه فرق لرؤيته العذاب المعلوم وفرق منه العذاب الموهوم وفرق له عذاب الطبقات  
السبعة فلا يزال عذاب الدنيا والآخرة يفرق أن أعذبه بالعذاب الذي أبديته فأعهد  
إلى العذاب أنى لا أعذبه فيسكن إلى عهدي ويمضى في تعذيبه على أمرى ويسألنى  
هو أن أضعف عليه عذاب الدنيا والآخرة وأصرف عنه ما أبديته فأقول له أنا  
الذى قالت لك أتدفعني فقلت نعم أدفعك فذاك آخر عهدي بى ، ثم آخذته بالعذاب  
مدى على فى مدى علمى فلا يثبت علم العالمين ولا معرفة العارفين لسماح صفته  
بالكلام ، ولا أكون كذلك لمن تمسك بى في تعزفى وأقام عندى إلى أن أجيء بيومه  
إليه فذلك الذى أوتيهم نعم الدنيا كلها معلوما وهو ما ونعيم الآخرة كلها بجمع . أيتعم به  
أهل الجنان ونعيمى الذى أولاه بنفسى من نعيم من أساء ممن عرفنى فتمسك بى .

وقال لى سلقى وقل يارب كيف أتمسك بك حتى إذا جاء يومى لم تعد بى بعذابك  
ولم تصرف عنى إقبالك بوجهك فأقول لك تمسك بالسنة فى علمك وعملك وتمسك

(١) أطلب ا أنصار ت (٢) الأولى ا ب ت ل (٣) - (٤) ب -

(٥) أدات ج ل (٦) م - (٧) ج ا أيضا ا ب ل

(٨) منه ا ب ت ل م (٩) ولا ا ب ت (١٠) ل

تعرفت إليه فدفعني ب ت ل م - (١١) به ما عليه من ج (١٢) فأقول ا ب ت ل

(١٣) كله ج ل م (١٤) وء بك ا ب ت

بتعزفي إليك في وجد قلبك واعلم أني إذا تعزفت إليك لم أقبل منك من السنة إلا ما جاء به تعزفي لأني من أهل مخاطبي تسمع مني وتعلم أنك تسمع مني وترى الأشياء كلها مني .<sup>(٢)</sup>

وقال لي عهد عهدته إليك أن تعزفي لا بطالب بفراف ستنق لكن يطالب بسنة دون سنة وبعزبة دون عزبة فإن كنت ممن قد رأي فاتبني واعمل ما أشاء بالآلة التي أشاء لا بالآلة التي نساء أليس كذلك تقول لعبدك والآلة هي سنني فاعمل منها بما أشاء منك لا بما نساء لي ونساء مني فإن عجزت في آلة دون آلة فعذري لا بكتبك غادرا وإن ضعفت في عزبة دون عزبة فرخصتي لا بكتبك عائرا إنما أنظر إلى أقصى علمك إن كان عمدي فأنا عندك .<sup>(٣)</sup>

## ١٢ - موقف الأعمال

أوقنني في الأعمال وقال لي إنما أظهرتك لثبتي بصفتي أصفئك وأنت لاثبت بصفتي إنما تثبت بصفتي وأنت تثبت أصفائك ولا تثبت بصفتك .<sup>(٤)</sup>

وقال لي إنما صفئك الحد وصفة الحد الجهة وصفة الجهة المكان وصفة المكان التجزئ وصفة التجزئ النغار وصفة النغار الماء .

وقال لي إن أردت أن تثبت فقف بين يدي في مهامك ولا تسألني عن المخرج .

وقال لي أتدري أين محجة الصادقين هي من وراء الدنيا ومن وراء ما في الدنيا ومن وراء ما في الآخرة .<sup>(٥)</sup>

- 
- (١) - (١) م - (٢) - (٢) ح م - (٣) - (٣) م - (٤) أعده ج  
 (٥) ل ح + (٦) ل م + (٧) عادرا ا × ج ا عاديا ا ب عائرا  
 ت × (٨) - (٨) م - (٩) فرخصتي ا فرخصة ب (١٠) يكسك ا ب ت  
 (١١) عمالك ت م (١٢) اصفاك ب اصفاك ب (١٣) - (١٣) ح -

وقال لي اذا سلكت الى من وراء الدنيا أتتكَ رسلي منلقين تعرف في عروبهم الشوق ويرى في وجوههم الإقبال<sup>(١)</sup> والبشرى ، أرأيت غائبا غاب عن أهله فأذنهم بقدمه أليس اذا قطع مسافة القاصدين وسلك في محبة الداخلين تلقوه أمام منزله ضاحكين وأسرعوا اليه ورحبوا مستبشرين .

وقال لي من لم يسلك محبة الصادقين فهو كيف<sup>(٢)</sup> ما كان في الدنيا مفهم ومما فيها أخذ أنته رسلي محرجين ، ولفته مرحلين مزعجين ، فسانن سبق له العفو فرأى في عيونهم آثار هيبة الانحراج ، ونظر في وجوههم آثار هيبة الازعاج ، وآخر سبق له الحجاب فما هو من الخير ولا الخير حاتمة ما عنده .

وقال لي احذر وبعده ما حلفت فاحذر ، إن أنت سكنت على رؤيتي طرفة عين فقد جوزتك كلما أظهرته وآيتك سلطانا عليه .

وقال لي كما تدخل الى في الصلوة تدخل الى في قبرك<sup>(٤)</sup> .

وقال لي آليت لا بد أن تمشي مع كل واحد أعماله ، فان فارها في حياته دخل الى وحده فلم يصق به قبره ، وان لم يفارقها في حياته دخلت معه الى قبره فضايق به لأن أعماله لا تدخل معه علوما إنما تمثل له شخصا فتدخل معه .

وقال لي انظر الى صفه ما كان من أعمالك كيف تمشي معك وكيف تنظر اليها تمشي منك بحيث تكون بينك وبين ما سواها من الأعمال والاتباع فتدافع عنك والملائكة يلوونها وما سواها من الأعمال وراء ذلك كله فأبدى ما كان لي من عمالك في خلال تلك المرج تدافع عنك كما كنت تدافع عنها وتنظر أنت اليها كما تنظر الى المتكفل بنصرتك<sup>(٩)</sup> والى البازل نفسه من دونك وتنظر اليك كما كنت تنظر اليها وتقول

(١) ح - (٢) ح - (٣) حالت ح ا ب (٤) ح -

(٥) يصق ت ح (٦) فدخل ا ت ل يدخل ب (٧) لي ح - (٨) وارفع

ح (٩) بصرتك ا ب ت ل (١٠) ا ب ت ل

إلى<sup>(١)</sup> فلما<sup>(٢)</sup> المنكمل بصرك<sup>(٣)</sup> إلى<sup>(٤)</sup> أنا البادل نفسه دوك ، حتى اذا جئتما الى البيت المتطرف فيه<sup>(٥)</sup> ما يتظر ، وماذا ينظر ، ودعنتك وداع العائد اليك ، وودعتك الملائكة وداع المثبت لك<sup>(٦)</sup> ودحاح الى وحدك لا عملك معك وان كان حسنا لأنك لا تراه أهلا لنظري ولا الملائكة معك وان كانوا أوليائك ، لأنك لا تتخذ ولبا غيري فتصرف<sup>(٧)</sup> الملائكة الى مقاماتهم بين يدي<sup>(٨)</sup> وينصرف ما كان لي من عملك إلى .

وقال لي نعلم ولا نسمع من العلم واعمل ولا ننظر الى العمل .

وفال لي عمل الليل عماد لعمل النهار .

وفال لي تخفيف عمل النهار أدوم فيه ، وتطويل عمل الليل أدوم فيه .

وفال لي إن أردت أن نثبت بين يدي في عملك وهف بين يدي لا طالبا مني ولا هاربا الي<sup>(٩)</sup> ، إنك إن طلبت مني تمنعك رجعت<sup>(١٠)</sup> على الطالب لا الي<sup>(١١)</sup> أو رجعت الى البأس لا الى الطالب ، وإنك إن طلبت مني فأعطيتك رجعت<sup>(١٢)</sup> على الطالب ، وإن هربت الى فأجرتك رجعت<sup>(١٣)</sup> على الأمن من هربك من خوفك وأنا أريد أن أرفع<sup>(١٤)</sup> الحجاب<sup>(١٥)</sup> بيني وبينك ففهم<sup>(١٦)</sup> بين يدي<sup>(١٧)</sup> لا في ركب ولا نهف بين يدي لأنك عبيدي .

وفال لي إن وفقت بين يدي لأنك عبيدي ما قبل العبيد ، وان وقعت بين يدي<sup>(١٨)</sup> لأنني ربك جاءك حكمي القبول<sup>(١٩)</sup> فقال بين نفسك وبينك .

وقال لي إن انحصر علمك لم نعلم ، وان لم ينحصر عملك لم نعمل .

- (١) وأنا ت م (٢) بصرك ا ب ت ل (٣) وأنا ح (٤) ح -  
(٥) ا ب ت - (٦) وصرف ب ب و يدور ح (٧) وقاهم ل م  
(٨) واعلم ا ب ت (٩) العمل ا ب ت ا (١٠) الا ح - (١١) وارك  
ال ح (١٢) بينك و يدي ح (١٣) فف ح (١٤) منك وبين نفسك ا  
- ت ل (١٥) وان انحصر ا ب ت



وقال لى العمل عملان راتب وزائر، فالراتب لا ينسج العلم ولا يثبت العمل<sup>(١)</sup> إلا به، والزائر لا ينسج العلم به .

وقال لى إن عمات الراتب ولم تعمل الزائر ثمت علمك ولم ناسج ، وإن عمات الزائر والراتب ثمت علمك وانسج .

وقال لى اعرف صفتك التى لا يعيب العلم فيها علمك ثم اعرف صفتك التى لا تعجز فيها عن عملك فاعلم ولا تجهل ونعمل ولا نعمل .

وقال لى إن لم نعرف صفتك علمت وجهك وعمت وقتر<sup>(٢)</sup>، فبحسب ما بهى عندك من العلم تعمل وبحسب ما عارضك من الجهل ترك .

وقال لى زن العلم بميزان النية<sup>(٣)</sup>، وزن العمل بميزان الاحلاص .

### ١٣ - موقف التذكرة

أوقفنى فى التذكرة وقال لى لا تثبت إلا بطاعة الأمر ، ولا تستقم إلا بطاعة النهى .

وقال لى إن لم نأتمر مات، وإن لم تنه زعت .

وقال لى لا تخرج من بينك إلا إلى تكن فى ذمتى<sup>(٤)</sup> وأكن ذلك لك ، ولا ندخل إلا إلى اذا دخلت تكن فى ذمتى<sup>(٥)</sup> وأكن معيك .

وقال لى أنا الله لا يدخل إلى بالأجسام ، ولا يدرك معرفى بالأوهام .

وقال لى إن ولينى من علمك ما جهلت فانت<sup>(٦)</sup> ولتى فيه .

(١) - (١) ح - (٢) تعلم ح (٣) تذكرة ح - (٤) ح - (٥) ح - (٦) ح - (٧) ح - (٨) ح - (٩) ح -

(١٠) ح - (١١) ح - (١٢) ح - (١٣) ح - (١٤) ح - (١٥) ح - (١٦) ح - (١٧) ح - (١٨) ح - (١٩) ح - (٢٠) ح -

وقال لي كلما رأيته عبيك وقيلك من مذكوري الظاهر<sup>(٢)</sup> والخفي فأشهدتك تواضعه  
لي وخضوعه لهما عظمته<sup>(٣)</sup> لمعرفته أثبتها لك فتعرفها بالاشهاد لا بالعبارة فقد جوزتك  
عنها وعما لا ينفد من علوم غيرها وألسنة واطقها وفتحت لك فيها أبوابي التي  
لا يابحها إلى إلا من قويت معرفته<sup>(٤)</sup> بمعرفتها شغلها ولم تتملك لما أشهدتك منها  
ولما لم أشهدكها منك فوصاب إلى حد الحصرة وفيل بن بدى فلان بن فلان فانظر  
عندها من أنت ومن أين دخلت وماذا عسرت حتى دخالت ولماذا وسعت حتى  
حملت .

وقال لي اذا أشهدتك كل كون إلهادا واحدا في رؤية واحدة فلي في هذا  
المقام اسم إن علمته فادعني به وإن لم تعلمه فادعني بوجد هذه الرؤية في شذائلك .  
وقال لي صفة هذه الرؤية أن ترى العلو والسفل والطول والعرض وما في كل  
ذلك وما كل ذلك به فيما ظهر فقام ، وفيما سحر فدام ، فأشهد وجوه ذلك راجعة  
بأبصارها إلى أنفسهم اذا لا يستطيع أن يقبل كل جرئة منها إلا إلى أجزاءها ، وتشهد  
منها مواقع الطرق المثبت فيها الوجود تنبأيتها بمعرجة إلى بما جريد تنبأتها شاخصه  
إلى بالتعظيم المذهل لها عن كل شيء إلا عن دورها في ادكارها ، فاذا شهدتها  
راجعة الوجوه فهل يا قهار كل شيء اظهر سلطانه ، وبأمره كل شيء يجبرون  
عزده ، أنت العظيم الذي لا يستطيع ولا تستطاع صفته ، واذا شهدتها شاخصه  
للعظيم فهل يا رحمن يا رحيم أسألك برحمتك إلى أثبت بها في معرفتك ، وقويت  
بها على ذكرك ، وأسئبت بها الأذهان إلى الحنين إليك ، وشرف بها مقام من تشاء  
من الخلق بن بديك .

(١) مذكور ب ت (٢) والخلق ج (٣) لي والظاهر ب ل (٤) معرفة  
ح فمعرفة م (٥) يه ا ت (٦) ل ج ل ل ج م يه ل (٧) سميت  
ح × (٨) الوجود ب وجود ت (٩) - (٩) ج - (١٠) - (١٠) م -  
(١١) ورقيت ا ب × ت (١٢) الخلق ج ا الخلق بن ج

- وقال لى اذا سلمت الى ما لا نعلم فأنت من أهل القوة عليه اذا أبديت لك علمه ، واذا سلمت الى ما علمت كتبتهك فمن أستجى منه .
- وقال لى المعرفة ما وجدته ، والجهنم بالمعرفة ما شهدته <sup>(١)</sup> .
- وقال لى العالم يستدل على فكل دليل يدل على نفسه لا على ، والعارف يستدل بى .
- وقال لى العلم حجب على كل عقل فهم فيه تابه لا يذهل العقل عنها وان تذهل ، ولا يرحل عن علمه وان أعرض .
- وقال لى لكل شئ شجر ، وشجر الحروف الأسماء ، فاذهب عن الأسماء نذهب <sup>(٢)</sup> عن المعانى <sup>(٤)</sup> .
- وقال لى اذا ذهب عن المعانى صاحب لمعرفى .

#### ١٤ - موقف الأمر

- أوقفنى فى الأمر وقال لى إذا أمرتك فامض لما أمرتك ولا تنتظر به علمك <sup>(٥)</sup> إنك إن تنتظر بأمرى علم أمرى بعض أمرى .
- وقال لى إذا لم تمض لأمرى أو ببديوك علمه ولعلم الأمر أطعت لا للأمر <sup>(٧)</sup> وقال لى أندرى ما يعف بك عن المعنى فى أمرى وتنتظر علم أمرى هى نفسك <sup>(٨)</sup> تبغى العلم لتفصل به عن عنى ولتجرى بهاها فى طرقاته ، إن العلم ذو طرقات وإن الطرقات ذوات بحاج <sup>(٩)</sup> وإن الفحاج ذوات محارج <sup>(١٠)</sup> وإن المحاج ذوات الاختلاف .

(١) والتحقق ج (٢) ح -- (٣) من ا ب ت (٤) من ا ب ت  
(٥) علمه ل م (٦) تنتظره ا ب (٧) (٧) م -- (٨) (٨) م  
تقف ج ا منك تقف منك ج ٢ (٩) ذر ح ذر م (١٠) (١٠) م  
(١١) ذر اختلاف ج

وقال لي امض لأمرى إذا أمرتك ولا تسألني عن علمه كذلك أهل حصرتني من ملائكة العزائم يمضون لما أمروا به ولا يعقبون ، فامض ولا تعقب تكن مني وأنا منك .

وقال لي ما ضمة عليك أطوى علم الأمر إنما العلم موقف الحكمة الذي جعلناه له فإذا أدتلك بعلم فقد أدتلك بوقوف به إن لم تقف به عصيتني لأنني أنا جعلت للعالم حكما إذا أدبت لك العلم فقد فرضت عليك حكمه .

وقال لي إذا أردت بحكمي لا تحكم العلم أمرك مضرب للأمر لا تسألني عنه ولا تنظر مني علمه .

وقال لي إذا أمرتك بخاء عملك بحول فيه فأنفه وإذا جاء قلبك بحول فيه فاصرفه حتى تمضي لأمرى ولا يصحبك سواه حينئذ تنفد فيه ، وإن صحبك غيره أوقفك دونه فعملك يوقفك حتى يدري فادا دري ربح ، وقلبك يوقفك حتى يدري فاذا دري ميل .

وقال لي إذا أنهدتك كيف تفد أوليائي في أمرى لا ينظرون به علمه ولا يرتقبون به عاقبته رضوا به بدلا من كل علم وإن جمع على ورضوا بي بدلا من كل عاقبة وإن كانت داري ومحل الكرامة بين يدي فأنما مظهرهم لا يسكنون أويروني ولا يسفزون أويروني فقد أدتلك بولايي لأنك أنهدتك كيف تأتمر لي إذا أمرتك في تعزفي وكيف تهعد عني وكيف ترجع الي ، عبادي لا ينظرون لأمرى علمه ولا ينظرون به عاقبته إنك إن أنظرهمها بلوك تحجبك البلاء عن أمرى وعن علم أمرى الذي انتظره ثم أعطف عليك فنيب ثم أعود عليك فأوب ثم نقف في مقامك ثم أنتعرف

- 
- (١) ح - (٢) حكمة ح (٣)-(٢) ح ١ - بعد ح ٢ - (٤)-(٤) استديت ا  
 (٥) م - (٦) لأمر ا ب ت (٧) يصحبك ح م (٨) تهعد ح  
 تهعد م (٩) تدري ب ت ل (١٠) بعد ا ح تهعد ت (١١) جمعوا  
 العلم ا ب ت ل (١٢) ذكرى ا ب ت ل (١٣) ينظر ا ب ل (١٤) ب ب -

إليك ثم آمرتك في تعزفي فأوص له ولا تعذب أكن أنا صاحبك، عهدي اجمع أول  
نهارك وإلا لهوته كله واجمع أول إيسلك وإلا ضيعته كله فانك اذا جمعت أوله  
جمعت لك آخره .

وقال لي اكتب من أنت لتعرف من أنت فان لم تعرف من أنت فما أنت من  
أهل معرفي .

وقال لي أليس إرسالي إليك العالوم من جهة فإليك إخراجا لك من العموم الى  
الخصوص أوليس مخصصي لك بما تعزفت به إليك من طرح قلبك وطرح ما بدا لك  
من العلوم من جهة فإليك إخراجا لك الى الكشف أوليس الكشف أن تنهى عنك كل  
شيء وعلم كل شيء وتشهدني بما أشهدتك فلا بوحشك الموحش حين ذلك ولا يؤنسك  
المؤنس حين أشهدك وحين أعترف إليك ولو مرة في عمرك إني أنا لك بولائي لأنك  
نفى كل شيء بما أشهدتك فأكون المستولى عليك ونكون أنت بيني وبين كل شيء  
فيليني لا كل شيء ويليك كل شيء لا يليني ، فهذه صفة أوليائي فأعلم أنك ولي وأن  
عالمك علم ولا يني فأودعني اسمك حتى أهلك أنا به ولا تجعل<sup>(١)</sup> نبي وبك اسما ولا  
علما واطرح كل شيء أمده لك من الأسماء والعلوم لعزة نظري ولئلا تخنجر به  
عني فاحضرتي بيتك<sup>(٢)</sup> للحنجاب عني ولا لشيء هو من دوني جامعا كان لك أو مفترقا  
والمفرق زحرتك عنه بتعريفني والجامع زحرتك عنه بغيره ودّي فأعرف مقامك  
في ولايتي فهو حدك الذي إن فقت فيه لم تستطعك الأشياء وإن خرجت منه لم تخطفك  
كل شيء .

وقال لي أتدري ما صفتك الحاوية لك بإذني هي مادتك في جسدك وذلك هو  
رفق بصفتك وحفظ لقلبك، احفظ قلبك من كل داخل يدخل عليه<sup>(٣)</sup> يميل به عني  
ولا يميله إلى ، وارفع بصفتك في عبادتي تجمع همك على .

(١) بيتك وبني ح (٢) شئت ح ذلك م ثبتك ت (٣) أنت ت ل م  
(٤) حدك ح م (٥) وذلك ا ب (٦) تملى ت م

وقال لى مقامك منى هو الذى أشهدتك ترانى أبدى كل شىء ونرى النار تقول  
 آيس كئيله شىء وترى الجنة نمول آيس كئيله شىء وترى كل شىء يقول لآيس كئيله  
 شىء فمقامك منى هو ما بينى وبين الابداء .

وقال لى اذا كنت فى مقامك لم يقطعك الابداء لأنك تلبى مساطنى منك  
 وقوتى وتعزفى .

وقال لى أنا باظرك وأحب أن تنظر إلى والابداء كله يحجبك عنى، نفسك  
 حجابك وعلمك حجابك ومعرفك حجابك وأسمائك حجابك وتعزفى اليك حجابك فأخرج  
 من قلبك كل شىء وأخرج من قلبك العلم بكل شىء وذكر كل شىء وكلمة أبديت  
 لقلبك ناديا فألعه الى بدوه وترع قلبك لى لنظر الى ولا تغلب على .

## ١٥ - موقف المطمع

أوفنى فى المطمع وقال لى أين اطلع رأيت الحد حهرة ورأيتى تطهر الغيب .  
 وقال لى اذا كنت عدى رأيت العبدى والدى أسماهما فلم بأحدك الباطل  
 ولم بفك الحق .

وقال لى الباطل سمع الأسماء ولا بورها كالمهم تسعيره ولا  
 نصيب به .

وفل لى الحق لا يسمع اسما من غيره .

وقال لى اذا بدت أعلام الغرة ظهرت أعلام التحقيق .

وقال لى اذا طهرت العرة لم تستتر .

---

(١) الجنة والنار م (٢) - (٢) م - (٣) يقطعك م (٤) يظهر ا ب  
 يظهر م (٥) بدت ا ب ل م (٦) الموق ح

وقال لى اطلع فى العلم فان رأيت المعرفة فهى نوريتها ، واطلع فى المعرفة فان رأيت العلم فهو نوريتها <sup>(١)</sup> .

وقال لى اطلع فى العلم فان لم تر المعرفة فاحذره ، واطلع فى المعرفة فان لم تر العلم فاحذرهما <sup>(٢)</sup> .

وقال لى المطلع مستكافى النى من رآها لم ينم .

وقال لى المطلع رقية الموحب والمطلع فى الموحب رؤيه المراد .

وقال لى يا علم اجعل بينك وبين الجهل فرقا <sup>(٣)</sup> من العلم وإلا عابك ، واجعل بينك وبين العلم فرقا من المعرفة وإلا اجتدبك .

وقال لى أوحيت الى التقوى اثنتى وثنتى ، وأوحيت الى المعصية زلزلى وزلزلى .  
وقال لى العلم نابى والمعرفة بوابى .

وقال لى اليقين طريق الذى لا يصل سالك إلا منه <sup>(٤)</sup> .

وقال لى من علامات اليقين الثبات ، ومن علامات الثبات الأمن فى الروع .

وقال لى إن أردت لى كل شىء علمتك علما لا يستطيعه الكون وتعزفت اليك معرفة لا يستطيعها الكون .

وقال لى إن أردت لى بكل شىء وأردت لى كل شىء علمتك علما لا يستطيعه الكون <sup>(٥)</sup> .  
الكوب <sup>(٦)</sup> .

وقال لى عارف علم عاقبته فلا يصلح إلا على علمها ، وعارف جهل عاقبته فلا يصلح إلا على جهلها .

وقال لى من يصلح على علم عاقبته لم يعمل فيه مضللات النفس ، ومن صالح على جهل عاقبته مال واستقام .

(١) فهى ح (٢) فاحذر م (٣) فرصا ب ب (٤) ا ب -  
(٥) الى ا ب ب ل (٦) (٦) ا ب ب ح .

وقال لى من بعلم عاقبته وبعمل يزدد خوفا .

وقال لى الخوف علامة من علم عاقبته ، والرجاء علامة من جهل عاقبته .

وقال لى من علم عاقبته وألقاها وعلمها الى أحكم فيها بعلمى الذى لا مطلع عليه<sup>(١)</sup> لقيته بأحسن مما علم وجنته بأفضل مما فوض .

وقال لى يا عارف إن ساوت العالم إلا فى الضرورة حرمتك العلم والمعرفة .<sup>(٢)</sup>

وقال لى يا عارف أين الجهالة منك إنما ذنك على المعرفة .<sup>(٣)</sup>

وقال لى يا عارف اطالع فى قلبك فما رأيته يطالبه وهو معرفته وما رأيت به يحذر فهو مطلع له .

وقال لى يا عارف دم وإلا أنكرت ، با عالم افتر وإلا جهاب .

وقال لى يا عارف أرى عندك قوى ولا أرى عندك نصرنى أفنتجذ لها غيرى .<sup>(٤)</sup>

وقال لى يا عارف أرى عندك حكمتى ولا أرى عندك خشيتى أفهزئت بى .<sup>(٥)</sup>

وقال لى يا عارف أرى عندك دلالتى ولا أراك فى محيى .

وقال لى من لم يفر الى لم يصل الى ، ومن لم أعترف اليه لم يفر الى .

وقال لى إن ذهب فابك عنى لم أنظر الى عملك .

وقال لى إن لم أنظر الى عملك طالبتك بعلمك وإن طالبتك بعلمك لم نوقى بعلمك .<sup>(٦)</sup>

وقال لى إن لم تعرض عما أعرضت عنه لم تعيل على ما أقبات عليه .

وقال لى إن أخذتك فى المخالفة ألحقت التوبة بالمخالفة ، وإن أخذتك فى التوبة

ألحقت المخالفة بالتوبة .

(١) يطالع ا ب ت ل (٢) - (٢) الأول ناي ا ب ت ل (٣) نصرى ح

(٤) الما ا (٥) عد ا ب ت (٦) فاك ا ب ت ح ل م

(٧) بعلمك ا ب



وقال لى حدث عني وعن حقوق وعن نعمتي<sup>(١)</sup> فمن فهم عني فاتخذته عالما ،  
ومن فهم عن حق فاتخذته نصيحا ، ومن فهم عن نعمتي فاتخذته أخا .  
وقال لى من لم يفهم عني ولا عن حق ولا عن نعمتي فاتخذته عدوا فان جارك  
بحكمتي فخذها منه كما تأخذ ضالتك من الأرض المسبحة .

وقال لى الذى يفهم عني يريد عبادته وجهي ، والذى يفهم عن حق يعبدني  
من أجل خوفي ، والذى يفهم عن نعمتي يعبدني رغبة فيما عندي .  
وقال لى من عبدني وهو يريد وجهي دام ، ومن عبدني من أجل خوفي<sup>(٢)</sup>  
ففر ، ومن عبدني من أجل رغبته انقطع .  
وقال لى العباداء ثلاثة فعالم هداه في قلبه ، وعالم هداه في سمعه ، وعالم هداه  
في تعامله .

وقال لى القراء ثلاثة فمارئ عرف الكل ، وقارئ عرف النصف ، وقارئ<sup>(٣)</sup>  
عرف الدرس .

وقال لى الكل الظاهر والباطن ، والنصف الظاهر<sup>(٣)</sup> ، والدرس النلاوة .  
وقال لى اذا تكلم العارف بالجاهل بحكمة واحدة فابيع اشارة العارف وليس لك  
من الجاهل إلا لفظه .

## ١٦ - موقف الموت

أوقفني في الموت فرأيت الأعمال كلها سيئات ورأيت الخوف يتحكم على الرجاء  
ورأيت الغنى قد صار نارا ولحق بالنار ورأيت المقر خصما يحتاج<sup>(٤)</sup> ورأيت كل شيء  
لا يقدر على شيء ورأيت الملك غمورا ورأيت المملوك خدعا ، وناديت يا علم<sup>(٥)</sup>

(١)-(١) وعن نعمتي وعن حقوق ا ب ت ل (٢)-(٢) م - (٣)-(٣) م -

(٤) عن صاحبه ا ب ت ل - (٥) تلى م على ا ب ت ل

فلم ينجيني وناديت يا معروفة فلم تجبني ، ورأيت كل شيء قد أسامني ورأيت كل خليفة قد هرب مني ونفبت وحدي ، وجاءني العمل فرأيت فيه الوهم الخفي والخفي الغابر فما نفعتني إلا رحمة ربي ، وقال لي ابن عمك ، فرأيت النار .<sup>(١)</sup>  
وقال لي أين عمك ، فرأيت النار .

وقال لي ابن معرفتك ، رأيت النار . وكشف لي عن معارفه الفردانية فعمدت النار .

وقال لي أنا وإياك ، فثبت .

وقال لي أنا معرفتك ، فطنت .

وقال لي أنا طالبك ، فخرجت .<sup>(٢)</sup>

## ١٧ — موقف العزة

أوقفني في العزة وقال لي لا يحاورني وجد بسواي ولا بسوى آلائي ولا بسوى ذكرائي ولا بسوى نعمائي .<sup>(٣)</sup>

وقال لي أذهب معك وحد السوى وما من السوى بالمجاهدة .

وقال لي إن لم تذهب بالمجاهدة أذهبته نار السطوة .

وقال لي كما تنقل المجاهدة عن وحد السوى إلى الواحد بي وبما بي كذلك النار تنقل عن وجد السوى إلى الواحد بي وبما بي .<sup>(٤)</sup>

وقال لي آليت لا يحاورني إلا من وجد بي أو بما بي .<sup>(٥)</sup>

(١) هربت ل (٢) - (٢) ا ب ت ل - (٣) ا ب ت ل

(٤) طلبك ا ب ل (٥) ا ب ت - (٦) - (٦) ل - (٧) كذلك ح

(٨) له ا ب - (٩) ورحمك بما من السوى من السوى ا ب ت -

وقال لى وجدك بالسوى من السوى والنار سوى ولها على الأئدة مطلع فاذا  
اطلعت على الأئدة فرأت فيها السوى رأت ما منها فاتصلت به ، واذا لم تر ما هى  
منه لم تتصل به .

وقال لى ما أدرك الكون تكوينه ولا يدركه .

وقال لى كل خلقه هى مكان لنفسها <sup>(١)</sup> وهى حد لنفسها <sup>(٢)</sup> .

وقال لى رجعت العلوم الى مبالغها من الجزاء ، ورجعت المعارف الى مبالغها  
من الرضا .

وقال لى أنا أظهرت القولية <sup>(٣)</sup> بمحمل الأسماع والأفكار وما لا يحمل <sup>(٤)</sup> أكثر مما  
يحمل <sup>(٤)</sup> ، وأنا أظهرت الفعلية <sup>(٣)</sup> بمحمل العقول والأبصار وما لا يحمل <sup>(٤)</sup> أكثر مما <sup>(٤)</sup> يحمل .

وقال لى انظر الى الاظهار تعطف بعضيته على بعضيته وتتصل أسباب جزئيه  
بأسباب جزئيه فما له عنه مداه وان جال ، ولا له مستند اذا مال <sup>(٨)</sup> .

وقال لى انظر الى <sup>(٩)</sup> فأنى لا يعود على <sup>(١٠)</sup> عائده <sup>(١١)</sup> منك ولكن <sup>(١١)</sup> تثبت بشاى الدائم  
فلا تستطيع الأغيار <sup>(١٢)</sup> .

وقال لى او اجتمعت القلوب كننه بصائرهما المضئية ما بلغت حمل <sup>(١٣)</sup> معنى <sup>(١٤)</sup> .

وقال لى العقل آلة تحمل حدها من معرفة ، والمعرفة بصيرة تحمّل حدها من  
إشهادى ، والاشهاد قوة تحمل حدها من مرادى .

وقال لى اذا بدت آيات العظمة رأى العارف معرفته نكره وأبصر المحسن  
حسنه سيئة <sup>(١٥)</sup> .

- (١) حاقية ا ب ل خليفة ت (٢) - (٢) ل (٣) لمحتل ح ل  
(٤) تحمل ح ل (٥) الأفعال ا ب ت ل (٦) يتطلف ح ل (٧) ويتصل  
ج م (٨) ماّر ح (٩) ح - (١٠) تعود ل م (١١) - (١١) ح ا -  
ملك ولا ح ٢ (١٢) تستطك م (١٣) ا ب ت ل - (١٤) حمد ا ب ت ل  
حد ح ٢ (١٥) مصبة ح

وقال لى لا تحمل الصفة ما يحمله العلم فاحفظ العلم منك وقف الصفة على حادها منه ولا تقفها على حادها منها .

### ١٨ — موقف التقرير

أوقفنى فى التقرير وقال لى تريدنى أو تريد الوقفة أو تريد هيئة الوقفة ، فإن أردتني كنت فى الوقفة لا فى ارادة الوقفة وإن أردت الوقفة كنت فى ارادتك لا فى الوقفة وإن أردت هيئة الوقفة عبادت نفسك وفانتك الوقفة .

وقال لى الوقفة وصف من أوصاف الوقار والوقار وصف من أوصاف البهاء والبهاء وصف من أوصاف العنى والغنى وصف من أوصاف الكبرياء والكبرياء وصف من أوصاف الصمود والصمود وصف من أوصاف العزة والعزة وصف من أوصاف الوحدانية والوحدانية وصف من أوصاف اللذائبة .

وقال لى الوقفة خروج الملم عن الحرف وعماء ائلف منه وانفرد .

وقال لى اذا خرجت عن الحرف خرجت عن الأسماء ، واذا خرجت عن الأسماء خرجت عن المسميات ، واذا خرجت عن المسميات خرجت عن كل ما بدا ، واذا خرجت عن كل ما بدا قات سمعت ودعوت فأحييت .

وقال لى إن لم تجز ذكرى وأوصافى ومحامدى وأسمائى رجعت من ذكرى الى أدكارك ومن وصفى الى أوصافك .

وقال لى الواقف لا يعرف المجاز ، واذا لم يكن بينى وبينك محاز لم يكن بينى وبينك حجاب .

(١) يحمل ب م لاحمله ب (٢) العالم ج (٣) أ ا ت - (٤) ان ح

(٥) ح - (٦) رفات ج (٧) الاسم ا ب ت ل (٨) سمعت ب ل

(٩) ذكرك ا ب ت ل (١٠) ورجعت ب ح

وقال لي إن زددت بيني وبين شيء فقد عدلت بي ذلك الشيء <sup>(١)</sup> .  
 وقال لي إذا دعوتك فلا تنتظر باتباعى طرح الحجاب وإن تحصر عده ولن  
 تستطيع أبدا طرحه .  
 وقال لي إن أستطعت <sup>(٢)</sup> طرحه وإلى أن تطرحه والاطرح حجاب والأبن المطروح  
 فيه حجاب ، فانبغى أطرحت حجابك فلا يعود ما طرحته وأهدى سبيلك فلا يضل ما <sup>(٣)</sup>  
 هديت .  
 وقال لي إذا رأيتني فإن أقبلت على ديبا <sup>(٤)</sup> من عصبي وإن أقبلت على الآخرة <sup>(٥)</sup> من  
 حجابي وإن أقبلت على العلوم <sup>(٦)</sup> من حبسى وإن أقبلت على المعارف <sup>(٧)</sup> من عنى .  
 وقال لي إن سكنت على عتبي أخرجتك الى حبسى ، إن وصفنى الحياء فاستجى  
 أن يكون معاتبي محصرتى ، فإن سكنت على حبسى أخرجتك الى حجابي وإن سكنت  
 على حجابي أخرجتك الى عضى .  
 وقال لي إذا أردت لى كل شيء لم تفهت ، وإذا أردت منى كل شيء لم تخذع .  
 وقال لي معارف كل شيء <sup>(٨)</sup> نوحده به وأسماءه من معارفه ، وإذا سمطت معارف  
 الشيء سمطت الوجد به .  
 وقال لي لكل شيء اسم لازم ولكل اسم أسماء ، فالأسماء يفرق عن الاسم  
 والاسم يهتزق عن المعنى .

#### ١٩ - موقف الرفق

أوفيتنى فى الرفق وقال لى الرم اليفى تففى فى مهمى ، والرم حسن الذل  
 نسلك محبتي ومن سلك فى محبتي وصل الى .

- (١) فى ا ب (٢) ح - (٣) تستطيع ب م (٤) تطرحه ا ب ت ل  
 (٥) من ا ب ت ل (٦) الديا م (٧) والآخرة فى حجاب م +  
 (٨) لأن ا ب ت ل (٩) ب ا ب (١٠) يوحده ل

وقال لي اجتمع باسم اليقين<sup>(٢)</sup> على اليقين<sup>(٢)</sup> •

وقال لي اذا اضطررت فقل بقلبك اليقين<sup>(٣)</sup> تجتمع وتوفن ، وفل بقلبك حسن الظن<sup>(٥)</sup> بحسن الظن •

وقال لي ، من أشهدنه أشهدت به ومن عزفنه عزفت به ومن هادبته هادبت به ومن دللته دللت به •

وقال لي البقين يهديك الى الحق والحق المتهنى ، وحسن الظن يهديك الى التصديق والتصديق يهديك الى اليقين •

وقال لي حسن الظن طريق من طرف اليقين<sup>(٦)</sup> •

وقال لي إن لم تربي من وراء الضمتين رؤية واحدة لم تعرفني •

## ٢ • موقف بيته المعمور<sup>(٧)</sup> •

أوقفني في بيته المعمور فرأيت به وملا فكيته ومن فيه يصلون له ورأيت به وحده ولا بيت • وأصلا<sup>(٩)</sup> في صلواته على الدوام ورأيتهم لا يواصلون يحيط بصلواتهم علمها ولا يحيطون<sup>(١٤)</sup> ، وقال لي أسررت حكومة بيتي في كل بيت خفيك بها ابنتي على كل بيت<sup>(١٥)</sup> •

وقال لي اخل بينك من السوى واذا كرتي بها أيسر لك تربي في كل جريته منه •

- (١) بوصف ١ × ب ٢ - (٢) - (٢) م - (٣) ت - (٤) باليس  
 ١ ب × - (٥) ت - (٦) - (٦) م - (٧) ح - (٨) - (٨) ح -  
 (٩) - (٩) ح - (١٠) يواصل ج واصلا م (١١) - (١١) ح -  
 (١٢) - (١٢) ح - (١٣) بعلبا م (١٤) وقال ا ب ت ل  
 (١٥) - (١٥) ح -

وقال لي أما تراه إذا ما عمرته بسواي <sup>(١)</sup> رى في كل جرئية منه خاطفا كاد أن يخطئك .

وقال لي خذ فقه بيتك بنعمى <sup>(٢)</sup> لننعم به <sup>(٣)</sup> .

وقال لي إذا رأيتني في بيتك وحدي فلا تخرج منه وإذا رأيتني والسوى معط وجهك وقابلك حتى يخرج السوى فانك إن لم تغطهما خرجت وبقى السوى وأدا <sup>(٤)</sup> بقى السوى أخرجك من بيتك إليه فلا أنا ولا بيت <sup>(٥)</sup> .

وقال لي حكومة خروجي من بيتك أخرجتك .

وقال لي لا تحجبني عن بيتك فانك إن أمنتني على بابي وغلقته من دوى أفتسك على كل أبواب السوى ذليلا وأظهرت نعزهم عليك <sup>(٦)</sup> .

وقال وجهي قبلته وعيني بابي أقبل عليه بكلك تجده مسلما لك <sup>(٧)</sup> <sup>(٨)</sup> <sup>(٩)</sup> <sup>(١٠)</sup> <sup>(١١)</sup> .

وقال لي إذا رأيتني وحدي في بيتك فلا ضحك ولا بكاء ، وإذا رأيتني والسوى فبكاء ، وإذا خرج السوى فضحك نعاء <sup>(١٢)</sup> .

وقال لي انظر الى أصناف ردى لك عن أصناف السوى أغرت عليك أم أطرحتك .

وقال لي احفظ عييك وكل الجميع الى .

وقال لي إنك إن حفظتهما حفظت قلبك حكومة <sup>(١٣)</sup> .

وقال لي بيتك هو طريقك إليك هو قبرك بتسك هو حشرك انظر كيف نراه كذا ترى ما سواه .

- (١) السوت ح (٢) بمى ت م (٣) ج - (٤) ح -  
(٥)-(٥) ا ب - (٦) ا ب - (٧) وائقه ا ب ت ل (٨) ومى ا  
ت ل (٩) على ح + (١٠)-(١٠) ح ' - (١١) ا ب ت ل -  
(١٢) حكومة ح م

<sup>(١)</sup> وقال لي اذا رأيتني في بينك وحدتي فهو الحرم الآمن يؤمنك من <sup>(٣)</sup> سواي ،  
وإذا لم ترى في بينك فاطلبني في كل شيء فإذا رأيتني فالحجيم ولا تستأذن .  
وقال لي المول حجاب فداء المول عطاء فداء العطاء خطر فداء الخطر صحة ، علم  
ذلك يكون حقيقته لا تكون <sup>(٤)</sup> .

وقال لي أنت ضالتي وإذا أوحدهك فأنت حسبي <sup>(١)</sup> .  
وقال لي اذا رأيتني ولم تراهمي فانتسب الي عبودي فأنت عبي <sup>(٥)</sup> .  
وقال لي اذا رأيتني ورأيت اسمي فأنا الغالب <sup>(٦)</sup> .  
وقال لي اذا رأيت اسمي ولم ترى أعمالك لي ولا أنت عبي .  
وقال لي أرح علامك تراني مسسوي لا ريب <sup>(٧)</sup> <sup>(٨)</sup> <sup>(٩)</sup> .  
<sup>(١٠)</sup> وقال لي قف بحيث أنت واعرف نفسك ولا تنس حاملك تراني مع كل شيء  
فإذا رأيته فائق المعية واقع لي فلا أغيب عنك <sup>(١١)</sup> .

## ٢١ — وقف ما يبدو

<sup>(١٢)</sup> أوقفني فيما يبدو فرأيت لا يبدو مخفي ولا يخفي فببدو ولا معنى فبكون معي ،  
<sup>(١٣)</sup> وقال لي قف في النار ، وأريه بعدد بها ورأيتها جنة ورأيت ما بنعم به في الجنة  
هو ما بعدد به في النار .

وقال لي أحد لا يهرف صمد لا ينقسم رحمن هو هو <sup>(١٣)</sup> .

(١) - (١) ما يبدو . وقف ٢١ ح (٢) ح - (٣) السوي ج (٤) يكون  
أ ب ت (٥) - (٥) ح ١ - (٦) - (٦) ت - (٧) ترى م (٨) - (٨) ح ١ -  
(٩) ما يراى . وقف ٢١ ح (١٠) - (١٠) ح - (١١) ترى م  
(١٢) - (١٢) ح - (١٣) - (١٣) يبدو ٤٢ (١) - (١) ح (١٤) ٥  
ت ح (١٥) جهة أ ب ح



(١١) وقال لي قف في الأرض والسماء، فرأيت ما ينزل الى الأرض (٣) وكما وما يصعد (٤) منها شركا ورأيت الذي يصعد هو عما ينزل ورأيت ما ينزل يدعو الى نفسه ورأيت (٥) ما يصعد يدعو الى نفسه (٦) . (٧) (٨)

وقال لي ما ينزل مطيتك وما يصعد مسيرك فانظر ما ترك وأين تهجد .  
(٩)  
وقال لي تنزل مسافة تصعد مسافة مساوفا بعد بعد لا يحدث .

وقال لي كيف تكون عندي وأن بين النزول وال صعود .

وقال لي ما أخرجت من الأرض عينا جمعت بها عليّ ولا أنزلت من السماء عينا جمعت بها عليّ ، إنما أبديت كل عين فقصمت بها عني وجيب ثم بدأت فجمعت بي وكانت هي الطرق وكانت الطرق جهة .<sup>(١١)</sup>

وقال لى قف فى الجملة ؛ وأرأيت<sup>(١٢)</sup>ه يجمع ما أظهر فيها من العيون كما جمع فى الأرض  
ببؤده من وراء العيون وأرأته يبدو لا من وراء العيون فيكون الورا<sup>(١٣)</sup> طرفا ورأسه  
لا يبدو فيخفى ولا يخفى فيبدو ولا معنى فيكون معنى<sup>(١١)</sup> .

وفال لى إن أقمت فى العرش فما بعدد فائق<sup>(١٤)</sup> فازا ، وإن أمت فى الذكر فما بعدد فائق محجوبا .

وقال لي إن كان غيري صابلك واطفر بالحرب .

وقال لي إن كنت صلاتك نهب إلا غني وحرث إلا مهي .  
 وقال لي انظر الى ما جعلك ضالتي الم أفبل عليك .

(۱) - (۱) في وقف ۲۰ ح (۲) مآج (۳) (۴) المآج م  
(۵) سرك ا ت ج (۶) مآج الدرا م (۷) ت -  
(۸) - (۸) ل م - (۹) م - (۱۰) مآج ا ت ج (۱۱) الدرا م ت م  
(۱۲) ح - (۱۳) طرقات ح (۱۴) فادرا ل م (۱۵) لم ح  
(۱۶) الا ح +

وقال لي أنت ضالتي وأنا ضالك وما منا من غاب .

وقال لي كلما أراك نفسه وأراك غيرك به فقد ربطك به وبغيرك ونفقت عنه  
وعن غيره .

وقال لي ما أراك سواء ولم يرك نفسه فقد مكر بك ، وما أراك ولم يرك سواء  
رأيت كل شيء في نور نور به .

## ٢٢ - وقف لا تطرف

أوقفني وقال لي أظهر كل شيء وأدرب عنه وأدرب به عنى .

وقال لي إذا نظرت إلى أثنت كل شيء فقد آذنتك بمواصلي .

وقال لي كل له علامة بهقسم بها وتنقسم به .

وقال لي كن بالمشهد لا يفهم لك الثاب .

وقال لي إذا كان إلى المنهى سقط المعترض .

وقال لي لا يكون إلى المسمى حتى تراني من وراء كل شيء .

وقال لي إثباتي لا يتحقق به ولا بى ، إلى أنا الحكم المتيقن على علم ما وصفت .

وقال لي انظر إلى ولا تطرف يكن ذلك أول جهادك في .

(١) ما ح (٢) ح - (٢) - (٣) م - (٤) وهماك ب، وشاك ح ٢

(٥) ادرب ح (٦) وادرب ح ادرب م (٧) دون م (٨) كل ما ح

(٩) م سه (١٠) اثبات ب (١١) ومن ا ب، ب، ح (١٢) اثبات

ا ت - (١٣) - (١٣) الى واما ا الى انا ب لأن لا لاني ل (١٤) وضعت

ح م تل × وضعت ا ب ت ل (١٥) يكون ح

وقال لى ابن أمرك على الخوف أثبتته داهم ولا نبس أمرك على الرجاء أهده . اذا  
تكامل العمل .

وقال لى اذا اذهبتك عن الأسماء أذنك بحكومتى .

### ٢٣ - موقف وأحل المنطقة<sup>(٤)</sup>

أوقفنى وقال لى اذا رأيتنى كان فقرك فى اجابة المسئلة .

وقال لى اذا رأيتنى فلا تسألنى فى الرؤية ولا فى الغيبة لأنك إن سألنى فى الرؤية  
اتخذتها إلها من دونى ، وإن سألتنى فى الغيبة كنت كمن لم يعرفنى ، ولا بد لك أن  
تسألنى وأعضب إن لم تسألنى فسألنى اذا قلت لك سألنى .

وقال لى اذا رأيتنى فانظر إلى أكن بينك وبين الأشياء ، واذا لم ترى فادنى  
لا لأطهر ولا لترانى لكن لأنى أحب نداء أحنائى لى .

وقال لى اذا رأيتنى أغنيك الغنى الذى لا ضده له .

وقال لى إن تبعك السوى وإلا تبعته .

وقال لى ذكرى فى رؤيى جفاء فكيف رؤية سواى<sup>(٧)</sup> أم كف ذكرى مع رؤية  
سواى .

وقال لى أفل الليل وطلع وجه السحر وقام العجر على الساق ، فاسنيفطى أثباتها<sup>(١٠)</sup>  
البائمة الى طهورك وقفى فى مصلاك ، فإننى أخرج من الحراب فليكن وجهك أول  
ما ألقاه فقد خرجت الى الأرض مرارا وعبرت إلا فى هذه المرة ، فإنى أقت فى بينى<sup>(١١)</sup>

(١) ج - (٢) ج - (٣) فقد ا ب ت ل - (٤) ا ب ت ل  
(٥) - (٥) م - (٦) ج - (٧) فى ا ب ت (٨) - (٨) ج -  
(٩) ساق ا ب ت ل (١٠) ايها ا ب ت (١١) فأنى ا ب ت ج ٢ ل

وأريده أن أرجع إلى السماء فظهورى إلى الأرض هو جوازى عليها وحروجى منها وهو  
 آخر عهدى بها، ثم لا ترانى ولا<sup>(٤)</sup> ما فيها أبد الأبدى، وإذا خرجت منها إن لم أمسكها  
 لم تفهم، وأحل المنطقة فيذكر كل شئ وأزرع درعى ولأى فتسقط الحرب وأكشف  
 البرقع ولا البسه وأدعو أصحابى القداماء كما وعدتهم فيصبرون إلى<sup>(٧)</sup> وينعمون<sup>(٨)</sup> ويتنعمون  
 ويرون النهار سرمدًا ذلك يومى ويومى لا ينغضى .  
 وقال لى آليت لا تجدى طالب إلا فى الصلوة وأنا مليل الليل ومنبر النهار<sup>(٩)</sup>.

## ٢٤ موقف لا تفارق اسمى

أوقفنى بين أولية إبدائه وآخرية إنسانته وقال لى إن لم ترى فلا تفارق اسمى .  
 وقال لى اذا وقف بين يدى ماداك كل شئ فاحذر أن تصمى إليه بقلبك  
 فادا أصغيت إليه فكأنك قد أجنته<sup>(١١)</sup> .  
 وقال لى اذا ماداك العلم بجوامعه فى صلواتك فأجنته انفصلت عنى<sup>(١٢)</sup> .  
 وقال لى اذا نظرت إلى فلك لم يخطر به شئ .  
 وقال لى إن رأيتنى فى بابك فوب على المصاهرة<sup>(١٣)</sup> .  
 وقال لى أحبابى الذين لا رأى لهم .  
 وقال لى مدتك بعد الموت فى محل فلك قبل الموت .

- (١) الرجوع ل (٢) يبيع وطارق ا ب ت ل م - (٣) يديها  
 بقدرى ا ب ت ل م ا (٤) لا ا ب ت ل - (٥) ح  
 (٦) ديرة ط ت ل م (٧) ل - (٨) م - (٩) - (٩) ح ا -  
 (١٠) ان لم ترى فلا ا ب ت ل م (١١) - (١١) ح - (١٢) - (١٢) نقل الى  
 آخر الموقف ح (١٣) ان ح م (١٤) ان ح (١٥) اذا ا ب ت  
 (١٦) وقال لى اذا قت بس يدي ماداك كل شئ ج -

- وقال لى اذا وقفت بين يديّ فلا يقف معك سواك .
- وقال لى اذا صار السوى حاطرا مذموما سقطت الجنة والنار .
- وقال لى الصديق أن لا يكذب اللسان والصدّيقه أن لا يكذب القلب<sup>(١)</sup> .
- وقال لى كذب اللسان أن يفول ما لم يهل وأن بقول ولا بفعل ، وكذب القلب أن يعفد فلا يفعل<sup>(٢)</sup> .
- وقال لى كذب القلب استماع الكذب .
- وقال لى الكذب كله لغة سواى والحق الحقيقى<sup>(٣)</sup> لغنى إن شئت أنطقت بها حجرا أو بشرا .
- وقال لى كلما علقك لى وهو نطقى عن لغتى .
- وقال لى التّمى من كذب القلب .
- وقال لى الأمانى عرس العدو لى كل شىء<sup>(٤)</sup> .
- وقال لى الرحاء فى محاوره الأمانى والمجاورة اطلاق .
- وقال لى لكل متجاورين صحبة .
- وقال لى حقيقة الترجية أن أهلك لى لا فى معنى ولا بمعنى ، وإن نسأله حتى يحرق الخوف ما سواه .
- وقال لى أفسدتك على كل شىء وجعلت ذلك حجرا بابك وبنيه فلا تنحرق الحجاب بالتمترض له فأرسل عليك مذابه<sup>(٥)</sup> .
- وقال لى لو صابحت شىء ما أيدت لك وجهى .

(١) الا ج لا م (٢) يعقبد ل م (٣) المتيق ا ب ت ل  
(٤) والصديق ا ب ح × ل م + (٥) عرس ا ب ت (٦) ح ج  
(٧) له لعرص ح

وقال لي اذا اعترض لك السوى بفتنه فانظر الى أولية إنشائه<sup>(١)</sup> ترى ما يسفطها  
عك<sup>(٢)</sup> فان لم ترفي أولية إنشائه فانظر الى آخرية إبدائه<sup>(٣)</sup> ترى الزهد فيها ولا نراه .  
وقال لي الأولى قوة الأخرى ضعف<sup>(٤)</sup> ، فادع مغرني من ضعف قوتك عليه  
بضعف .

وقال لي اذا لم ترفي ملا يفارق اسمي .

## ٢٥ — وقف أنا مستهسي أعزائي

أوقفني<sup>(٥)</sup> وقال لي العلم على من رأى أصرت<sup>(٦)</sup> من الجهل .  
وقال لي الحسنة عشرة لمن لم يرى والحسنة سبعة لمن رأى<sup>(٧)</sup> .  
وقال لي اذا رأيتي كانت سلامك في الفضة أكثر منها<sup>(٨)</sup> في العباداة ، وادام  
ترني<sup>(٩)</sup> كانت سلامك في العمل أكثر منها في العزاة .  
وقال لي اذا رأيته قسمتك عني كما يراه سواي بعبك وقلبك<sup>(١١)</sup> .  
وقال لي استغفرني من فعل فلبك أ كفك فلبه<sup>(١٢)</sup> .  
وقال لي فعل القاب أصل الفعل البدن فانظر ما اذا نعرس وانظر العرس<sup>(١٤)</sup> ما اذا  
بئس .

وقال لي يدي على العاق فان كرهت عنه دعه لا تأخذ به<sup>(١٥)</sup> ولا تعطى عرسك<sup>(١٦)</sup>  
تعتزى به فأشعر أن تراني .

- (١) — (١) ج ١ — (١١) ترني ج ٢ (٢) فاذا ج ٢ (٣) — (٣) ج ١ —  
الزهد ج ٢ المرحه فيها ت (٤) فاستغفر اب فاستغفرني ل (٥) في العلم اب ت ا —  
(٦) على من لم يرى ج ل ا — (٧) يراني اب ت ل م (٨) العمل م  
(٩) يكن اب ت (١٠) العاده اب ت ل (١١) فلبك وعميك ب ب  
(١٢) استغفرني ل (١٣) إليك ل ا — (١٤) المعرس ب ت  
(١٥) ج — (١٦) به ج ا

- وقال لي خف حسنة تهديم حسناتك ، وخف ذنبا بني ذنوبك .<sup>(١)</sup>
- وقال لي اذا رأيتني فخصمت ما تصرف به عني لم أغب عنك .<sup>(٢)</sup>
- وقال لي البلاء بلاء من رأني لا يستطيع مداوتي ولا يستطيع مفارقتي وأنا بين ذلك أطويه وأسرره وفي الطي موته وفي النشر حيوته .<sup>(٣)</sup>
- وقال لي أنا منهي أعزائي اذا رأوني اطه أنوا بي .
- وقال لي من لم يرني فهو منتهى نفسه .
- وقال لي شاوور من لم يرني في ذنبك وأتبعك واتبع من رأني ولا تشاوره .
- وقال لي الاستشارة عن ضلال والمشورة هجوم ، فمن رأني أين يهجم ومن لم يرني أين لا يهجم .
- وقال لي احجب من لم يرني يحملك وتحمله ، ولا تستصحب من رأني بقطع بك آمن ما كنت به .<sup>(٤)</sup>
- وقال لي اذا رأيتني ورأيت من لم يرني فاسترني عنه بالحكمة فان لم تفعل وباد أخذتك به ، واذا لم ترني ورأيت من رأني فاحفظ حذرك لما راني برؤبه .
- وقال لي اذا رأيتني ورأيت من رأني فأنا بينكما أسمع وأجيب .
- وقال لي والذين جاهدوا فينا الذين رأوني فاهل عبت غطوا عنونهم عبرة أن يشركوا بي في الرؤبة .<sup>(٥)</sup>
- وقال لي الغيرة لا تصح أو نفني القسمة والقسمة لا نفني وأنا غائب .
- وقال لي لهم دينهم سلسلنا لنكشف لهم في كل شيء عن واقع نظرنا فيه .

(١) احسانك ح (٢) يصرف بم تصرف ل (٣) ولا اب ت ل  
(٤) مقارنته ج م (٥) تصحب م (٦) لم يرني ح (٧) ج -  
(٨) أعينهم اب ت

وقال لي انما أمرنا لشيء اذا أردناه بالارادة ننهده المعرفة فاذا عرف قلنا له  
كُنْ فَيَكُونُ إجابة<sup>(٢)</sup> .

٢٦ - موقف كدت لا أواخذه<sup>(٣)</sup>

أوقفني وقال لي أسرع شيء عفوية القلوب .

وقال لي كدت لا أغفر له وكدت لا أواخذه .

وقال لي إن جعلت الغري علىك<sup>(٤)</sup> مطالبة أشركت لي فاهرب هربين هربا  
من الغريم وهربا من يدي .

وقال لي إن جعلت لك ممي مطالبة فقد سويت بي<sup>(٦)</sup> .

وقال لي أنا باد لا للبدو ولا لمعه ولا لأرى ولا لأن لا أرى ولا لما ينعطف  
عليه لام علة<sup>(٧)</sup> باد ليس فيه إلا باد<sup>(٧)</sup> .

وقال لي أنا غيب لا عما ولا عن ولا لم ولا لأن<sup>(٨)</sup> ولا في ولا فيما ولا بما<sup>(٨)</sup>  
ولا مستودعية ولا ضابطة .

وقال لي أنا في كل شيء بلا إنبه فيه<sup>(٩)</sup> ولا حيثية منه<sup>(١١)</sup> ولا محمية منفصلة ولا<sup>(١٢)</sup>  
متصلة وأسست فيها ولا هو في وأنا أبدو لك فأفني منك ما تتعالى به من المعرفة وأبقى<sup>(١٥)</sup>  
لك ما ننعاف به من العلم فأنا الواقف بذك وببها فنراها بنورى فتجد سلطانها<sup>(١٦)</sup>  
عليك بها أوبك .

وقال لي القلب الذى يرانى محل الملاء .

وقال لي ما سلمت الى شئنا فأذلته لشيء .

- (١) ا ب ت - (٢) ماله ا ب ت ل - (٣) - (٤) ح - كذت م -  
(٥) ملة م - (٦) م - في ا ب ت - (٧) - (٧) الأمر ج  
(٨) - (٨) ا ب ت ل - (٩) أتيد ا ب ت - (١٠) ملة ا ب ت ل -  
(١١) فيه با عنه با في ا ب ت - (١٢) - (١٢) ح - (١٣) هي ب ت  
ل من ب (١٤) يتعلق شج ل (١٥) - (١٥) وأبقى لك بها ح (١٦) العلوم ب



(١) وقال لي الغير كله طريق الغير . (٢) (١) (٣)

وقال لي اذا رأيتني كان بلاؤك بعدد كل شيء وكان كل شيء بلاءك . (٤)

وقال لي يا من بلاؤه كل شيء صرفت البلاء عنك بالعافية والعافية داخلية (٥) في الشئبية والشئبية بلاء والبلاء والعافية اذا رأيتني عليك سواء فأيهما أصرف (٦) والصرف بلاء .

وقال لي اذا رأيتني فلا عافية إلا في نظرك إلى وهو بلاء لأن نظرك ضمنية (٧) عضك والضمنية بلاء .

وقال لي حجابي البلاء وحجابك البلاء ، حرق حجابي حجابك فأزاله الحرق فخرجت من بلائك الى بلائي .

وقال لي أنتقم بي كما أنتقم بك نسرى إلى كل عين فلا ترى عندي سواك وتسرى إليك فاذا سرت فلا ترى عندك سواي .

## ٢٧ - موقف لي أعزاء

أوقفني وقال لي ما صرفت عنك من المحاب بالآخرة أكثر وأعظم مما صرفته (١٢) عنك من المحاب بالدنيا . (١١)

وقال لي وعزني إن لي أعزاء لا يأكلون في غيبي ولا يشربون ولا ينامون (١٤) (١٣) ولا ينصرفون . (١٦)

- 
- (١) - (١) ج ١ - (٢) الى الفترة ج ٢ (٣) وقال لي سوى كله طريق سوى ج ١ -  
 (٤) - (٤) م - (٥) ج - (٦) سوى ج (٧) - (٧) ت - (٨) فأزاله  
 ج ١ فإزالة ج ٢ م (٩) انتقم اب ت ل (١٠) انتقم اب ت ل  
 (١١) أعظم ج أكبر وأعظم اب ت (١٢) ما ج ١ من ل (١٣) وحالي ج ١ -  
 (١٤) ج - (١٥) يتكلمون م (١٦) ينصرفون ج

وقال لى من يحيرك منى إن قلت ما لا أراد به فأحذر فلا أغمره <sup>(١)</sup> <sup>(٢)</sup>.

وقال لى فرف بين من عبت عنه ليعتذر وبين من عبت عنه لينظر .

وقال لى فارق المنظر وطالعت المعتذر .

وقال لى أنا وعزى ضيف أعزأى اذا رأونى أفرشونى أسرارهم وحجبوا  
عنى قلوبهم وأخذوا منى اختارهم <sup>(٣)</sup>.

وقال لى وعزتى لى أعضاء ما لهم عيون فبحون لهم دموع ، ولا لهم إقبال فيكون  
لهم رجوع .

وقال لى لى أعضاء ما لهم دنيا فيكون لهم آخره <sup>(٤)</sup>.

وقال لى الآخرة أحراصا حب دنيا بالحق .

وقال لى إن لى أعضاء لا برون إلا لى وأعضاء لا يرون إلا لى يعرف ما بينهم  
أبعد من البعد الى العرب <sup>(٥)</sup> <sup>(٥)</sup>.

وقال لى أدرك أعزأى لى كل شىء ولم يحصل أولبأى لى كل شىء .

وقال لى استشرى لى . جلالك أقطع ما يتماهى بالمطالب منك .

## ٢٨ - موقف ما نصنع بالمسئلة

أوفنى وقال لى إن عمدتى لأجل شىء أشركت لى <sup>(٦)</sup> <sup>(٧)</sup> <sup>(٨)</sup> <sup>(٩)</sup>.

وقال لى كلما اسمعت الرؤبة صافى العبارة <sup>(١٠)</sup>.

وقال لى العبارة منير فكيف ما نديت اليه .

(١) أحمره ح ١ احاره ل (٢) لا ح ١ ولا ح ٢ (٣) طوبى ح

(٤) ب ت ح م -- (٥) - (٥) ب ح ١ - (٦) م - (٧) ح -

(٨) برى ا ب ب + (٩) م -- (١٠) العبارة ب ١

وقال لى اذا لم أسو وصفك وقلبك إلا على رؤيى فما تصنع بالمسئلة ، تسألنى  
أن أسفر وقد أسفرت أم تسألنى أن أحتجب فإلى من تفيض .

وقال لى اذا رأيته لم يبق لك إلا مسئلتان تسألنى فى غيبتى حفظك على رؤيى  
وتسألنى فى الرؤية أن تقول للشيء كُنْ فَيَكُونُ <sup>(١)</sup> .

وقال لى لا تالمة لها إلا من العدو <sup>(٢)</sup> .

وقال لى أبجنتك قصد مسئلتى فى غيبتى وحرمت عليك مسئلتى مع رؤيى فى حال  
رؤيى .

وقال لى إن كنت حاسبا فاحسب الرؤية من الغيبة فأيهما غلبت <sup>(٥)</sup> حكمة  
فى المسئلة .

وقال لى اذا لم أغب فى رأك تلك قطعتك عن السعى له ، واذا لم أغب فى نومك  
لم أعب فى يقظتك .

وقال لى عزيمك على الصمت فى رؤيى حجة فكيف <sup>(٦)</sup> على الكلام <sup>(٧)</sup> .

وقال لى العزم لا يقع إلا فى الغيبة .

وقال لى انظر إلى <sup>(٨)</sup> فى نعمنى <sup>(٩)</sup> تعرفنى فى تعرفى اليك <sup>(٩)</sup> .

وقال لى من لا يعرف نعمتى كيف يشكرنى .

وقال لى لا أبدولعين ولا قلب إلا أفنته <sup>(١٠)</sup> .

وقال لى ترى فيما تقول كيف تقول ، نرائى فى حرك كيف نجزع ، ترى  
فى الفتنة كيف تحوى عليك الذلة .

(١) - (١) يكون كى فيكون ح (٢) ا م - (٣) فى ح (٤) الحال ح

(٥) على اب ت ل (٦) حجاب ا × جهة ت ح م (٧) م - (٨) ح -

(٩) - (٩) ح - (١٠) - (١٠) ح -

وقال لى <sup>(١)</sup> اعرف حالك من المستند •

وقال لى إن كان المستند ذكرى رذك إلى •

## ٢٩ — • وقف حجاب الرؤية

أوقفنى وقال لى الجهل حجاب الرؤية والعلم حجاب الرؤية ، أنا الظاهر لا حجاب وأنا الباطن لا كشوف •

وقال لى • من عرف الحجاب أنشرف على الكشف •

وقال لى الحجاب واحد <sup>(٢)</sup> والأسباب التى نفع بها محلفة <sup>(٢)</sup> وهى الحجب المتنوعة <sup>(٣)</sup> •

وقال لى رأس الأمر أن تعلم من أنت حاص أم عام •

وقال لى إن لم تعمل الحاصل على أنه حاص هلك •

وقال لى كاد علم العام <sup>(٤)</sup> بشرف به على النجاه •

وقال لى الخالص يبدو له بادى بهيمن على سواه ولا يهيمن عليه ، والعام ليس بى وبينه إلا الاقرار •

وقال لى الخالص <sup>(٥)</sup> الرجوع إلى •

وقال لى كلاهما مضمحل إلى صاحبه <sup>(٦)</sup> كراس المسال والربح •

وقال لى أنت بانهما فى عيني •

وقال لى • فى رؤى مال ولا ربح <sup>(٧)</sup> •

وقال لى رأس المسال فى غمقى رؤى وربحه الجاء فى المحظ •

(١) اعرف ا × ح م ا ل م ا ت ل (٢) -- (٢) (٢) المواجه مع مختلف ج

(٣) ح -- (٤) المعارف ت (٥) ح فهمه ا ب ت ل فهمه م (٦) رأس ج

(٧) لا ح م

- وقال لى إن كنت ذا مال<sup>(١)</sup> فما أنا منك ولا أنت<sup>(٢)</sup> .
- وقال لى المسئلة صنم عبادته أن نذ كرنى بلغته .
- وقال لى انما يريد العدو أن يذ<sup>(٣)</sup> كرنى بأذكاره .
- وقال لى الغيبة وطن ذكر ، الرؤية لا وطن ولا ذكر .
- وقال لى اذا غبت فأدعنى ونادنى وسألنى ولا تسأل عنى فإنك إن سألت عنى غائبا لم يهلك وان سألت عنى رائيا لم يخبرك .
- وقال لى الرؤية تشهد الرؤية فتعيب عما سواها<sup>(٤)</sup> .
- وقال لى العلم وما فيه فى الغيبة لا فى الرؤية<sup>(٥)</sup> .
- وقال لى الجهل حد فى العلم وللعلم حدود بين كل حدين جهل .
- وقال لى الجهل ثمرة العلم النافع والرصا به ثمرة الاخلاص الصادق .
- وقال لى إن اعزبت الغيبة بعين الرؤية رأيت ائسلاف الداء والدواء وصاع حق<sup>(٦)</sup> وخرجت عن عبودى .
- وقال لى رؤيتى لا تأمر ولا تنهى ، غيبتى تأمر وتنهى<sup>(٧)</sup> .

### ٣٠ - موقف أدعنى ولا تسألنى

- أوقفنى وقال لى الدنيا سجن المؤمن الغيبة سجن المؤمن .
- وقال لى العيبة دنيا وآخرة والرؤية لا دنيا ولا رؤية<sup>(٨)</sup> .

(١) فلا ات (٢) وأت من اب ب (٣) تذكرنى اب (٤) فادعنى ب ب  
(٥) ج م - (٦) - (٦) ح - (٧) ويرى ب ب ل (٨) - (٨) -  
(٩) - (٩) م - (١٠) الدسا م

- وقال لى رؤية خصوص غيبة عموم لا رؤية ولا غيبة حزب العدو.<sup>(٣)</sup>  
 وقال لى ليس من أهل الغيبة من لم يكن من أهل الرؤية .  
 وقال لى الصلوة فى العيبة نور .  
 وقال لى ادعنى فى رؤيتى ولا تسألنى<sup>(٤)</sup> وسألنى فى غيبتى ولا تدعنى<sup>(٥)</sup> .  
 وقال لى انظر ما بدا لك فان قطعك عن القواطع فهو منى .  
 وقال لى كما بدا لك فابتداً يجمعك قبل قطعك تخف مكره<sup>(٦)</sup> .

### ٣١ - موقف استوى الكشف والحجاب

- أوقفنى وقال لى كل شىء لا يواصلك صله لى فانما يواصلك ويخندعك<sup>(٧)</sup> .  
 وقال لى انظر بعين قلبك الى قلبك وانظر بقلبك كله الى .  
 وقال لى اذا رأيتى استوى<sup>(٨)</sup> الكشف والحجاب .  
 وقال لى اذا لم ترى فاعة ضاد بالثرة<sup>(٩)</sup> ولا يعصمك ولاكنها محل فقرك .  
 وقال لى وارى عن اسمى وإلا رأبه ولم ترى .  
 وقال لى سل كل شىء عنى ولا تسألنى<sup>(١٠)</sup> عنى .  
 وقال لى اذا رأيتى فكأنك لم تخرج من العلم .  
 وقال لى اذا رأيتى نخرجت من أهل العذر .  
 وقال لى اذا رأيتى دخلت فى جملة الشفعاء .

(١) رؤية لى لى رؤيتى م (٢) عيبى م (٣) حزب ا ب (٤) - (٤) م -  
 (٥) ب ت - (٦) فاندا ح (٧) من القواطع ح (٨) صل ح +  
 (٩) فى ح - (١٠) و خلعك ح (١١) الحجاب والكشف م (١٢) مما ا +  
 (١٣) ب -

وقال لى اذا رأيتنى ضعفت عنى وحملت الكل .

وقال لى سل أوليائى<sup>(١)</sup> عما أعلمتك وسلنى ولا نسألك عما أجهلتك .

## ٣٢ - موقف البصيرة

أوقفنى فى البصيرة وقال لى قصرت العلم عن معيون ومعلوم .

وقال لى المعيون ما وجدت عنده جهرة فهو معلوم<sup>(٢)</sup> معيون<sup>(٣)</sup> ، والمعلوم الذى لا تراه العيون هو معلوم<sup>(٣)</sup> لا معيون .

وقال لى ما أنا معيون للعيون ولا أنا معلوم للقلوب .

وقال لى كل نطق ظهر فأننا أثرته<sup>(٥)</sup> وحروفى ألفتته<sup>(٥)</sup> فانظر اليه لا بعدو لغة<sup>(٦)</sup> المعيون والمعلوم وأنا لا هما ولا وصفى مثلها .

وقال لى ما هناك شىء عن شىء إلا دعاك اليه بما هناك عنه<sup>(٨)</sup> ، وأنا أنهاك فلا أدعوك إلى<sup>(٨)</sup> بما هناك عنه وأدعوك إلى<sup>(٩)</sup> فلا أنهاك بما أدعوك به<sup>(١٠)</sup> ، ذلك الفرق<sup>(١١)</sup> الذى بين وصفى وسواه .

وقال لى فعلك لا يحيط بك فكيف يحيط بى وأنت فعل<sup>(١٣)</sup> .

وقال لى ألقى إلى<sup>(١٤)</sup> وحكمتى أحكم بأقصى مسرك .

وقال لى اذا رأيت سواى فقل هذا البلاء أرحمك .

وقال لى اذا رحمتك رأيت رفقى فى طرفك اذا نظرت وفى قلبك اذا فكرت .

(١) عن ما ا ب ت (٢) العيون ا ت (٣) - (٣) ح - (٤) لا ا ب ت -  
(٥) وجزوفى ا ت ح م (٦) تعدوا ا ب ت ل (٧) المعلوم ا ب ت  
أرالمعلوم م (٨) ما ح (٩) ح - (١٠) ح - (١١) د ا ك ا ت  
(١٢) للفرق ب ت فرق ح (١٣) ا ح - (١٤) أردت ا ب ت ل

يقال لى قسمت لك ما لا أصرفه<sup>(١)</sup> وصرف عنك ما لا أقسمه لك فكى لى فبما أقسمه أصرفك عما صرفته فأصرفه .<sup>(٢)</sup>

وقال لى ما نعرفت الى قاب إلا أوبته عن المعارف .

وقال لى دم فى التعظيم بدم فى الخوف .

وقال لى لى من كل شىء حاصبه ولك عافيه فعافيته ناسب إليك وحاصيته ناسب إلى .<sup>(٣)</sup>

وقال لى كل شىء سواى بدعوك إليه بمركه وأنا أدعوك إلى وحدى .<sup>(٤)</sup>

### ٣٣ موقف الصفح الجميل

أوفنى فى الصفح الجميل وقال لى لا ترجع الى ذكر الذنب فتساوب<sup>(٥)</sup> تذكر الرجوع .

وقال لى ذكر الذنب يسجرك الى الوجد به ، والوجد به يسجرك الى العود فيه .

وقال لى حتى متى لا تنجسك إلا الأقوال ، وحتى متى لا تنجسك إلا الأفعال .<sup>(٦)</sup>

وقال لى اذا احتسنت نسواى فتفرقت ما اجتمعت .<sup>(٧)</sup>

وقال لى ما كان الرسول إليك قولاً أو فعلاً فانت فى عرسه الجمال .<sup>(٨)</sup>

وقال لى حكم الأقوال والأفعال حكم الجدال والبلال .

وقال لى حكم الجدال والبلال حكم المحال والزلال .

(١) هناك ا ت - (٢) من ما ا ت (٣) وعافيه ج (٤) لاء ا ت

(٥) ح ٢ - شرك ح ١ (٦) وحدى ج - (٧) ح - (٨) الرجوع ج م

(٩) حتى ا ت (١٠) فتفرقه ب ب ح فتفرقه ل (١١) متى ا ب ت ل

(١٢) قول ج م (١٣) فعل ج م



وقال لى إن أردت أن تعرفنى فانظر الى حجاب هو صفة وانظر الى كشف هو صفة .

وقال لى لا تقف فى رؤيتى حتى تخرج من الحرف والمحروف .<sup>(١)</sup>

وقال لى لا تجتمع بين حرفين فى قول ولا عقد إلا بى ، ولا تفرق بين حرفين فى قول ولا عقد إلا بى ، يجتمع ما جمعت ويفرق ما فرق .<sup>(٢)</sup>

وقال لى اذا قلت للشيء كُنْ فَيَكُونُ نقلتك الى النعم بلا واسطة .<sup>(٣)</sup> <sup>(٤)</sup>

وقال لى أطعنى لأنى أنا الله لا إله إلا أنا أجمعك تقول للشيء كُنْ فَيَكُونُ .<sup>(٥)</sup>  
وقال لى إن جمعك الأقوال فلا قرب ، وإن جمعت الأفعال فلا حب .<sup>(٥)</sup>

وقال لى اجتمع بى تجتمع يجتمع كل مجتمع وتسمع تسمع كل مستمع فتجوى سواك فتخبر عنه ولا يحورك سواك فيجبر عنك .<sup>(٦)</sup> <sup>(٧)</sup>

وقال لى قرب هو صفة بعد هو صفة حجاب هو صفة كشف هو صفة .

وقال لى قف من وراء الكون ، فرأيت الكون فسالت الكون بجهل الكون فسالت الجهل بجهل الجهل .

وقال لى القوة فى وجد الجهل الدائم والعزم فى القوة والعصبر فى العزم والثبات فى الصبر والمعرفة فى الثبات وهو مسكنها .

وقال لى انظر الى الشاهد الذى أنت به فى الغيبة هو الشاهد الذى أنت به فى الذممة .<sup>(٨)</sup>

وقال لى إن أكلت من بدى لم نطعمك جوارحك فى مصيبتى .<sup>(٩)</sup>

(١) عن ا ب ت (٢) وتفرق ا ح ل (٣) - (٣) قل ح (٤) انقلك

ت ح (٥) - (٥) ت - (٦) وتسمع ا ب ل ر (٧) شيء ا ب ٢

(٨) ب ت - (٩) على ا ب ت

وقال لى انما تطيع كل جارحه من باكل من يده .

وقال لى الشاهد الذى به تابس هو الشاهد الذى به تبرع<sup>(١١)</sup> .

وقال لى الشاهد الذى به تستهز هو الشاهد الذى به تستهز .

وقال لى الشاهد الذى به نعلم هو الشاهد الذى به نعمل .

وقال لى الشاهد الذى به نام هو الشاهد الذى به يموت<sup>(١٢)</sup> والشاهد الذى به سيقظ هو الشاهد الذى به ينبعث .

وقال لى لا يجرى عاى اى نومك إلا حكم<sup>(١٣)</sup> ما تم به ، ولا يجرى عليك فى نومك إلا حكم<sup>(١٤)</sup> ما تم به .

وقال لى رد على فى كل شىء أرد عليك فى كل شىء .

وقال لى اذكرنى فى كل شىء اذكرك فى كل شىء .

#### ٣٤ — وقوف ما لا ينقال

أوقفنى فى ما لا ينقال وقال لى به نجمع فيما بهال .

وقال لى إن لم شهد ما لا بهال نثبت بما بهال .

وقال لى ما ينقال نصر فك الى القوائد والقوائد فول والقول حرف والحرف

نصر بى ، وما لا بهال يشهدك فى كل شىء ، تمرق اليه وانهاك من كل شىء مواضع معرفه .

وقال لى العارة . لى فاذا شهد ما لا ينخير لم كل<sup>(١٥)</sup> .

(١) د ع ب ل (٢) واستيقظ ا ب ت ل (٣) (٢) (٣) ا

(٤) قوليه ا ب ل (٥) يتعد ب ت (٦) تهل ب تهل ج

وقال لى القول يصرف الى الوجد<sup>(١)</sup> والتواجد بالقول يصرف الى المواجد<sup>(٢)</sup> بالمقولات .

وقال لى المواجد بالمقولات كفر على حكم التعريف .

وقال لى لا تسمع فى من الحرف ولا تأخذ خبرى عن الحرف .

وقال لى الحرف يعجز أن يخبر عن نفسه فكيف يخبر عنى .

وقال لى أنا جاعل الحرف والمخبر عنه .

وقال لى أنا المخبر عنى لمن أشاء أن أحبره .

وقال لى لإخبارى علامة بإشهاد لا توجد بسواه ولا يبدو لإخبارى إلا فيه .

وقال لى لا ترال تكتب ما دمت تحسب فاذا لم تحسب لم تكتب .

وقال لى اذا لم تحسب ولم تكتب ضربت لك بسهم فى الأمية لأن النبى الأسمى لا يكتب ولا يحسب .

وقال لى لا تكتب ولا تههم ، ولا نحسب ولا تطالع .

وقال لى اهتم يكتب الحق والباطل ، والمطالعة نحسب الأخذ والترك .

وقال لى ليس منى ولا من نسبى من كنب الحق والباطل وحسب الإخذ والترك .

وقال لى كل كاتب يقرأ كتابته وكل قارئ يحسب وراثته .

(١) المواجد ج (٢) والمواجد ج (٣) تصرف ج (٤) اشهاد ج  
(٥) سهما م (٦) وقال لى النبى ج (٧) م (٨) ل -  
(٩) صلح ا ب ت + (١٠) حيلى ج سى م (١١) كتابه ا ب ت

### ٣٥ - موقف اسمع عهد ولايتك

أوقفني وقال لي ما فطرتك لتأمر للعالم ولا ربيتك لتنف على باب سسواى ولا علمتك لتجعل عالمى ممزاً تعر عليه الى الموم عنه ولا اخذتك جاييسا لتسألنى ما يخرجك عن مجالستى .

وقال لي ما أسفرت لك فى الشباب لأشفيك فى المشيب .

وقال لي اعرف من أنت معرفك من أنت هى قاعدتك التى لا تنهدم وهى سكينتك التى لا تزل .

وقال لي فرصت عليك أن تعرف من أنت أنت ولى وأما وليك .

وقال لي اسمع عهد ولايتك : لا تتأول على بعلمك ولا تدعى من أجل نفسك واذا خرجت فإلى واذا دخلت فإلى واذا امت فم فى المنسليم الى واذا استيقظت فاستيقظ فى النوكل على .

وقال لي بقدر ما توظف لنفسك من العمل الى ييسقط عنك من العمل لك ، وبقدر ما ييسقط عنك من العمل لك يكون قبامى بك وقيوميتى لك .  
وقال لي استعن بالدعاء الى على الوقوف فى مقامك بين بدى .

وقال لي إن لم تدع الى فسكوتك بدعو اليك بما عرف منك فاحذرني لا تكون لسكوتك داعية لنفسك الى نفسك وأنت نخسب على بالسكوت قربة الى .

وقال لي اكتب فى عهدك . إذا تعزف اليك سقطت المعارف من سواك وإذا لم أتعزف اليك معرفتك على أبدى العارفين .

(١) ريتك ا ب ريتك ج (٢) أبواب ج (٣) سميا ح م (٤) ن .  
رحمى ا ب ت ل + (٥) زول ب زال ل (٦) - (٦) ا - (٧) - (٧) م -  
(٨) يكون ت ل م

وقال لي الليل لي لا للقرآن يتلى ، الليل لي لا للمحامد والثناء .  
وقال لي الليل لي لا للدعاء ، إن سرّ الدعاء الحاجة وإن سرّ الحاجة النفس وإن  
سرّ النفس ما تهوى .

وقال لي إن كان صاحبك في ليالك من أجل القرآن بلغ أقصى همّك إلى جرك  
فاذا بلغه فارق فلا ليالك ليل القرآن ولا ليالك ايل الرحمن ، وإن كان صاحبك في ليالك  
من أجل المحامد والثناء بلغ أقصى همّك إلى احتّمادك فاذا بلغه فارق واذا فارق  
فليل النوم نمت أم لم تنم لي من كان لي لياله نام أو لم ينم فذاك صاحب الليل  
وصاحب وقته الليل أشرفت به على الليل وعلى أهل الليل فهو بمقاماتهم معه  
أعرف ولم يبلغ نهاياتهم فيه أدرك .

وقال لي كيف تنظر إلى السماء والأرض وكيف تنظر إلى الشمس والقمر وكيف  
تنظر إلى كل شيء كان منظورا لعيك أو كان منظورا لملك وذلك أن تنظر إليه  
بأديا مني وهو أن تنظر إلى حقائقي معارفه إلى تسميح بجمدي وتفول لبس كمثل  
شيء وهو السميع البصير .

وقال لي لا تذهب عن هذه الرؤية تختطفك المربيات ولا تخرج صفتك عن  
هذه الرؤية تختطفك صفتك .

وقال لي إن لم تخرج صفتك عن هذه الرؤية صهرت عن صفتك وعن دواعي  
صفتك وإذا صهرت عن صفتك وعن دواعي صفتك قبل بين يدي فلا ن وقال

- 
- |                 |                 |  |
|-----------------|-----------------|--|
| (١) - (١) ج -   | (٢) بلغته ب ت م | (٣) - (٣) ا م -                        |
| (٤) قابل ب ت ح  | (٥) ايل ل -     | (٦) أو ا ب ل (٧) في ب                  |
| ح ا ل           | (٨) أم ح        | (٩) - (٩) بعد لذلك ج (١٠) وهو ح وذلك م |
| (١١) - (١١) ح - | (١٢) تختطفك ل م | (١٣) فاذا ا ب ت                        |
| (١٣) - (١٣) ل - | (١٤) لك ا ب ب - | ل ل ل -                                |

لما كنتي فلان ولي وشهرتك بي وكتب على جبينك ولايتي وأشهدتك أنني معك  
أبن كنت وقلت لك قل فمات واشمع فوق .

وقال لي إن لم تخرج صفك عن هذه الرؤية وقف في مقام العصمة وأثبت  
فيك حصة من السموات وحباء من ناول العادات .

وقال لي اما أظهرت السموات سيرا على المستور لأنه لا يستطيع أن يقوم بين  
يدي إلا في ستره فمن كشف له عن نفسه لم أسره من بعدها بنفسه .

وقال لي اذا رأيت نفسك كما ترى السموات والأرض رأيت الذي <sup>(١)</sup>براها منك  
هو أنت لا الى حاحه ترجع ولا الى خليفة نسكن <sup>(٢)</sup>فلس ترى إياك ما ابتليتك بصفة  
لا تثبت في حكمك ولا تقوم في مقامك فصفك ترجع لا أنت وصفك بميل لا  
أنت <sup>(٤)</sup>تميل .

وقال لي لو أحببت الدنيا جمعت بها على .

وقال لي لأن تكون لك أحسن من أن تكون بك ولأن تكون بك أحسن من  
أن تكون فيك ولأن تكون فك أحسن من أن تكون لا في ولا فيك .

### ٣٦ - موقف وراء المواقف

أوقفني وراء المواقف وقال لي الكون موقف .

وقال لي كل جريئة من الكون موقف .

وقال لي الوسوسة في كل موقف والخاطر في كل كون .

وقال لي طافت الوسوسة على كل شيء إلا على العلم .

وقال لي العقود قائمة في العلوم والوسوسة تختل في أحكام العلوم .

(١) راها ال يراك ح (٢) فالت ترى ب ب فلت ترى م (٣) يقوم ب ت

(٤) ج - (٥) لا ت ج (٦) - (٦) ج -

وقال لى اذا جاءتك الوسوسة فانظر الى بحيثها ومصرفها واعتراضك عليها ترى الحق وتشهده وهو ما تنفيها به وترى الباطل وتشهده وهو ما نفيت <sup>(١)</sup>.

وقال لى من تعاقى بالكون عرض له الكون .

وقال لى الوسوسة فى علم من اعلام التحريض على .

وقال لى قد جاءتك معارف بلطفى واسفر لك تكلمى عن حجبى .

وقال لى كل شىء يصدرك <sup>(٢)</sup> الى يصدرك <sup>(٣)</sup> ومعك بقية منك أو من غيرك إلا الوسوسة فإنها تصدرك الى وحدك .

وقال لى الوسوسة ردى إياك الى بالمهر .

وقال لى انظر الى الوسوسة <sup>(٤)</sup> عم نخرجك فلن تصلح إلا على مفارقتها وبم تعلقك فلن تصلح إلا على التعلق به .

وقال لى الجهل وراء المواقف ففقد فيه فهو وراء مقام الدنيا والآخرة .

وقال لى من لم يستغفر فى الجهل لم يستقر فى العلم .

وقال لى الجهل وراء المواقف فمن وقف فيه أدرك علوم المواقف .

وقال لى اختم علمك بالجهل وإلا هلكت به ، واختم عملك بالعلم وإلا هلكت به .

وقال لى كلما على التراب من التراب فانظر الى التراب تذهب عما هو منه ونزما قلبه عن عيبه فى مرأى العيون لعينه فلا تحطفك عيونه .

(١) ح ١ - ينفيها ب ل تنفيها ح ٢ (٢) بمهاه ب نفيت ت (٣) - (٣) ب

ح - يصدرك ت - (٤) عما ح م (٥) ومما ح (٦) ح -

(٧) عملك ب ت (٨) علمك ت (٩) وترى ب ٢ ح (١٠) - (١٠) الى

العيون ج (١١) ت ل - بعينه م

وقال لى اتخذ أعوانا لتقلب عينك <sup>(١)</sup> فاذا لم تنقلب عينك فلا أعوان .

وقال لى لا يكون لا أعوان حتى يكون لا زمان ولا يكون لا زمان حتى يكون لا أعيان ولا يكون لا أعيان حتى لا تراها وترانى .

وقال لى اذا حزتك أمر <sup>(٥)</sup> وألباب <sup>(٦)</sup> فان حزتك فى الباب فالوقفة <sup>(٧)</sup> فان حزتك فى الوقفة فالوقفة .

وقال لى الوقفة هى مقامك منى وكذلك وقفة كل عبد هى مقامه منى .

وقال لى خاطب من خاطب <sup>(٩)</sup> بمبلغه الذى يحب أن يدكرنى فيه فهى حاله التى عليها ما بقر .

وقال لى لها من خاطبته برغبته وانقطع من خاطبته برهته واتصل من خاطبته بمبلغه .

وقال لى إن كان النعت مبلغا فهو مبلغ لا نعت ، وإن كان النعت لا مبلغ فهو نعت .

وقال لى المبلغ منزى النسب والنسب منزى السبب .

وقال لى دام النسب ما دام السبب ودام السبب ما دام الطلب ودام الطلب ما دمت ودمت ما لم ترنى فاذا رأيتنى لا أنت <sup>(١٢)</sup> واذا لا أنت لا طلب <sup>(١٣)</sup> واذا لا طلب لا سبب <sup>(١٣)</sup> واذا لا سبب لا نسب <sup>(١٣)</sup> واذا لا نسب لا حجة .

وقال لى المعرفة التى ما فيها جهل هى المعرفة التى ما فيها معرفة .

- (١) ح - (٢) تنقلب ب ت تنقلب ح (٣) أزمان م (٤) أزمان ج م  
(٥) أحرك ب اجزتك ت حركك ح (٦) وبالساب ا ب ل فى الباب ت  
(٧) حزتك ج (٨) هر ح (٩) خاطبته ا ب ت (١٠) اذا ا ب ت ل  
(١١) مبلغ ج بلغها ل (١٢) واذا ت م (١٣) واذا ح ل



- وقال لى العلم الربانى لا يتعلّق بالعبودية ولا تستقرّ عليه <sup>(١)</sup> .
- وقال لى اعرف المعرفة تعرف بالمعرفة ، اعرفنى تعرف بى ، وان تعرفنى حتى لا إلا ما تعرف ولن تجهانى حتى لا إلا ما نجهل فلا أنا ما عرفت ولا أنا ما جهات .
- وقال لى المعرفة من كل شىء حدك الكل من كل كلمة حدك الحد من كل حدية منهك الجزء من كل جرئية تقلّبك .
- وقال لى إن بقيت للباطن عليك إمرة فقد بقيت للظاهر عليك فتنة .
- وقال لى اذا نفيت ما سواى لقيتني بعدد ما خالمت حسنات <sup>(٣)</sup> .
- وقال لى ما كل من نفى سواى رأى ومن رأى فقد نفى ما سواى <sup>(٤)</sup> .
- وقال لى لا تكون عبدى حتى أدعوك لسانى الى السوى ونجيب الدعاء وتنهى السوى .
- وقال لى أنت عهد السوى ما رأيت له أثرا <sup>(٥)</sup> .
- وقال لى أثر كل شىء حكمه .
- وقال لى اذا لم تر للسوى أثرا لم تتعب له <sup>(٦)</sup> .
- وقال لى لا تبع ما عرفتنى فيه من حالك بما لم تعرفه <sup>(٧)</sup> .
- وقال لى هيمنت الرؤية على المعرفة كما هيمنت المعرفة على العلم <sup>(٧)</sup> .
- وقال لى إن أثبت السوى ومحوته فحورك له إثبات .
- وقال لى من رأى شهد أن الشىء لى ومن شهد أن الشىء لى لم يرتبط به .
- وقال لى ما اربطت بشىء حتى تراه لك من وحده ، واورأينه لى من كل وجه لم ترتبط به <sup>(٨)</sup> .

(١) يستقرت ح ل (٢) للتأثر ب (٣) بعد ب (٤) خالمت ب  
(٥) أثر ح (٦) أثر ت ج (٧) - (٧) ب - (٨) - (٨) ج -

وقال لى من لم يرى رأى الشئ لى ولم يشهده لى ، وما كل من رأى شهد ما رأى<sup>(١)</sup> .

وقال لى الشهادة أن نعرف وقد ترى ولا نعرف .

### ٣٧ - موقف الدلالة

أوقفنى فى الدلالة وقال لى المعرفة بلاء الخلق خصوصه وعمومه وفى الجهل<sup>(٢)</sup> نجاه الخلق خصوصه وعمومه .

وقال لى معرفة لا جهل فيها لا يبدو ، جهل لا معرفة فيه لا يبدو .

وقال لى أدنى مابقى من المعرفة اسم البادى .

وفال لى عزفى الى من يعرفنى يرانى عندك فيسمع منى ، ولا تعرفنى الى من لا يعرفنى يراك ولا يرانى فلا يسمع منى وينكرنى<sup>(٣)</sup> .

وقال لى ادا عرفت من تسمع منه عرف ما تسمع<sup>(٤)</sup> .

وقال لى ان تعرف من تسمع منه حتى ينمرف اليك بلا نطق<sup>(٤)</sup> .

وقال لى ادا نمرف اليك بلا نطق نمرف اليك بمعناه فلم نمل فى معرفته<sup>(٥)</sup> .

وقال لى أنكرتى كل معرفة لم أشهدا أننى جاعلها ، وهرب الى كل سريرة لم أشهدا أننى مطالبا .

وقال لى خوف كل عارف يهدر ما استأثرت معرفته بنفقه فى معرفته<sup>(٦)</sup> <sup>(٧)</sup> .

وفال لى كل أحد تصره معرفته إلا العارف الذى وقف بى فى معرفته .

(١) يرى ح م (٢) عمومه وخصوصه ب ت (٣) - (٢) ح - (٤) ج -

(٥) تميل ب ت ج ل (٦) اذكرنى اب ت ل (٧) استأثر اب ت ل

(٨) بعته اب ت ل بنفقه ح (٩) ج -

وقال لي إن عرفني بمعرفة أنكنتي من حيث عرفني .  
وقال لي إذا ذكرتني عند الواقف فلا تصفني يطاع عليك ما استودعته من  
أنوارى .

وقال لي أطرده عنى كل من لم يرى تنظفر بالحياة بين يدي .  
وقال لي من سألك عنى فسله عن نفسه فإن عرفها فعرفني إليه وإن لم يعرفها فلا  
تعرفني إليه فقد غلقت بابى دونه .

وقال لي المعارف المتعلقة بالسوى نكرى المعارف التي لا تتعاقب به .  
وقال لي لو أحبني الجاهل لعفوى عما جهل ولو أحبني العالم لجودى عليه  
بما علم فالجاهل يعلم عفوى ولا يشهد فيحبنى بإشهاد العالم يعلم عطائى وجودى  
ويشهد فى جريته مواقف عفوى فيحبنى لما شهد .  
وقال لي من أحببته أشهدته فلما شهد أحب .

وقال لي المعرفة نار تأكل المحبة لأنها تشهدك حقيقة العنى عنك .  
وقال لي الوقفة نار تأكل المعرفة لأنها تشهدك المعرفة سوى .  
وقال لي الشهوة نار تأكل الوقار ولا طمأنينة إلا فيه ولا معرفة إلا فى طمأنينه .  
وقال لي الهوى بأكل ما دخل فيه .

وقال لي الجزءء مادة الصبر إن انقطعت عنه انقطع .

- (١) - (١) ج م - (٢) أغلقت اب ت ل (٣) يتعاقب اب ت ل  
(٤) ان ح (٥) - (٥) بما عفوت عما ح (٦) وان ح (٧) - (٧) بما  
أعطيت ما ح (٨) له ح (٩) ح - (١٠) - (١٠) أحببني لما شهد ح  
(١١) م - (١٢) ج - (١٣) - (١٢) ح - (١٤) معرفة السوى م  
(١٥) ج م - (١٦) كلما د م

<sup>(١)</sup> وقال لى الصبر مادة القنوع إن انقطعت عنه انقطع .

<sup>(٢)</sup> وقال لى القنوع مادة العز إن انقطعت عنه انقطع <sup>(١)</sup> .

وقال لى سرب الدلالة إلا إلى فلا دليل بعلم ولا مدلول يسلك <sup>(٣)</sup> .

<sup>(٤)</sup>

وقال لى الدال كالطالب فانظر على ما إذا تدل فإنك طالبه وبطلبك آخذ .

وقال لى الخوف مصحوب المعرفة وإلا فسدت ، والرجاء مصحوب الخوف وإلا قطع .

وقال لى مصحوب كل شيء غالب حكمه وحكم كل شيء راجع الى معنوية ومعنوية كل شيء ناطقة عنه ونطق كل شيء حجابها اذا نطق .

وقال لى المعرفة الصمنية بحكم والمعرفة النطقية تدعو .

وقال لى الحكم كناية والدعاء تكليف .

وقال لى اردد إلى كل قلب ينصح لى فى الموعظة <sup>(٥)</sup> .

وقال لى إن رددت القلوب الى ذكرى ما رددتها إلى .

وقال لى أنا العزب الذى لا يحجم عليه بذكره ولا يطلع عليه بتسميته <sup>(٦)</sup> .

<sup>(٨)</sup>

وقال لى أنا القريب الذى لا يحسه العلم ، وأنا البعيد الذى لا يدركه العلم <sup>(٧)</sup> .

### ٣٨ - موقف حقّه

أوقفنى فى حقّه وقال لى او حملته بحرا تعلقت بالمركب فان ذهبت عنه بإذهابى فبالسير فان عاوب عن السبر فبالساحلين فان طرحت الساحلين فبالتسمية حقّ وبحر

(١) - (١) ا ب ل - (٢) - (٢) م - (٣) يدل ا ب ل

(٤) ويطلبك آخر ا ب ل - (٥) م - (٦) تذكره ج - (٧) القرب ح ٢

(٨) القرب ح ١ - (٩) فالتسمية ا ب ل

وكل تسميتين تدعوان والسمع<sup>(١)</sup> ينيه في لغتين فلا على<sup>(٢)</sup> حقى حصلت ولا على البحر<sup>(٣)</sup> سرت، فرأيت<sup>(٤)</sup> الشعاشع<sup>(٥)</sup> ظلمات والمياه حجرا صلدا .

وقال لى من لم يرهذا فما وجب عليه حقى ومن رآه فقد وجب عليه حقى<sup>(٦)</sup> ومن وجب عليه فكلهم سوى كفر والحد كله حجاب لا أظهر من ورائه وليس فى رؤية حقى إلا رؤيته ، فرأيت ما لا يتغير فأعطانى حكما يتغير فرأيت كل شىء خالق<sup>(٧)</sup> .

وقال لى لا تستثنى<sup>(٨)</sup> ، ما بقى خالق وانقسمت الرؤية عيوبة وعلمية فاذا هو كله لا يتحرك ولا يتكلم .

وقال لى كيف رأيتيه من قبل رؤية حقى ، فقلت يتحرك ويتكلم ، فقال لى اعرف الفرق لثلاثيته . وعرض لى عن حقه فلم أر شيئا ، فقال لى رأيت كل شىء وأطاعك كل شىء ورؤيتك كل شىء بلاء وطاعة كل شىء لك<sup>(٩)</sup> بلاء . وعزج لى عن ذلك كله .

وقال لى كله لا أنظر إليه ولا يصاح لى .

### ٣٩ - موقف بخر

أوقفنى فى بحر ولم أسمعه وقال لى لا أسميه لأنك لى لاله واذا عرفتك سوى<sup>(١٠)</sup> فانت أجهل الجاهلين ، والكون كله سوى<sup>(١١)</sup> فأدعأ<sup>(١٢)</sup> لى لا إلهيه فهو منى<sup>(١٣)</sup> فان أجبته

(١) السمع ا ب ت ل (٢) الى تيه ا ب ت الى سب ل يفيه ل (٣) على  
على ت فى م (٤) الشعاشع ب ب (٥) الملهة ا ب ت ل (٦) ج  
(٧) حقى م + (٨) حله ا ب ت ل (٩) تستثنى ج م (١٠) ت ل  
(١١) فقال ج (١٢) اسمه ج (١٣) م - (١٤) عرفك ج  
(١٥) سوى م (١٦) سوى ب م (١٧) دعاك ا ب ت ل (١٨) م -

عذبتك ولم أقبل ما تجئ به ، وليس لي منك بدٌ وحاشي كلها عندك فاطاب مني الخبز  
والفحميص فإني أفرح وجالسنى أسرك ولا يسرك غيري ، وانظر إلى فإني ما أنظر  
إلا إليك ، وإذا جئني بهذا كله وقلت لك إنه صحيح فما أنت مني ولا أنا منك .

#### ٤ . — موقف هو ذا تنصرف<sup>(٥)</sup>

أوقفني بين يديه وقال لي هل ترى غيري ، قلت لا ، قال فانظر إلى .  
فنظرت إليه يخفض الفسط ويرفعه ويتولى كل شيء هو وحده .

وقال لي لا تراني إلا بن يدي وهو ذا تنصرف وري غيري ولا تراني فإذا  
رأيتَه فلا تجرده واحفظ وصيتي فإنك إن ضيعتها كفرت ، وإذا قال لك أنا فصدقه  
فقد صدقه وإذا قال لك هو فكذبه فإني قد كذبتُه<sup>(٧)</sup> .

#### ٤١ — موقف الفقه وقاب العين

أوقفني وقال لي ما أنت قريب ولا بعيد ولا غائب ولا حاضر ولا أنت حتى<sup>(٨)</sup>  
ولا ميت واسمع وصيتي وإذا سئبتك فلا تسب وإذا حابتك فلا تتحل<sup>(٩)</sup> ولا تذكرني<sup>(١٠)</sup>  
فإنك إن ذكرني أنسيتك ذكرى ، وكشف لي عن وجهه كل شيء فرأيتُه متعلِّقاً بوجهه<sup>(١١)</sup>  
وعن ظهر كل شيء فرأيتُه متعلِّقاً بأمره ونهيه .

وقال لي انظر إلى وجهي ، فنظرت . فقال ليس غيري ، فقلت ليس عيرك .

(١) منك ا ب ب - (٢) م - ا ب ج (٣) أحسنى لهذا ت (٤) ما أنا  
مك ولا أنت . ا ب ب ت ل (٥) يتصرف ح (٦) فقلت ا ب ت  
(٧) فإني م (٨) أنت ا ب ت - (٩) حابتك ح (١٠) تتحل ج  
(١١) متعلقاً ح

(١١) وقال لي أنظر الى وجهك، فنظرت . فقال ليس غيرك، فقلت ليس غيري، فقال اخرج فأنت الفقيه، نخرجت أسعى في الفقه وصح لي قلب العين فقلبها الفقه وجئت بها اليه، فقال لا أنظر الى مصنوع (١٢) .

## ٤٢ - موقف نور

أوقفني في نور وقال لي لا أقبضه ولا أبسطه ولا أطويه ولا أنشره ولا أخفيه ولا أظهره، وقال يا نور انقبض وانسط وانطو وانتشر واخف واظهر، فانقبض وانسط وانطوى وانتشر وخفي وظهر، ورأيت متقيمه لا أقبض وحقيقه يا نور انقبض .

(١٤) وقال لي ليس أعطيك أكثر من هذه العارة، فانصرفت فرأيت طالب رضا معصيته، فقال لي أتعني فإنا أتعني فما أتعني ولا أطاعني أحد، فرأيت الوجدانية الحقيقية والقدره الحقيقية (١٦) ، فقال عص (١٧) عن هذا كله وانظر اليك وإذا نظرت اليك لم أرض وأنا أغفر ولا أبالي (١٨) .

## ٤٣ - موقف بين يديه

أوقفني بين يديه وقال لي ما رصبك لشيء ولا رصبك لك شيئاً، سمعناك أنا سببك فلا نسبحي وأنا أفعلك وأفعلك فكيف نفعلني (١٩) . فرأيت الأنوار ظاهرة والاسنفار متاواه والطريق كله لا سنفذ (١٠) فقال لي سببك وفقدتك وعظمتك وغطاك عني ولا تبرزك فإنك إن برزت لي أحرقتك وتنطبت عندك .

(١) - (١١) فقال ح (٢) المصريح ج (٣) نوره ح (٤) فقال ح  
(٥) الحقيقة ت (٦) الحقيقة ت ح (٧) م -- عط ت ل عط ح  
(٨) اعصو ح (٩) أجهلك ابل أهل لك ب (١٠) بنفدت ل م

<sup>(١)</sup> وقال لي أكشفك لي ولا تنطق فإنك إن <sup>(١)</sup> غطيت هتكك وإن هتكك لم أسترک فغطيت ولم أبرز وتكسفت ولم أغط ، فرأيتني يرضى ما لا يرضى ولا يرضى ما يرضى ، فقال إن أسلمت ألحدت وإن طالبت أسلمت ، <sup>(٢)</sup> ورأيتني فعرفته ورأيت نفسي فعرفتها ، فقال لي أفأحب وإذا جئت الي فلا يكن معك من هذا كله شيء <sup>(٣)</sup> لأنك لا تعرفني ولا تعرفك <sup>(٤)</sup> .

#### ٤٤ - موقف من أنت ومن أنا

أوقفني وقال لي أنت <sup>(٦)</sup> ومن أنا <sup>(٦)</sup> ، فرأيت الشمس والعمر والنجوم وجميع الأنوار وقال لي ما بي نور في مجرى بحري <sup>(٩)</sup> إلا وقد رأيتني <sup>(٩)</sup> ، وجاءني كل شيء <sup>(١٠)</sup> حتى لم يبق شيء فقبلت بين عني وسلم علي ووقف في الظل <sup>(١١)</sup> .

وقال لي تعرفني ولا أعرفك ، ورأيتني كله ينعاني شوي ولا يتعلق بي <sup>(١٣)</sup> ، وقال هذه عبادتي ، وما لي وبها ما لم ألت مال ثوبي قال لي من أنا ، فكسفت الشمس والعمر وسفطت النجوم ونحذت الأنوار وغشيت الظلمة كل شيء سواه ولم تر عيني ولم نسمع أذني وبطل حتى ، وطلق كل شيء فقال الله أكبر ، وجاءني كل شيء وفي يده حرب ، فقال لي اهرب ، ففلب إلى أين ، فقال قع في الظلمة ، فوقع في الظلمة فأبصرت نفسي ، فقال لي لا تنصر عيرك أبدا ولا تخرج من الظلمة أبدا فإذا أخرجتك منها أريتك نفسي ورأيتني وإذا رأيتني فأنت أسعد الأبعدين <sup>(١٥)</sup> .

- (١) - (١) فقال ح م (٢) انتاب ح الحدث ل (٣) ات -  
 (٤) فإذا ت (٥) - (٥) م - (٦) - (٦) ح - (٧) ات ل -  
 (٨) اب - م ل (٩) - وأحج (١٠) حين ا وقال ح (١١) ما بقي ح  
 (١٢) ووقعت ل (١٣) في ح (١٤) ات م - (١٥) ح ا -



## ٤٥ - موقف العظمة

أوقفني في العظمة وقال لي لا يستحق أن يغضب غيري فلا تغضب أنت فإنك<sup>(١)</sup>  
إن تغضب فتغضب وأنا لا أغضب فإن غضبت أدلتك لأن العزة لي وحدي ،  
فرايت كل شيء قد دخل في الغضب .

وقال لي انظر كيف أخرجك منه ، فأخرجته فلم أر إلا الجمجمة وحدها ، فقال رأيت<sup>(٢)</sup>  
الصحيح .

وأوقفني في الرحمانسة فقال لا يستحق الرضا غيري فلا ترض أنت فإنك إن  
رضيت محقتك ، فرايت كل شيء ينبت ويطول كما ينبت الزرع ويشرب الماء كما  
يشربه وطال حني جاوز العرش<sup>(٣)</sup> .

وقال لي إنه يطول أكثر مما طال وإني لا أحصده ، وجاءت الريح فعبثته  
فلم تتخلله وجاءت السحاب فأمرت على العود وأنبل الورق<sup>(٤)</sup> فاخضرت العود واصفرت  
الورق ، فرايت كل منعاق منقطعا وكل معالق مختلعا<sup>(٥)</sup> .

وقال لي لا تسألني فيما رأيت فإنك غير محتاج ولو أحوجتك ما أريتك ولا تقعد<sup>(٦)</sup>  
في المزللة مهتر عليك الكلاب واقعد في القصر المصنوع وسد الأبواب ولا يكون  
معك غيرك وإن طامع الشمس أو طار طائر فاستر وجهك عنه فإنك إن رأيت غيري  
عبثته وإن رأك غيري عبثك وإذا حثت إلى فهات الكل معك وإلا لم أقبلك  
فاذا حثت به رددته عليك ولا تنفعك شفاعت الشافعين<sup>(٧)</sup> .

- (١) بما كسبت يده م + (٢) ح - (٣) ال الزم + (٤) ل  
ب ت + (٥) حاور ت حار ح (٦) السحابة ح (٧) العروق ب ت  
(٨) به اب ت ل + (٩) قال اب ت (١٠) رأيتك اح ال م (١١) عليك  
اب ت ل + (١٢) فان اب ت ل (١٣) اليك اب ت ل (١٤) يبعثك  
ب ج ل

## ٤٦ - موقف التيه

أوقفني في التيه فرأيت المحاج كلها تحت الأرض وقال لي ليس فوق الأرض محجة، ورأيت الناس كلهم فوق الأرض والمحجات كلها فارغة ورأيت من ينظر الى السماء لا يبرح من فوق الأرض ومن ينظر الى الأرض ينزل الى المحجة ويمشى فيها .

وقال لي من لم يمش في المحجة لم يتهد<sup>(١)</sup> الى .

وقال لي قد عرفت مكاني فلا بدل على، فرأيتني قد حجب كل شيء وأوصل كل شيء .

وقال لي اصحب المحجوب وفارق الموصول وادخل على " بغير إذن فإنك إن استأذنت محبتك وإذا دخلت الى فانخرج بغير إذن فإنك إن استأذنت حبسك<sup>(٢)</sup> ، فرأيت كلما أظهر إبرة وكلما أسير خطا<sup>(٣)</sup> .

وقال لي اقعد في ثقب الإبرة ولا يبرح وإذا دخل الحيط في الإبرة فلا تمسكه وإذا خرج فلا تمتدّه وافرح فإنني لا أحب إلا المرحان، وقل لهم قبلي وحدي وردكم كماكم فادأ حاوروا معك فبئسهم ورددك وإذا نحتقوا عذرتهم وملتك<sup>(٤)</sup> ، فرأيت الناس كلهم براء .

وقال لي أنت صاحبي فإذا لم تحدي فاطلني عند أشدّهم على فمزدا وإذا وجدني فلا تعصه وإن لم يجدني فاضربه بالسيف ولا تقتله فأطالبك به، وخل بني وبنتك ولا تخل بني وبين الناس وحاصمي ونوكل لهم على فإذا أعطيتك ما تريد فاجعله

(١) يتهدى ت ح (٢) وواصل ب م (٣) حاسبتك ا ب حسبتك ت  
(٤) حوطا ا ب (٥) ثوب ح ا ثقب ا ب ح ٢ (٦) الحيط ت (٧) ولذلك  
ت (٨) تعصه ب ٢ ت تعطاه ح

قربانا للنار، وقف في ظل فقير من الفقراء فسله أن يسألني ولا تسألني أنت فأمنع  
غيرك بمسئلتك فتكون ضادا لي وأخذك، فرايت طرح كل شيء الفوز .  
وقال لي إن طرحت أفلسيت وأنا لا أحب إلا الأغنياء ولا أكره إلا الفقراء  
ولا أرى معك غنيا ولا فقيرا فإني لا أنظر إلى الأنواع <sup>(١)</sup> .

#### ٤٧ - موقف الحجاب

أوفيني في الحجاب فرأيتني قد احتجب عن طائفة بنفسه واحتجب عن طائفة  
بخلقه، وقال لي ما بقي حجاب، فرأيت العيون كلها تنظر إلى وجهه شاحصة ففراه  
في كل شيء احتجب به وإذا أطرقت رأته فيها .  
وقال لي رأوني وحجبتهم برؤيتهم إياي عي .  
وقال لي ما سمعوا مني قط ولو سمعوا ما قالوا لا <sup>(٢)</sup> .  
وقال لي ادخل السوق وإلا كهرت وافتقرت .  
وقال لي ادخل السوق فناد ولا تقعد تاجرا .  
وقال لي إذا أخذت أبرئك فلا تنفق منها شيئا .  
وقال لي ما جلست قط على الطريق .  
وقال لي المسالك في الجنة والأحرار في النار .  
وقال لي دور الجنة كلها حمامات .  
وقال لي هذا كله لا يرى إلا عندي <sup>(٣)</sup> .  
وقال لي إن لم يجالس إلا نفسك جالسك .

(١) عي ج (٢) فقر ح (٣) ورايت ح م (٤) عي ا ب ت ل +  
(٥) - (٥) لا يرى كله ح

- وقال لى تموت ولا يموت ذكرى لك .
- وقال لى ليس من عرفنى منك كمن لم يعرفنى .
- وقال لى استعذ بى من شر ما يعرفنى منك .
- وقال لى كلك بعرفنى وايس كلك يجهلنى .
- وقال لى كرهت لك الموت فكرهته ألا أكره لأحبائى أن يفارقونى وإن لم أفارقهم<sup>(١)</sup>
- وقال لى جازف نفسك وإلا ما تفلح<sup>(٢)</sup> .
- وقال لى حسابك غلط والغلط لا يملك به صواب .
- وقال لى الحساب لا يصح إلا منى .
- وقال لى من حجبته بخلقى برزت له ، ومن حجبته بنفسى لم أبرز له ولم يرى .
- وقال لى اطلبنى فى ابتداء الصلوات .
- وقال لى ما طهرت قط فى حاتمة صلوة<sup>(٣)</sup> .
- وقال لى اطلبنى فى حاتمة الصيام ولا تكاد ترى<sup>(٤)</sup> .
- وقال لى هذه أوطان العامة لبس ببنى وبن من بينه وبينى طلب نسب<sup>(٥)</sup> .
- وقال لى أنا الغنى ، رأيت الرب بلا عبد ورأيت العبد بلا رب .
- وقال لى أنا الرؤوف<sup>(٦)</sup> ، فرأيت الرب فى وسط العبيد وقد نملق كل واحد منهم<sup>(٧)</sup> .
- وعجزته .

وقال لى أو أحبرتكم بكل شىء كان بيننا إحبار يجهلك عليكم .

وقال لى إذا كنت لى فأنف بى وإذا كنت بى فأف لك .

(١) أن لا اب لال (٢) لأحمى ا ل م (٣) حارب ج (٤) ج<sup>١</sup> -  
 صلوات ح<sup>٢</sup> (٥) - (٥) تكاذبنى ب (٦) أوقات اب ت ل (٧) سب ح  
 (٨) الرؤوف اب الرؤوف ت م

- وقال لى ما أنت لى فى وجودك أوفى منك لى فى عدمك .
- وقال لى هبك جثنى بما أريد ورضيت ، كيف لك بعلمى بك لو بلوتك بما لم أبتلك به ماذا تكون صانعا .
- وقال لى إن لم يعمد الحياء بهذا الرضى لم ينعقد أبدا .
- وقال لى الرضا الثانى إنما هو فهم فى هذا الشأن .
- وقال لى خلق لا يصلح لرب بحال .

#### ٤٨ - موقف الثوب

- أوقفنى فى الثوب وقال لى إنك فى كل شىء كرائحة الثوب فى الثوب .
- وقال لى ليس الكاف تشبيها هى حقيقة أنت لا تعرفها إلا بتشبيه .
- وقال لى كلما بدا علم فهو لما بين رضوان ومالك .
- وقال لى قل للسnochش منى الوحشة منك أنا خبر لك من كل شىء .
- وقال لى يوم الموت يوم العرس ويوم الخلوة يوم الأس .
- وقال لى أنا ظاهر فلا تزال ترانى .
- وقال لى إن رأيتنى فيك كما رأيتنى فى كل شىء قل حبك للذنا .
- وقال لى إن شغلتك بدلالة الناس على فقد طردتك .
- وقال لى أنا وشىء لا تجتمع وأنت وشىء لا تجتمع .
- وقال لى إن كان ماواك الغبر فرشته لك بيدي وإن كان ماواك الذكر نشرته عليك ذكرى وإن كنت أنا حسبك فما فى فبر ولا ذكر ولا مسرح ولا وكر .

(١) الزيد ١ × الزمان ب الرد ح (٢) ح - (٣) ١١ ب - اليس ٢١

(٤) ج - (٥) بروت ١ يشرب ج (٦) بكر ب ٢ ج ٢٠

وقال لى اذا رأيت عدوى فقل له مصيبتك فى اعتراضك عليه أعظم من مصيبتى فى أخذك لى .

وقال لى أغريتك بى حيث لم أجعلك على ثقة من عمرك .<sup>(١)</sup>

وقال لى أى عيش لك فى الدنيا بعد ظهورى .

وقال لى أنظر اليك فى قبرك وليس معك ما أردته ولا ما أرداك .

وقال لى إن لم تقم بك قيومية لا علم لها لم تقم بك فى كل شيء .<sup>(٢)</sup>

وقال لى دع عنك كل عين وانظر الى ما سواها .

وقال لى أنا فى عين كل ناظر .<sup>(٣)</sup>

وقال لى قل لهم رجعت اليكم ، فقلت أوقفنى ومن قبل أن أرجع ما كان لى من قول لأنه أرانى التوحيد فكنت به لا أعرف فناء ولا بقاء وأسمعى التوحيد ولم أعرف استماعه وردنى بعد هداك كما كنت ورايت فى الرد صحيفه فانا أقرأها عليهم .

وقال لى حصل لك كل شيء فأين غناك ، فأتك كل شيء فأين فقرك .<sup>(٤)</sup>

وقال لى أعدتك من النار فأين سكونك وأظفرك بالجنة فأين نعيمك .

وقال لى الجزء الذى يعرفنى لا يصلح على غبرى .

وقال لى ما بينى وبينك لا يعلم فيطلب .

(١) وثيقة ت مدسه ح ثقة م (٢) يقم ل م (٣)---(٢) كل من م

(٤)---(١) م -

## ٤٩ - موقف الوجدانية

أوقفني في الوجدانية وقال لي أظهرت كل شيء يحجب عني ولا يدل على  
 حفظ كل إنسان من الحجة كخطه من التعلق <sup>(١)</sup> .

وقال لي ذكرى أحص ما أظهرت وذكرى حجاب .

وقال لي إذا بدوت لم ترم هذا كله شيئاً <sup>(٢)</sup> .

وقال لي اقم على العرش أعرض عليك كل شيء <sup>(٣)</sup> ، فقمعدت فعرض عليّ  
 فرأيت كل شيء حكومة وصف انفصلت عنه وبهي الوصف وصفها والحكومة  
 حكومة .

وقال لي انظر كيف عملت ، وبسط يده فوق وقال ما بقي فوق ، وبسط  
 يده تحت وقال ما بقي تحت ، ورأيت كل شيء بين البسطين والأرواح والأنوار  
 في الفوقية والأجسام والظلم في التحتية .

وقال لي الفوقية حد لما في التحتية وليس لما في الفوقية حد .

وقال لي التحتية لا حد والفوقية لا حد <sup>(٤)</sup> وفلس الكل بأصابع التحتية وقال أنت  
 وقلب الكل بأصابع الفوقية وقال أنا وهو في الكل هو أبدى الباديات بالمعنوية  
 وأبدى فيها العوالم الثبينة وبدا على الثبينة ففنيته وبعبت المعنوية الأحدثية <sup>(٥)</sup> .

وقال لي من يظهر معي أنا أظهرت وأظهرت فيما أظهرت فما محو به محو  
 وما أثبت ثبت وأثبت محو في الحياطة <sup>(٦)</sup> .

وقال لي اسمع لسان العوالم الثبينة في المبدعات المعنوية ، وإذا هي تقول الله الله .

(١) الجمية ا (٢) شيء ب ت ا ج ل (٣) ا ت - (٤) فقمعدت ا ت

(٥) المرصوف ا ب (٦) محو ا ب ب ل (٧) - (٧) ا ت -

(٨) ثبت ا ت

وقال لى لا يسمعهما من هو فيها أوى الشواهد التى هى فيها .<sup>(١)</sup>

وقال لى معالها ثاب وإذا بدوت عليه فى المفال فكون هى فى فى الثبت وهى  
البادى فى البادى وهذه منزلة عاميه .

وقال لى إن طاف بك ذكر شىء فأنت فى التنبية فتعبد لى واجتهد أحسبه  
وأجازى عليه ، وإذا فتيت أدكار الأشياء فلا أنت أنت وأنت أنت وما أنا فى شىء  
ولا خالطت شيئاً ولا حالك فى شىء ولا أنا فى فى ولا من ولا عن ولا كيف ولا  
ما ينفال أنا أنا أحد فرد صمد وحدى وحدى أظهرت لا<sup>(٢)</sup> . يظهر إلا أنا وأظهرت  
فيا أظهرت العوالم التنبية وإذا بدوت فأفيت التنبية كان الاظهار لى لا لها حتى  
أردّه بها باللبس الوقبة والمعادن الأبنية فاحفظ حدك<sup>(٣)</sup> بين المعموية والتنبية .

وقال لى يسوءك كل ما منك أعقره لا يسوءك كل ما منى أصرف السوء كله .  
وقال لى إن التزم ما ألزمتك بين هذين كنت ولياً .<sup>(٤)</sup>

## ٥٠ - موقف الاختيار

أوقفنى فى الاخبار وقال لى كلهم مرضى .

وقال لى هو ذا يدخل الطب عليهم بالغداة والعشى<sup>(٥)</sup> وأحاطهم أنا على السنة  
الطب ويعلمون أنى أنا أكلهم ويعدون الطب بالحمية ولا يعدونى .

وقال لى كانوا فى يدي فقلبتهم الى يدي وليس أردتهم الى اليد التى كانوا فيها .  
وقال لى إذا رأيت البار فمع فيها ولا تهرب فإنك إن وقعت فيها انطقت وإن  
هربت منها طلبتك وأحرقك .<sup>(٦)</sup>

(١) إذنى ا أوقى ب (٢) ج - (٣) ولا اب ب ل (٤) التنبية  
ا ب ل التنبية ت (٥) حدى ا م (٦) ج ا - (٧) واداطهم ا ب ب ل  
(٨) طالبك ا ب ب ل



وقال لي أنا أوقد النار باليد الثانية .  
 وقال لي لا بد أن تتحرك عادة فاذا تحركت عادة فما لك أدب .  
 وقال لي صلواتك لما يوقفك أو يعجلك وقصدهك لما يحاذيك أو تحاذيه .  
 وقال لي ما لي باب ولا طريق<sup>(٣)</sup> .  
 وقال لي إذا تكلمت فتكلم وإذا صمت فاصمت .  
 وقال لي اخرج الى البرية الفارغة واقعد وحدك حتى أراك فإني إذا رأيته  
 عرجت بك من الأرض الى السماء ولم أحتجب عنك .  
 وقال لي إن لم تصحبك في هذا كله دعوة عامي تهت .  
 وقال لي إذا كنت كما أريد في كل شئ فأبك على نفسك ونادني أعوذ بك من  
 سوء القرين .  
 وقال لي إذا كنت لي كما أريد في بعض الشيء فمد ركبتي الخطر وإن تحرك  
 يؤثرك عينك صررك .  
 وقال لي كلك خلق فإذا تروم ، فأبست السد<sup>(٥)</sup> ود أحاط بي ورأيتني في السد<sup>(٦)</sup>  
 يضحك ، وقال هذا منزل أهلي ولا أضحك إلا فيه .  
 وقال لي قد جعلت لك في السد<sup>(٥)</sup> أبوابا بعدد ما خلفت وعرست على كل باب  
 شجرة وعين ماء باردة وأطعمتك ووعزتي لنن نخرجت لا رددتك الى منزل أهلي  
 ولا سفينك من الماء<sup>(٧)</sup> .  
 وقال لي نم لتراني فإنك تراني ، واسنفظ لترك فإنك أن تراني<sup>(٨)</sup> .

(١) صلواتك اب ت ل (٢) توفئك ا ل (٣) لي ب ل +  
 (٤) ناد اب ت ل (٥) الشر اب ت ل (٦) وقد اب ل (٧) البارد  
 اب ت م + بارد ل + (٨) ح - لمن تراكم

وقال لى إذا وجدتى عند الكذاب فلا تذكره بى ، وإذا وجدتى عند المخلص  
فذكره بى .

وقال لى لا بد من أن أعترف اليك وتعترف اليك بلاء ، أنا لا أزول أنا أصل  
البلاء أحببت فبك البلاء أظهرت لك البلاء<sup>(١)</sup> كرهت منك البلاء معرفتك بالبلاء بلاء  
إنكارك للبلاء بلاء .

وقال لى اذكرنى كما يذكرنى الطفل وادعنى كما ندعونى المرأة .

وقال لى لا تكون لى عبدا وأنت تخبر الناس بك أو بما منك فاذا جئت إلى  
فكان الذى جرى كله لم يكن<sup>(٤)</sup> .

### ٥١ - موقف العهد

أوقفنى فى العهد وقال لى اطرح دنبك على عفوى وألق حسنك على فضلى .

وقال لى أرك علمك إلى علمى تفهيس<sup>(٧)</sup> نور الهداية<sup>(٧)</sup> وألق معرفتك إلى معرفتى<sup>(٨)</sup>  
نشبت الهداية<sup>(٨)</sup> .

وقال لى إذا وقعت بى تعرض لك كل شئ ليدفعك عنى .

وقال لى إنما تأخذ أجرك ممن أصبحت له أحبرا .

وقال لى إنما أنت أحير من نعمل من أحله .

وقال لى إن عمال لى من أحلى فذاك لى ، وإن عمال لى من أجل عبرى  
فذاك لغيرى .

---

(١) وكرهت ب ب ت (٢) ندعنى ب ب ل م (٣) ل مبد ت عدالى ح  
(٤)-(٤) فكانما ح (٥) واطرح حسناتك ح (٦) الى ج (٧)-(٧) ح ١ -  
(٨) تعريى ل م (٩) ج - (١٠) ن -

وقال لى إن كنت أجير العلم أعطاك الثواب العلم وإن كنت أحير المعرفة أعطتك السكينة .

وقال لى كن أجيرى أرفعك فوق العلم والمعرفة فترى أين يبلغ العلم وترى أين ترسخ المعرفة فلا يسمعك المبلغ ولا يستطيعك الرسوخ .

وقال لى إذا عرضت الجمع وقف الواقفون بى فى فناء لا يراءون فينلججوا ولا يفزعون فيتجبروا .

وقال لى إذا وقفت بى أعطيتك العلم فكنت أعلم به من العالمين وأعطيتك المعرفة فكنت أعرف بها من العارفين وأعطيتك الحكيم فكنت أقوم به من الحكامين .

وقال لى أين جعلت اسمي فثم اجعل اسمك .

وقال لى الحرف يسرى فى الحرف حتى يكونه فإذا كانه سرى عنه الى غيره فيسرى فى كل حرف فيكون كل حرف .

وقال لى إذا نطقك بالحرف رددته الى المبلغ الذى تطمئن به فيسرى بحكم مبلغه فى الحروف فيسرى اليك حكم السوى .

وقال لى الحرف الحسن يسرى فى الحروف الى الجنة ، والحرف السوء يسرى فى الحروف الى النار .

وقال لى انظر ما حركك وما مبلغك .<sup>(٧)</sup>

وقال لى انصرتنى تكن من أصحابى .

وقال لى اذا أردك لنصرتنى لم أوجدك قوة إلا من نصرتنى .

(١) ج - (٢) تبلغ ا ت طع ب ل (٣) - (٣) ت - (٤) أحكم به وأقوم م (٥) هنا سقطت ا و د ا ق و ب (٦) أجابه ج (٧) أنظر ج - ١ -

وقال لى ادا أردتك لصرقى علمتك من علمى ما لا يحمله العالمون .

وفال لى انما يقف فى ظل عرشى أنصارى .

وقال لى يا عارف انصرنى وإلا أنكرتنى .

وقال لى المعترض لى ينقلب الى كل العيم<sup>(١)</sup> والمعترض على<sup>(٢)</sup> يقلب الى كل العذاب .

وفال لى اعرف . قامى وفم فيه .

وفال لى ادا وقفت فى مقامى حاءك الإخبار من السماء ومن الأرض ومما بينهما<sup>(٣)</sup> فالحق فى النار فإن كان باطلا حطمته ولم تحطمت<sup>(٤)</sup> وإن كان حقا رددته إلى ولم تحجبك<sup>(٥)</sup> .

وفال لى الحرف الذى نكونت به الحروف لا ينشأ تطيع محامدى ولا يثبت انفسى .

## ٥٢ - موقف عنده

أوقفنى عنده وفال لى انظر الى الحرف وما فيه حلقك<sup>(١)</sup> وإن التفت إليه هويت فيه وإن التفت إلى ما فيه هويت إلى ما فيه .

وقال لى الحق هو ما لو قالك عنه أهل السموات والأرض ما انقلب<sup>(٢)</sup> ، والباطل هو ما لو دعاك إليه أهل السموات والأرض ما أجب<sup>(٣)</sup> .

وقال لى لا تأبسن منى فلو جئت بالحرف كله سئة كان عموى أعظم .

وقال لى لا تجترئ على فلو جئت بالحرف كله حسبات كات حجتى ألزم .

(١)-(٢) ح م - (٣) و ا ب ل (٤) يحطمتك ل م (٥) (٦) تأبسن ح تبأس م  
ن م (٧) حلك ا ب ل (٨) (٩) تأبسن ح تبأس م

وقال لى فضلى أعظم من الحرف الذى وجدت علمه ومن الحرف الذى علمت علمه ومن الحرف الذى لم تجد علمه ومن الحرف الذى لم تعلم علمه .

وقال لى اذا وقعت عندى رأيت ما ينزل وما يرج وجاءك الحرف وما فيه مخاطبك كل شئ بلسانه وترحم لك كل بيان بديانه ودهاك كل تنى الى نفسه وطلبك كل جنس الى جنسه .

وقال لى الدليل من جنس الحجاب والحجاب من جنس العقاب .

وقال لى من كان دليله من جنس حجاب احجب عن حقيقة ما دل عليه .

وقال لى أنا حجاب عارف وأنا دليل عارفى فعرفت فعرفنى وعرف أنى تعرفت واحتجبت فعرفنى وعرف أنى احتجبت .

وقال لى من لم يكن جاذبه الله<sup>(١)</sup> لم يصل الى الله<sup>(٢)</sup> .

وقال لى من أنس بالحجاب الدانى أماله الى الحجاب القاصى .

وقال لى اذا علمت العلم من لدنى أخذتك<sup>(٣)</sup> بالتباع العالمين كما أخذتك<sup>(٤)</sup> بالتباع الجاهلين .

وقال لى اذا رأيت فرى وبعدى أحدك بالتباع القاصدين كما أخذتك بالتباع المعرضين .

وقال لى كما آليت أن أظهر حكمتى كذا آليت أن لا أنفض حكمتى .

وقال لى عفوى لا ينقص حكمتى وحكمتى لا تنقص معرفتى .

(١) تكن جواذبه ح (٢) - (٢) يتم مع ج (٣) وأخذتك ب ل

(٤) وأخذتك ا ب ل

## ٥٣ - موقف المراتب

أوفيني في المراتب وقال لي أنا مظهر الأظهار لما أو بدا له أحرقه ، وأنا مسرّ الأسرار لما أو بدا له أحرقه .

وقال لي أظهرت الخلق فصنعتهم أصنافا وجعلت لها الافئدة فأوقفها إنافا فكل قلب واقف في مبلغه منقلب بحكم ما وقف فيه .

وقال لي بالتصنيف تعارفت الجسمية وبالوقوف تعارفت العلوية .

وقال لي من عرفني فلا عيش له إلا في معرفتي ، ومن رآني فلا قوة له إلا في رؤيتي .

وقال لي اذا عرفني تخف مكري وأنى يعرفه إلا المصطفون لعلى .

وقال لي اعتبر المكر بالغيرة فاذا رأيتها تحوشك إلى وإلى سبيل فهد فتقرار حكمتك وأنا هدى هدايتك ، نمتك بها واصلك من واصل وحابك من حاب فهمي دابلي الذي لا يذيه وتدبري الذي لا يحمد .

وقال لي اذا جاءك التأويل فقد جاءك حجابي الذي لا أنظر إليه ومقتي الذي لا أعطف عليه .

وقال لي العلم يدعو الى العمل والعمل يذكرك برب العلم وبالعلم من علم ولم يعمل فافره العلم ومن علم وعمل لزمه العلم .

وقال لي من فارق العلم لزمه الجهل وفاده إلى المهالك ومن لزمه العلم فتح له أبواب الميزب منه .

وقال لي إن عصمت النفس إلا من وحه لم تطعك من وحه .

(١) متقات ا ل (٢) العلوم ح (٣) لك ج + (٤) وتدرى ل  
(٥) لزمه ا ب - (٦) - (٦) فاده الجهل ج (٧) باب ل

وقال لى بقی علم بقی حاطر، بقيت معرفة بقی خاطر .

وقال لى صاحب العلم اذا رأى صاحب المعرفة آمن ببداياته وكفر بنهاياته  
وصاحب المعرفة اذا رأى من رآنى كهر ببداياته ونهاياته وصاحب الرؤية يؤمن ببداية<sup>(١)</sup>  
كل شيء ويؤمن بنهاية كل شيء فلا سترة عليه ولا كهران عنده .

وقال لى العلم عمود لا يقبله إلا المعرفة والمعرفة عمود لا يقبله إلا المشاهدة .

وقال لى أقول المشاهدة نفى الخاطر وأخرها نفى المعرفة .

وقال لى اذا بدا العلم عن المشاهدة أحرق العلوم والعباء .

#### ٥٤ - موقف السكينة

أوقفنى فى السكينة وقال لى هى الوجد بنى أثبت ما أثبت ومحا ما محا .

وقال لى أثبت ما أثبت من أمرى فأوجب أمرى ما أوجب من حكمى نخرج<sup>(٥)</sup>  
حكمى بما جرى من علمى فغلب علمى فأشهدتك أنه غاب فتلك سكنتى<sup>(٦)</sup>  
فشهدت فتلك بيئتى .

وقال لى السكينة أن تدخل إلى من الباب الذى جاءك منه تعرف .

وقال لى فتحت لكل عارف محق نانا إلى فلا أغلفه دونه فمنسه بدخل ومنسه<sup>(٧)</sup>  
يخرج وهو سكينته التى لا تفارقه .

وقال لى أصحاب الأبواب من أصحاب المعارف هم الذين يدخلونها بعلم منها  
ويخرجون منها بعلم منى .

(١) بدايات ا ب ل (٢) بنهايات ا ب ل (٣) دل م (٤) أمرى ج  
(٥) جرى ح (٦) تلك ب (٧) (٧) - (٧) ح

وقال لى السكينة أن مدعو إلى فاذا دعوت إلى ألزمتك كلمة النوى فاذا الزمتك كنت أحق بها فاذا كنت أحق بها كنت أهلها واذا كنت أهلها كنت منى أنا أهل التفوى وأنا أهل المغفرة .

وقال لى فتحت لك بابا إلى فلا أجيبك عنه وهو نظرك الى ما منه خلقت فأشهدتك إلهادى فى نظرك فهو دابك الذى لا يعلى دونك وهو سسكبتك التى لا نرفع عنك .

وقال لى اذا دخلت إلى فرأيتى فأية رأى أن ترجع بعلم ما دخلت فيه أو تمكين فيما دخلت فيه .

وقال لى اذا قصدت الى الباب فاطرح السوى من ورائك فاذا بلغت اليه فالق السكينة من ورائه وادخل إلى لا بعلم فيجهل ولا بجهل فتخرج .

وقال لى فى كل علم شاهد سكينته وحقيقته فى الوقوف بالله .

وقال لى الصبر من السكينة والحلم من الصبر والرفق من الحلم .

وقال لى اذا قصدت إلى لمتك العلم فآله الى الحرف فهو فيه فاذا أقيته جاءتك المعرفة وأقيتها الى العلم فهى فيه فاذا ألقتها حاءك الذكر فألقه الى المعرفة فهو فيها فاذا أقيتها جاءك الحمد فآله الى الذكر فهو فيه فاذا أقيته جاءك الحرف كله فألقه الى الأسماء فهو فيها فاذا أقيته حاءك الأسماء فآله الى الاسم فهى فيه فاذا أقيتها جاءك الاسم فآله الى الذات فهو لها فاذا ألقتها جاءك الإلهاء فآله الى الرؤية فهو من حكمها .

(١) اذا ا ب ت ل (٢) المعرفة ح (٣) ح - (٤) والحكم ب ٢ ح

(٥) رادا ا ب ل (٦) العلم ت



# ٥٥ - موقف بين يديه

أوقفني بين يديه وقال لي اجعل الحرف وراءك وإلا ما نفلح وأخذك إليه .  
وقال لي الحرف حجاب وكآية الحرف حجاب وفرعية الحرف حجاب .  
وقال لي لا يعرفني الحرف ولا ما في الحرف ولا ما من الحرف ولا ما يدل عليه الحرف .

وقال لي المعنى الذي يخبر به الحرف حرف والطريق الذي يهتدى إليه حرف .  
وقال لي العلم حرف لا يعر به إلا العمل والعمل حرف لا يعر به إلا الاخلاص والاخلاص حرف لا يعر به إلا الصبر والصبر حرف لا يعر به إلا التسليم .  
وقال لي المعرفة حرف جاء لمعنى فإن أعربته بالمعنى الذي جاء له نطقته به .  
وقال لي السوى كله حرف والآخر كله سوى .

وقال لي ما عرفني من عرف قربي بالحدود ولا عرفني من عرف بعدي بالحدود .

وقال لي ما شيء أقرب إلى من شيء بالحسبة ولا شيء أبعد مني من شيء بالحسبة .

وقال لي الشك في الحرف فإذا عرص لك فقل من جاء بك .

وقال لي الكيف في الحرف .

وقال لي إذا كلمتك بعبارة لم تأت منك الحكومة لأن العبارة تردّدك منك اليك بما عبرت وعمّا عبر .

وقال لي أوائل الحكومات أن نعرف بلا عبارة .

(١) لم ج (٢) ح - (٣) يهتدى ب ت ح ل (٤) الحرف م +  
(٥) يعر به ح (٦) الصبر ج (٧) ما يأتي ج (٨) أنعرف ج تعرف م

وقال لى إذا تعرّفت بلا عبارة لم نرجع اليك<sup>(١)</sup> وإذا لم نرجع اليك<sup>(٢)</sup> جاءتك الحكومات.<sup>(٣)</sup>  
وقال لى العبارة حرف ولا حكم لحرف .

وقال لى تعرّفى اليك بعبارة توطئه لتعرّى اليك بلا عبارة<sup>(٣)</sup> .

وقال لى إذا تعرّفت اليك بلا عبارة خاطبك الحجر والمدر .<sup>(٤)</sup>

وقال لى أوصافى التى نحلها العبارة أوصافك بمعنى وأوصافى<sup>(٥)</sup> التى لا نحلها العبارة<sup>(٦)</sup>  
لا هى أوصافك ولا من أوصافك .

وقال لى إن سكنت الى العبارة نمت وإن نمت مت فلا بحجة طهرت ولا على  
عبارة حصلت .

وقال لى الأفكار فى الحرف والخواطر فى الأفكار وذكري الخالص من وراء  
الحرف والأفكار واسمى من وراء الذكر .

وقال لى اخرج من العلم الذى ضده الجهل ولا اخرج من الجهل الذى ضده<sup>(٧)</sup>  
العلم نحدنى .<sup>(٧)</sup>

وقال لى اخرج من المعرفة الى ضدها الذكر<sup>(٨)</sup> حرف فتستقر فيما نعرف فتثبت  
فما تستقر فتشهد فيما تثبت فتتمكن فيما تشهد .

وقال لى العلم الذى ضده الجهل علم الحرف والجهل الذى ضده العلم جهل  
الحرف فانخرج من الحرف نعلم علما لا ضده له وهو الرأى ومجهل جهلا لا ضده له  
وهو البقيس الحصى .

وقال لى إذا علمت علما لا ضده له وجهات جهلا لا ضده له فاست من الأرض  
ولا من السماء .

(١) - (١) ح - (٢) م - (٣) - (٣) ت ل - (٤) خاطبت ح

(٥) م - (٦) ج آ - لم ح<sup>٢</sup> - (٧) - (٧) اخرج ج م - (٨) فتعرف ج

وقال لى إذا لم تكن من أهل الأرض لم أستعملك بأعمال أهل الأرض وإذا لم تكن من أهل السماء لم أستعملك بأعمال أهل السماء .

وقال لى أعمال أهل الأرض الحرص والعفلة والحرص نعبدهم لنفوسهم والغفلة سكوتهم الى نفوسهم .

وقال لى أعمال أهل السماء الذكر والتعظيم <sup>(١)</sup> فالذكر تعبدهم لربهم والتعظيم سكوتهم الى ربهم .

وقال لى العبادة حجاب دان أنا من ورائه محتجب بوصف العزة ، والتعظيم حجاب أدنى أنا من ورائه محتجب بوصف الفنى . <sup>(٢)</sup>

وقال لى إذا جرت الحرف وقفت فى الرؤية .

وقال لى ان تقف فى الرؤية حتى ترى حجابى رؤية ورؤيتى حجابا . <sup>(٣)</sup>

وقال لى من علوم الرؤية أن تشهد صمت الكل ومن علوم الحجاب أن تشهد <sup>(٤)</sup> نطق الكل .

وقال لى من علوم صمت الكل أن تشهد عجز الكل ومن علوم نطق الكل أن تشهد <sup>(٥)</sup> تمرص الكل .

وقال لى من علوم القرب أن تعلم احجابى بوصف معرفه .

وقال لى إن حشنتى بعلم أى علم جئتك بكل المطالبة <sup>(٥)</sup> وإن جئتنى بمعرفة أى معرفه جئتك بكل الحجة .

وقال لى إذا جئتنى فألقى العبارة وراء طهرى وألقى المعنى وراء العبارة وألقى الوجد وراء المعنى .

(١) والذكر ا ب ت (٢) رأ ح (٣) حجاب ت (٤) يشهد ب ت

(٥) فان ت ر ا د ا م

وقال لي إن لقيتني وبينك شيء مما بدا فلست مني ولا أنا منك .

وقال لي إن لقيتني وبينك شيء مما بدا لعينك و بيني وبينك شيء مما بدا<sup>(١)</sup>  
فأنا أحق بما بدا .<sup>(٢)</sup>

وقال لي أنا الذي لا أحب أن أهلك بما بدا وإن كنت أسئحقه عليك فلا تلقني  
به فليس حسنة منك .

وقال لي إذا جئتني وألق طهرك وألق ما وراء طهرك وألق ما قسداً منك وألق  
ما عن يمينك وألق ما عن شمالك .

وقال لي إلقاء الذكر أن لا تذكرني من أجل السوى وإلقاء العلم أن لا تعمل<sup>(٤)</sup>  
به من أجل السوى .

وقال لي لست تلقى في موتك إلا ما لقيته في حياتك .

وقال لي اعرض نفسك على لغائي في كل يوم مرة أو مرتين وألق ما بدا كله<sup>(٥)</sup>  
والقني وحدك كذا أعلمك كيف تتأهب للقاء الحق .<sup>(٦)</sup>

وقال لي اعرض نفسك على في كل يوم مرة أحفظ نهارك ، واعرض نفسك  
على كل ليلة أحفظ ليلك .<sup>(٧)</sup><sup>(٨)</sup>

وقال لي احفظ نهارك أحفظ ليلك ، احفظ قلبك أحفظ همك ، احفظ علمك  
أحفظ عزمك .

وقال لي اعرض نفسك على في أحوال الصلوات .

وقال لي أندري كيف تلغاني وحدك أن ترى هدايتي لك بفضلي لا أن ترى<sup>(٩)</sup>  
عملك<sup>(١١)</sup> وأن ترى عفوئ لا أن ترى علمك .<sup>(١٢)</sup><sup>(١٠)</sup>

(١) - (١) ب ا ح - (٢) فأينا ا م - (٣) ب ا ح -  
(٤) - (٤) أن ت ألا ح - (٥) فألق ل م - (٦) ج - (٧) ب ا ح -  
(٨) مرة ت ح + - (٩) - (٩) ح ا - (١٠) علمك م - (١١) - (١١) كنت  
عده الجلة مرتين في ح - (١٢) عملك ا ب ل

وقال لى اعلم واجتهد واعمل واجتهد واجتهد فاذا فرغت فائقه فى الماء  
آخذة بيدى وأثمره ببركتى وأزید فیہ کرمی .  
وقال لى أحسن إلى كل أحد تنبه<sup>(١)</sup> روحه على التعاقب بى ، واحلم<sup>(٢)</sup> عن كل أحد تنبه<sup>(٣)</sup>  
عقله على استفتاح<sup>(٤)</sup> أمرى ونهى<sup>(٤)</sup> .

وقال لى تواضع لى ترهد فيما زهدت فيه .  
وقال لى اذا رأيت القاسية<sup>(٥)</sup> فقلوبهم فصف لهم رحمى فإن أجابوك وإلا فاذكر  
عظيم سطوتى .

وقال لى إن اعترفوا لك فقد أجابوك ، وإن أنكروا ما نقول فقد جحدوك .  
وقال لى إنما اسمك مكنوب على وجه ما به تسكن .  
وقال لى إنما انظر الى ما به<sup>(٦)</sup> نستقل .  
وقال لى إن خرجت من معاك خرجت من اسمك ، وإن خرجت من اسمك وقعت<sup>(٧)</sup>  
فى اسى .

وقال لى السوى كله محبوب فى معناه ومعناه محبوب فى اسمه فاذا خرجت من<sup>(٩)</sup>  
اسمك ومعمالك لم تكن لمن<sup>(١٠)</sup> تحب فى اسمه ومعناه سبيل عليك .  
وقال لى اذا وقعت فى الاسم طهرت عليك علامة الانكار فتمترض كل شىء<sup>(١٢)</sup>  
لفتنك وزأى كل ساطر لقلبك .  
وقال لى الآن من تعرض بك فقد تعرض بى<sup>(١٥)</sup> .

- (١) بنيه ج (٢) وقال لى احكم ح (٣) بنيه ج (٤) - (٤) نهى ج م  
(٥) ج - (٦) لتستقل ح (٧) عن ب ت (٨) خرجت من معمالك وان  
خرجت من اسمك ا ب ت + (٩) - (٩) ا ب ت ل - (١٠) يكن ا ب ت ل  
(١١) اليك ج (١٢) وقعت ح وقعت ل (١٣) لفتنك ل  
(١٤) وزأى ج م (١٥) ا ح -

وقال لى انظر ما به تسكن فإنه مضاجعك فى قبرك .

وقال لى من قام فى مقام معرفتى فخرج منه وعرف الواحد بى فخرج منه مستقرًا بخروجه أوقدت له نارا مفردة .

وقال لى أنا العظيم الذى لا يحمل عظمته ما سواه ، وأنا الكريم الذى لا يحمل كرمه ما سواه .

وقال لى غلبت أنوار ذكرى على الذاكرين فأبصروا قدسى فكشف لهم قدسى عن عظمتى فعرفوا حقى فأسفرت لهم عظمى عن عبانى نخسعوا لعزى فأحبرهم عزى قربى وبعدي فاستيقنوا قربى فأجهلهم بى قربى فرسخوا فى معرفتى .  
وفال لى أنا المهيمن فلا تخفى على خافية ، وأنا العالم فكل خافية عندى بادية .  
وقال لى أنا الحكيم فكل بادية جارية ، وأنا المحبط فكل جارية آتية .

## ٥٦ — موقف التمكن والقوة

أوقفنى فى التمكن والقوة وقال لى انظر فل أن تبدو الباديات واستمع لىكلى قبل أن تبدو الحاديات ، أنا الذى أبتك فى ثبت وأنا الذى أسمعك فى سمعت وأنا لا سواى فبما لم أبد وأنا لا سواى فيما أبدى إلا بى .

وقال لى احفظ مكانك من قبل الباديات فإنه أرجعك من بعد الموت .  
وقال لى إن صاحبك الباديات تحولت نارا فأحرقك وخارها يتحول سججا فاحرق بنار الحجاب وشمرها يتحول عقابا فبحرق بنار العقاب .

- 
- (١) تلوحه ا ب ت ل (٢) م — من ت (٣) فاستقرت ب ت  
(٤) عنائى م (٥) قولى ح (٦) فى قولى ح (٧) يحى ا ت ل  
(٨) ج ١ — عليه م (٩) ح — (١٠) بكل ح (١١) سرى م  
(١٢) يبحرق ب ج فبحرق ت (١٣) فبحرق ب ت

وقال لي أريد أن أبدي حلقى وأظهر ما أشاء فيه وأقلب ما أشاء منه ، وقد رأيتني وما أبديته وشهدت وقوفك بي من قبل إبدائي له ، وقد أخذت عليك عهدا بتعزفي اليك أن لا تخرج عن مقامى إذا أبديته ، فإنى أظهره يدعو الى نفسه ويحجب عنى ويحضر بمعنونه ويغيب عن موقفى ، فإن دعاك فلا تسمع له وإن دعاك إلى بآئى وإن حضرتك فلا تحضره وإن حضرتك بآئى ، وأوفنى وأبدي الباديات وحاطبى على السن الباديات وخاطب الباديات لي على لسانى فأبدي القلم .

وقال لي جاءك القلم ، فقال كتبت العلم وسطرت السر فاستمع لي فإن نحاوزنى وسلم لي فلن تدركنى .

وقال لي قل للقلم عنى يا قلم أبداى من أبداك وأجرانى من أجزاك وقد أحد على العهد للاستماع منه لا منك وميثاق التسليم له لا لك ، فإن سمعت منك طفرت بالحجاب وإن سأمت لك طفرت بالعجز ، فانا منه أسمع كما أشهدنى لا منك وله أسلم كما أوقفنى لا لك فإن أسمعنى من جهتك كنت لي سمعا لا مستمعا ، وإن أسمعنى من جهتى كنت لي سمعا لا مستمعا .

وقال لي جاءك العرش وحاءك حملته فخلوه بفوقى القائمة فسيبحنى أستمهم بأذكار قدسى الدائمة وأنسبط ظلاله بجلال رافئى الراحة .

وقال لي قل للعرش عنى يا عرش أظهر لك لواء مالك الديمومية وجعلك حروا للقرب والعظمة وأحلف بك ما يشاء من المسبحة ، فقد ربه أعظم منك فى العظمة وبهاؤه أحسن من بهائك فى رتبة الزينة وقربه أقرب إليك من نفسك فى موجبات

- (١) أظهر مقامك ا ب ل (٢) تبصره ح (٣) يابن ت فائق م  
(٤) ا ب ت - (٥) ولا ا ب ت ل (٦) - (٦) العلم ح (٧) عهد الاستماع  
ح العهد بالاستماع م (٨) فاج (٩) قد ا ب ب - (١٠) وح ح  
(١١) - (١١) إليك أقرب ا ب

الوحدانية<sup>(١)</sup>، فأنت قائم في ظل قيم وميته بك وظلك قائم في ظل تخصيصه لك فطاف بك طائفون رأوه قبل رؤيتك فقاموا كما هم في طله فسبحوه كما سبحت له ومجدوه بحامدك التي بها مجده فأنت لمؤلاء جهته كاشمة ، وطاف بك طائفون علموه وما رأوه وسمعوه وما شهدوه وسبحوه بنسبجانك وقد أسوه بحامدك فقاموا له في ظلك القائم في ظل تخصيصه لك فأنت لمؤلاء جهة منجبه ، وطاف بك طائفون جيلوا على تسييح العظمة وحلقوا لتحميد كبرياء العزة فهم قائمون بإدامه<sup>(٢)</sup> إسماد الجبروت ومستبحون بتسابيح العز والملكوت فأنت لمؤلاء جهة مقربة .

وقال لي أنت في علمي وما نرى<sup>(٤)</sup> سواي ، وأنت تحت كفي وما ترى<sup>(٥)</sup> سواي ، وأنت بمنظري وما نرى<sup>(٥)</sup> سواي .

وقال لي احذر لا أطاع على القلوب فأراك فيها بمعاك ذلك تعزى ، أو أراك فيها بفعلك ذلك نفلي .

## ٥٧ - موقف قلوب العارفين

أوقفني في قلوب العارفين وقال لي قل للعارفين إن رحمتم تسألوني عن معرفتي فما عرفتموني ، وإن رضيتم القرار على ما عرفتم<sup>(٧)</sup> فما أنتم مني .

وقال لي أول ما تراث وأخذ معرفتي من العارف كلامه .

وقال لي آية معرفتي أن لا نسألني عي ولا عن معرفي<sup>(٨)</sup> .

وقال لي إذا ألقت معرفتي يدك وبين علم أو اسم أو حرف أو معرفة بجريت بها وأنت بها واجد وأنت بها ساكن فإنما معك علم معرفة لا معرفة .

(١) وأنت استل (٢) رؤيه ح × (٣) إنهاء اب وإشهادت  
(٤) ما استل (٥) سوى م (٦) ذلك ح (٧) معرفة ح (٨) ألا ح  
(٩) واحد بل م (١٠) أو أنت ج



وقال لى صاحب المعرفة هو المقيم فيها لا يخبر وصاحب المعرفة هو الذى إن تكلم تكلم فيها بكلام تعزفى وبما أحبرت به من نفسى .

وقال لى أنت من أهل ما لا تُكلم فيه وإن تكلمت خرجت من المقام وإذا خرجت من المقام فإست من أهله إنما أنت به من العالمين وإنما أنت له من الزائرين .

وقال لى الأمر أمران أمر يشبت له عقلك وأمر لا يشبت له عملك ، وفى الأمر الذى يشبت له ظاهر وباطن وفى الأمر الذى لا يشبت له ظاهر وباطن .

وقال لى إن تدوم فى عمل حتى ترتبه وتفضى ما يفوت منه وإن لم تفعل لم تعمل ولم تدم .

وقال لى كيف لا نحزن قلوب العارفين وهى ترى أنظر الى العمل فأقول لسيئته كن صورة تلقى بها عملك وأقول لحسنه كن صورة تلقى بها عاملك .

وقال لى قلوب العارفين تخرج الى العلوم بسطوات الإدراك وذلك كبرها وهو الذى أنهاها عنه .

وقال لى يتعلّق العارف بالمعرفة ويدعى أنه تعلّق بى ولو تعلّق بى هرب من المعرفة كما يهرب من النكرة .

وقال لى قل لقلوب العارفين أنصروا له لا تعرفوا ، واصمتوا له لا تعرفوا ، فإنه يتعرّف إليكم كيف تقيمون عنده .

وقال لى قل لقلوب العارفين رأيت معرفة أعلى من معرفتى فوقف فى الأعلى ووقفت فى حجابى ، فاطهرت الوصول إلى عند عبادى فأنت فى حجابى تدعيني وهم فى حجابى لا يدعونى .

(١) يتكلم ب ت ح (٢) لم تدم ج (٣) المعلوم م (٤) بسطوته ج (٥) معرفته ج

وقال لى قل لقلوب العارفين اعرفى حالك منه فإن أمرك بتعريف العبيد  
فعرّفيهم وأنت فى تلك الحال أدرك لقلوبهم ولا نجاة لك إلا به .<sup>(٣)</sup>

وقال لى قل لقلوب العارفين لا تخرجى عن حالك وإن هديت إلى من ضلّ ،<sup>(٤)</sup>  
أنضلين عنى وتريدى أن تهدى إلى .<sup>(٥)</sup>

وقال لى وزن معرفتك كوزن ندمك .

وقال لى قلوب العارفين ترى الأبد ويعيونهم ترى المواقيت .<sup>(٦)</sup>

وقال لى أصحابى عطل مما بدا ، وأحبابى من وراء اليوم وغدا .<sup>(٧)</sup><sup>(٨)</sup>

وقال لى لكل شىء أفت الساعة فهى له منتظرة وعلى كل شىء تأتى الساعة<sup>(٩)</sup>  
فهو منها وجل .

وقال لى قل للعارفين كونوا من وراء الأقدار فإن لم يستطيعوا فمن وراء الأفكار .

وقال لى قل للعارفين وقل لقلوب العارفين ففوا لى لا للمعرفة ، أعرّف إليكم بها  
أشياء من المعرفة وأثبت فيكم ما أشاء من المعرفة فإن وقفتم لى حملتم معرفه كل شىء  
وإن لم تفعلوا لى علمتكم معرفة كل شىء فلم تحملوا لى معرفة .<sup>(١٠)</sup>

وقال لى قل لقلوب العارفين لا تسنقوا على حالة فتقلبكم الخلة الى الخلة .<sup>(١١)</sup>

وقال لى الأكل واليوم بحسبان على الحال التى يكونان فيها ، إن كانا فى العلم  
حسبا فيه وإن كانا فى المعرفة حسبا فيها .<sup>(١٢)</sup>

وقال لى قل لقلوب العارفين من أكل فى المعرفة ونام فى المعرفة ثبت فيما عرف .

(١) معرفتهم ب ت ل (٢) تلك ا ح ل م ذلك ب ت حالك ذلك ح

(٣) م ب م (٤) ط ل ب يصل ح (٥) ن ص ل ا ت ل + م ن ط ل

ب + (٦) قل لقلوب ح (٧) بما ج (٨) - (٨) م - (٩) باقى ج

(١٠) معرفة شىء ج (١١) فتقلبكم ا ب ت ل (١٢) بحسبان ا ب ت ل

(١٣) يكون ح

وقال لى قل ألقلوب العارفين من حرج من المعرفة حين أكله لم يعد منها الى مقامه .

وقال لى أنت طلبتى والحكمة طلبتك .

وقال لى الحكمة طلبتك إذا كنت عبدا عبدا فإذا صيرتك عبدا ولما كنت أنا طلبتك .

وقال لى التقط الحكمة من أفواه العاقلين عنها كما نلتقطها من أفواه العاقلين لها، إنك ترائى وحدى فى حكمة الغافلين لا فى حكمة العاقلين .

وقال لى اكتب حكمة الجاهل كما تكتب حكمة العالم .

وقال لى أنا مجرى الحكمة فمن أشاء أشهدته أنى أجريت فذلك حكيمها، ومن أشاء لا أشهدته فذلك جاهلها فاكتب أنت يا من شهدها<sup>(١)</sup> .

وقال لى القلوب لا تهجم على ولا على من عندى .

وقال لى إذا هجمت على قلبك ولم يهجم عليك قلبك فأنت من العارفين .

وقال لى ما قدر المسئلة أن يباحى بها كرمى فهذا فادعنى وقل يا رب أسألك بك ما قدر مسئلة أن يباحى بها كرمك<sup>(٢)</sup> .

وقال لى الشك حبس من محابسى أحبس فيه قلوب من لم يتحقق بمعارى<sup>(٣)</sup> .

## ٥٨ - موقف رؤيته

أوقفنى فى رؤيته وقال لى اعرفنى معرفة اليقين المكشوف ونعترف الى مولاك باليقين المكشوف .

وقال لى اكتب كيف تعرفت اليك بمعرفة اليقين المكشوف واكتب كيف أشهدتك وكيف شهدت ليكون ذكر لك ويكون ثدا لقلبك ، فكتبت باسان

(١) ا ب ت م - (٢) - (٢) ح ١ - (٣) م - وقال ل (٤) تباحى ت تباحى م (٥) د ا ب ت ل (٦) معرق م (٧) مولاى ج

ما أشهدنى لكون ذكرى لى ولان نعترف اليه ربي من أوليائه الذين أحب إيمانهم  
 في معرفته وأحب أن لا يعترض قلوبهم فتنة<sup>(٢)</sup>، فكتبته<sup>(٣)</sup> إلى ربي تعزفاً أشهدنى  
 فيه بدو كل شيء من عنده فلما رأيت بدو كل شيء من عنده أقمت في هذه الرؤية<sup>(٤)</sup>  
 وهى رؤية البدو في الأشياء من عنده، ثم لم أقف على مداومة رؤية من عنده فحصلت<sup>(٥)</sup>  
 في رؤية البدو وفى علم أنه من عنده لا في رؤية أنه من عنده، بخافنى الجهل وجميع<sup>(٦)</sup>  
 ما فيه فتعرض لى من قبل هذا العلم، فأعطانى ربي الى رؤيته وبقى علمى في رؤيته<sup>(٧)</sup>  
 ليس نفاه حتى لم يبق لى علم بمعلوم لكن أراى في رؤيته أن ذلك العلم هو إبداءه<sup>(٨)</sup>  
 وهو جعله علماً وهو جعل لى معلوماً، فأوقفنى في هو وتعزف الى من قبل هو التى<sup>(٩)</sup>  
 هى هو ليس من قبل هو الحرفية ومعنى هو الحرفية إرادتك هو إشارية وهو بدائية<sup>(١٠)</sup>  
 وهو علمية وهو حجابية وهو عندية، وعرفت التعزف من قبل هو التى هى هو<sup>(١١)</sup>  
 ورأيت هو فاذا ليس هو إلا هو ولا ما سواه هو يكون هو ويرأى التعزف لا يبدو<sup>(١٢)</sup>  
 من سواه ورأيت سواه لا ينعزف الى قلبى، فقال لى إن اعبرص قلبك من دونى  
 شيء فلا تستبدل بالأشياء ولا بسلاطن بعض الأشياء على بعض فإن الأشياء زاحمك  
 فى الاعتراض والمعترض لك من وراء الأشياء يراحمك فى الوسوسة واستبدل على<sup>(١٣)</sup>  
 بآخى لعيها التى هى تعزفى اليك فإنك ترى الأشياء كلها لا نعزف لها إلا لى وتراها<sup>(١٤)</sup>  
 مشهودة الأعيان وترى أن لا نعزف إلا لى وترانى لا مشهودا بالعيان .

وقال لى آخى كل شيء وآخى فى كل شيء وكل آيات الشيء تجرى فى القلب  
 بكريان الشيء فهى دارة تطالع وتارة تحتجب<sup>(١٥)</sup> لاختلاف الأشياء وكذلك الأشياء

- (١) الا ح (٢) فيه ح م (٣) فكتب ح (٤) بدو ات ل  
 (٥) بدو ات (٦) أقمت اب ب (٧) البدو اب (٨) وهى اح  
 (٩) بقاه ت ل نقاه م (١٠) ابداه ح م (١١) ح - (١٢) ابدية ت ح  
 (١٣) فمعزف ب ب (١٤) - (١٤) ما سواه ولا ما سواه ولا ما سواه هو ح (١٥) ح -  
 (١٦) باختلاف اب ت ل

مختلفة وآياتها مختلفة لأن الأشياء سيارة وآياتها سيارة، وأنت مختلف لأن الاختلاف صفتك فيها مختلف لا تستبدل بمختلف فإنه إذا ذلك جمعك معك من وجه وإذا لم يدلك<sup>(١)</sup> تفرقت باختلافك من كل وجه .

## ٥٩ - موقف حق المعرفة

أوقفني في حق المعرفة وقال لي أما الآن فقف وتحت وكل ما بدا وهو دنيا وكله وكل ما فيه ينتظر الساعة<sup>(٢)</sup> وعلى كله وكل ما فيه كنهت الإيمان وحقيقة الإيمان ليس كنهله شيء .

وقال لي فاشهد جبريل وميكائيل<sup>(٣)</sup> واشهد العرش<sup>(٤)</sup> وحمة العرش<sup>(٥)</sup> كل ملك وكل ذي معرفة ترى حقائق إيمانه تقول وتشهد أنه ليس كنهله شيء وترى علمه بذلك هو وجوده ووحده بذلك هو علمه وترى ذلك مبلغ معرفته وترى ذلك هو الحق الحقيقة وترى ذلك هو علم الرؤية الحقيق لا هو الرؤية ، فانظر كلهم كيف يرتقب الساعة<sup>(٦)</sup> وإنما يرتقب كشف الحجاب عن ذا وإنما ينتظر رفع الغطاء عن ذا ودا لا يحمل أحكام حقيقة من وراء الحجاب إلا به فكيف إذا هتك الحجاب .

وقال لي الحجاب يهتك وللهيك صولة لا تقوم لها وطر المختارين .

وقال لي لورفع الحجاب ولم يهتك سكن من تحته وإنما يهتك فإذا هتك ذهلت معرفة العارفين فتكسى في الذهول نورا تحمل به ما بدا بعد هتك الحجاب لأنها لا تحمل بمعارف الحجاب ما بدا عند هتك الحجاب .

(١) تعرفت ا تعرفت م (٢) وعليه ا ب ت ل + (٣) وإسرائيل  
ا ب ت + (٤) ح - (٥) وحمة ح (٦) رى ج ل (٧) يقول  
ب ت (٨) يشهد ب ح شهد ت (٩) ويرى ا ب (١٠) ح -  
(١١) حقيقته ج

## ٦٠ - موقف عهده

أوقفني في عهده وقال لي احفظ عليك مقامك وإلا ماد بك كل شيء .

وقال لي لا يفارقك إذا كتبته لتنفذ <sup>(١)</sup> إذا نفذت به <sup>(٢)</sup> ولتأخر إذا تأخرت به .

وقال لي مقامك هو الرؤية وهو ما رأيت من ورود الليل والنهار وما رأيت من كيف ورود الليل والنهار وإني أرسل هذا رسولا من حصرتي وأرسل هذا رسولا من حصرتي وكيف مددت الأبد وكيف أرسل النهار وكيف أرسل بالليل فقد رأيت الأبد ولا عبارة في الأبد .

وقال لي سبّح لي الأبد وهو وصف من أوصاني فخلفت من تسبيحه الليل والمهار جعلتهما سترين ممدودين على الأبصار والأفكار وعلى الأفتدة والأسرار .

وقال لي الليل والمهار ستران ممدودان على جميع من خلقت وقد اصطفتك <sup>(٤)</sup> فرفع السترين لتراني وقد رأيتني فقف في مقامك بين يدي <sup>(٥)</sup> فقف في رؤي وإلا اخطئك كل كون .

وقال لي إنما رفعت السترين لتراني فأقويك على رؤية السماء كيف تمطر وعلى رؤية ما ينزل منها كيف ينزل <sup>(٦)</sup> وترى ذلك كيف يأتي من قبلي كما يأتي الليل والمهار فقف وألق كل ما أبدية إليك إلى .

وقال لي إذا اصطفت أحافكن معه فيما أظهر ولا تكن معه فيما أسر فهو له من دونك سر فإن أشار إليه فأشر إليه <sup>(٧)</sup> وإن أفصح فأفصح به .

وقال لي اسمي وأسمائي عندك ودائمي ، لا تخرجها فأخرج من قلبك .

(١) لتنفذ لتنفذ لتنفذ ل م (٢) نفذت ب نفذت ل م . ليتأخر

ت ح ل (٤) سترين ممدودين ح (٥) وقف اب ت ل (٦) ينزل اب ت ل

(٧) فشر ح

وقال لى إن خرجت من قلبك عند ذلك القلب عيرى .

وقال لى إن خرجت من قلبك أنكرنى بعد المعرفة وجمدى بعد الإقرار .

وقال لى لا تخبر اسمى ولا بجديت اسمى ولا بعلوم اسمى ولا بجديت من يعلم اسمى ولا بأنك رأيت من يعلم اسمى فإن حدثك محدث عن اسمى فاسمع منه ولا تحفه أنت .

وقال لى إن أردت بصاحب كما أردت سواك بك ألزمتك ذلك فى سريرتك وفى نومك وفى بقطتك الراما تعرفه ولا تشكره ونزاع فيه ولا أسنرفيه عنك ولأن لا نقول له أقوم لك وإبراء لساحة قلبك .

وقال لى قد رأيتنى فالأمر بينى وبينك ليس هو بينك وبين علم ولا بينك وبين معرفة ولا بينك وبين خبريل ولا بينك وبين إسرافيل ولا بينك وبين الحروف ولا بينك وبين الأسماء ولا بينك وبين شئ .

وقال لى إن أردتنى فالق نفسك فابس فى أسمائى نفس ولا ماكوت نفس ولا علوم نفس .

## ٦١ - موقف أدب الأولياء

أوقفنى فى أدب الأولياء وقال لى إن ولى لا يسعه حرف ولا يسعه نصريف حرف ولا يسعه عيرى لأنى جعلت له من وراء كل خافى علما بى .

وقال لى أدب الأولياء ألا بتولوا شبتا بهم ومهم وإن تولوه بعفولهم .

- (١) أنى ت ح + (٢) م - له ب (٣) تحدث ت (٤) يشمتك ت ل  
(٥) ولا رأى ح (٦) ح - (٧) يقول ت ح ل (٨) قوام ج  
(٩) ح - (١٠) أسمائى ح تل × الأسماء ت ل م (١١) أدب ولى فى قلبه  
رأى عيرى فى قلبه ح + (١٢) ان لا ا ب ل

وقال لى مقام الولى بنى وبين كل شىء فليس بنى ويده حجاب .  
وقال لى سميت لى لى لأن قلبه يلىنى دون كل شىء فهو بلى الذى فيه  
أنكم .

وقال لى قد عرفنى وعرف أبى ومن عرف أبى رث منه ذمة العذر فإذا  
جاست فاجعل أبى من حولك ولا تخرج عنها فتخرج من حصى .  
وقال لى أما أن تدعوى فأنيك وأما أن أدعوك فتأبى .

وقال لى قل لأولياى قد خاطبكم قبل هيا كماكم الطيبة ورأيته ، وقال لكم هذا  
كون كذا وأنظروه وهذا كون كذا وأنظروه فرأيتم كل كون أبداه رأى العيان فكذلك  
سترونه الآن ، ثم دحا الأرض وقال لكم انظروا كيف دحوت الأرض فرأيتم كيف  
دحا الأرض ، وقال لكم أريد أن أظهركم ملكى وما يكوتى وإنى أريد أن أظهر  
لما رأى وأكوانى وما لكى وإنى سوف أخلق لكم من هذه الأرض هيا كل وأظهركم  
فيها أمرين ناهين مقدمين مؤخرين .

## ٦٢ - موقف الليل

أوقفنى فى الليل وقال لى إذا جالك الليل فقف بين يدى وحد بيدك الجهل  
فأصرف به عنى علم السموات والأرض فإذا صرف رأيت نزولى .  
وقال لى الجهل حجاب الحجب وحاجب الحجاب وليس بعد الجهل حجاب ولا  
حاجب ، إنما الجهل قدام الرب وإذا جاء الرب حجاب به الجهل ، فلا معلوم إلا الجهل

(١) لأنه س لا ت (٢) بنى ح (٣) ات - نخرج س (٤) ج ١ -  
الطيب ح ٢ (٥) اب ت ل - (٦) وهذا كون كذا ل ل +  
(٧) - (٧) ل ل - (٨) - (٨) ل - (٩) ما ترونه س م (١٠) لى ج +  
(١١) لى ح + (١٢) - (١٢) ح - (١٣) هو معلوم ح



إنه لا يبقى من العلم إلا أنه مجهول ما هو ولا مجهول هو إنه ، فما تعلم مني وما تعلم<sup>(٢)</sup>  
 بي وما تعلم لي وما تعلم من كل شيء فأنفه بالجهل وإن سمعته يسبحني ويدعو إلى<sup>(٢)</sup>  
 فسدة أدنك وإن تراءى لك فغط عينيك وما لا تعلم فلا تستعلم ولا تتعلم ، أنت عندي<sup>(٤)</sup>  
 وآية عندي أن تحتجب عن العلم والمعلوم بالجهل كما احتجبت فاذا جاء النهار وجاء  
 الرب إلى عرشه جاء البلاء فألق الجهل من يدك وخذ العلم فاصرف به عنك البلاء  
 وأقم في العلم وإلا أخذك البلاء .

وقال لي احتجب عن العلم بالجهل وإلا لم ترى ولم تر محلسي ، واحتجب عن  
 البلاء بالعلم وإلا لم تر نوري وبيتي .

وقال لي انظر إلى كل شيء يراه قلبك ونراه عينك كيف قلت له كن فكان ، ثم  
 انظر إلى الجهل الذي مددته بيني وبينه ولو لم أجعله بيني وبينه ما ثقت لموري .  
 وقال لي الجهل قدام الرب تلك صفة من صفات تجلّ رؤيته ، والرب قدام  
 الجهل تلك صفة من صفات تجلّ الذات .

### ٦٣ - موقف محضر القدس الناطق

أوقفني بين يديه وقال لي أنت في محضر القدس الناطق .

وقال لي اعرف حضرتي واعرف أدب من يدخل إلى حضرتي .

وقال لي لا يصلح لحضرتي العارف قد بلغت سريره قصورا في معرفته فهو كالملك

لا يجب أن يزول عن ملكه .

(١) ويا ل (٢) يعلم ل (٣) يعلم ت ل (٤) فانه عندك ح  
 (٥) - (٥) ح - (٦) - (٦) م - (٧) وزيتي ا ب ت (٨) اجعل  
 ا ب ت (٩) - (٩) ا ل - الصفة ت (١٠) ح - ث ب ج  
 ب ا ت ب ل

وقال لى لا يصالح لحضرتى العالم الربانى ، إنما قلبه أين أثبتته أو نسبته قائم فاذا لم أنسبه تاه وإذا لم أثبتته ماد فهو لا يقوم إلا باسمه أو علم اسمه <sup>(٢)</sup> .  
وقال لى اذا آبتك اسما من أسمائى وكلمنى به فلبك أوجدته بى لا <sup>(٣)</sup> بك كلمتى بها كلمته منك .

وقل لى ليكلمنى منك من كلمته وليحذر منك أن يكلمنى من لم أكلّمه .  
وقال لى اذا رأيتى وكتب من أهلى وأهل اسمى خادشتك فذلك علم وتعرّنت اليك فذلك علم لفصل بينى وبينك علم وحصل بينك وبين العلم يقين <sup>(٤)</sup> .  
وقال لى اذا رأيتنى وأردتنى وتحققت بى كانت المحادثة عندك وسوسة وكان التعرّف عندك وسوسة <sup>(٥)</sup> .

وقال لى ألفت بين كل حرفين بصفة من صفاتى فتكونت الأكوام بتأليف الصيمات لها والصمة لا يقال هى فعاله وبها تثبت المعانى وعلى المعانى ركبت الأسماء .

وقال لى اذا جاءتك دواعى نفسك ولم تترنى فقد حاءك لسان من ألسنة بارى فاعمل كما يفعل أوليائى أفعل بك كما فعلت بأوليائى .

وقال لى أذنت لك فى أصحابك بأوقفنى وأذنت لك فى أصحابك بيا عبد ولم أذن لك بأن تكشف عى ولا بأن تحدث بحديث كيف ترانى .

وقال لى هذا عهدى اليك فاحفظه بى وأنا <sup>(٧)</sup> <sup>(٨)</sup> حافظه عليك وأنا حافظك فيه وأنا مستدك فيه .

---

(١) تارة م (٢) لا شهوده منى م + (٣) - (٢) م - بك ت - لأنك ل  
(٤) تمسح (٥) التعريف ل م (٦) تعمل ت ل (٧) فاما ا ب ت  
(٨) م -

## ٦٤ - موقف الكشف والبهوت

أوقفني في الكشف والبهوت وقال لي انظر الى المحب ، ونظرت الى المحب  
فاذا هي كل ما بدا وكل ما بدا فيما بدا ، فقال انظر الى المحب وما هو من المحب<sup>(١)</sup> .  
وقال لي المحب خمسة حجاب أعيان وحجاب علوم وحجاب حروف وحجاب  
أسماء<sup>(٢)</sup> وحجاب جهل .

وقال لي الدنيا والآخرة وما فيها ، من خلق هو حجاب أعيان وكل عين من  
ذلك فهي حجاب نفسها وحجاب غيرها<sup>(٣)</sup> .

وقال لي العلوم كلها حجب كل علم منها حجاب نفسه وحجاب غيره .

وقال لي حجاب العلوم يرد الى حجاب الأعيان بالأقوال وبمعاني الأقوال<sup>(٤)</sup> وحجاب  
الأعيان يرد الى حجاب العلوم بمعاني الأعيان وبسرائر مجهولات الأعيان .

وقال لي حجاب الأعيان منصوب في حجاب العلوم وحجاب العلوم منصوب  
في حجاب الأعيان .

وقال لي حجاب الحروف هو الحجاب الحكيم<sup>(٥)</sup> وحجاب الحكيم هو من وراء العلوم .

وقال لي لحجاب العلوم ظاهر هو علم الحروف وباطن هو حكم الحروف<sup>(٦)</sup> .

وقال لي عبيد كل عبيد هو عبيد الفارغ من سواي ولن يكون فارغا من  
سواي حتى أوتيه من كل شيء فاذا آتيته من كل شيء أخذ إليه<sup>(٧)</sup> باليد التي أمرته  
أن يأخذ بها وردت الى باليد التي أمرته أن يرد .

(١)-(١) في ل (٢)-(٢) أسماء وحجاب حروف ج (٣) وهو ح (٤)-(٤)

مرتبة ج (٥) ح - (٦) الحكيم وهو ج (٧) وباطن ح<sup>٢</sup> + (٨)-(٨)

ح<sup>١</sup> - (٩) ح -

وقال لى إذا لم أوت عبدى من كل شىء فليس هو عبدى الفارع وإن تفرغ<sup>(١)</sup> مما آتيته لأنه قد بقى بنى وبنه ما لم أوته، وإنما عبدى الفارع إلا منى فهو عبدى الذى آتيته من كل شىء سببا وآتيته منه علما وآتيته منه حكما فرأى الحكم جهرة<sup>(٢)</sup> ثم تفرغ من العلم وتفرغ من الحكم فالتقاهما معا إلى فذلك هو عبدى الفارع من سوى<sup>(٣)</sup>.  
وقال لى لا تبدوا الولاية لعبد إلا بعد الفراغ<sup>(٣)</sup>.

وقال لى أتدرى ما قلب عبدى الفارع قلبه بنى وبين الأسماء وذلك هو مقامه الأول الذى هو مهر به وفيه آيته، فأنقله منه إلى رؤى وبرانى ويرى الاسم والأسماء بين بدى كما يرى كل شىء بين يدى ويرى الاسم لا يملك من دونى حكما فذلك هو<sup>(٤)</sup> مقام قلب عبدى الفارع وذلك مقام البهوت وفى البهوت بين يدى أنحرما وقعب القلوب.

وقال لى البهوت صفة من صفات الجبروت:

وقال لى الواقف بحضرتى يرى المعرفة أصفا ويرى العلم أزلاما لأنه واقف بين يدى لا بين بدى العلوم فهو يرى العلم قائما بين يدى أغرس فيه قلب من أشياء وأنخرج منه قلب من أشياء، فذلك هو شأنى فى القلوب إلا قلوبى التى بنيتها لنظرى لا لخبرى وإلا فلوبى التى صنعتها لحضرتى لا لأمرى تلك هى القلوب التى تسمى أجسامها فى أمرى.

وقال لى لى فى العلوم بيت هذه أحداث العلماء، ولى فى المعارف بيت فهمه أحداث<sup>(٧)</sup> الفهماء.

وقال لى البيوت حجب ومن وراء الحجب الأستار ولكل من الأستار مقام فاذا تعزفت إلى قلب من ذلك البيت فلا معرفة له إلا ما أبدت.

(١) بما ا ب م - (٢) - (٣) من سوى ا ب ت ل - (٤) فذلك  
ا ب ت ل (٥) المعارف م (٦) لمحصرى م (٧) العقهاء م (٨) البيوت ج

وقال لى ما بحضرتى بيوت ولا لأهل حضرتى بيوت ، أضعفهم من يخطر له الاسم وإن نفى وأعجزهم من يخطر له الذكر وإن نفى .

وقال لى إذا نفيت الاسم والذكر كان لك وصول ، فإذا لم يخطر بك الاسم والذكر كان لك اتصال وإذا كان لك اتصال فأردت كان .

وقال لى إذا أردت أنت لا يخطر بك الاسم والذكر فأقم فى النفى ينتف لأن النفى بى لا بك فإذا انتهى أثبتك فثبت لأن الإثبات بى لا بك .

وقال لى إذا وقفت فى حضرتى فلا تقف مع الربانى فتحتجب بحجابيه ويكون لك كشف ولك حجاب ، وإذا رأيت العلم والعلماء فى حضرتى فاجلس فى حضرتى وخاطبه فى حضرتى ، فإن لم يتبعك فلا تخرج من حضرتى ويستخرج هو من أقصى علمه ويعلم أنه قد خرج ، وإن تبعك فقف به على ما صدق ولا تمس به معك ، فإنه لا بد أن يخرج الى مقامه فإن رجعت وحده تاه وإن رجعت معه خرج عن حضرتى فتهت .

وقال لى كل ما يخاطب به العلم والعلماء فهو مكتوب على أقصى علم العالم فهو يريد أن يعبره ويعبره وأنت تريد أن تقف فيه فهو لا يقف لأن العبارة والعبور حذره وكذلك أنت لا تعبره لأنه مقامك .

## ٦٥ - موقف العبدانية

أوقفنى فى العبدانية وقال لى أتدرى متى تكون عبدى إذا رأيتك عبدا لى منعوتا عندى بى لا منعوتا بى منى ولا منعوتا بى منى ، هالك تكون عبدى فإذا كنت

(١) ا ب ت ل - (٢) م - (٣) ولا ح - (٤) م - (٥) أنبتك  
ت أنت لك ج (٦) ح - (٧) فيخرج ت ج (٨) يقف ا ل (٩) تخرج

(١) هنالك كذلك كنت عبد الله وإذا كنت عبد الله لم يغب عنك الله ، وإذا كنت بمعوتا بسوى الله غاب عنك الله فإذا خرجت من النعمت رأيت الله فإن أقمت فى النعمت لم تر الله .

(٢) وقال لى العبدانية أن تكون عبدا بلا نعت فإن كنت بنعم اتصلت عبدانيتك بنعتك لا بى وإن اتصلت عبدانيتك بنعتك لا بى فأنت عبد نعتك لا عبدى .

وقال لى عبد حائف استمذت عبدانيته من خوفه ، عبد راج استمذت عبدانيته من رحائه ، عبد محب استمذت عبدانيته من محبته ، عبد مخلص استمذت عبدانيته من إخلاصه .

(٤) وقال لى اذا استمذ العبد من غير مولاه فاستمذ هو مولاه دون مولاه وإذا لم يستمذ من مولاه أبى من مولاه ، وإذا استمذ من مولاه فقد أقدم على مولاه ، فففى لى لتستمذ منى ولا لتستمذ من علمى ولا لتستمذ منك تكن عبدى وتكن عندى وتفقه عنى .

(٦) وقال لى ما طالبتك بمدانيسة الملك عبدانية الملك لى وانما طالبتك بعبدانية الوقوف بين يدى .

وقال لى قل لسربرتك تقف بين يدى لا بشىء ولا لىء أجعل المالكوت الأكبر من ورائك وأجعل الملك الأعظم تحت رجلك .

(٧) وقال لى لا ترجع من هذا المقام فإليه يلجأ الطليعة فى شدايد الدنيا والآخرة وإليه يلجأ من رآنى ومن لم يرنى ومن عرفنى ومن لم يعرفنى ، فالواقفون فيه فى الدنيا

(١) وذلك ح (٢) فإذا اب ت ل (٣) - (٢) ت م - (٤) وان ح  
(٥) عدى ج (٦) - (٦) ا ب ت ل - (٧) ح ا - الخلائق ح ٢

تعرفهم خزنة أبوابه فإذا جاءوه ولم يحل بينهم وبينه وبحسب ما وقفوا عنه في الدنيا توقفهم الخزنة بالأبواب من دونه .

وقال لي سيأتيك الحرف وما فيه وكل شيء ظهر فهو فيه وسيأتيك منه اسمي وأسمائي وفي اسمي وأسمائي سرّي وسرّ إبدائي وسيأتيك منه العلم وفي العلم عهودي اليك ووصاياي وسيأتيك منه السرّ وفي السرّ محادثي لك وإعائتي وسيصدقونك عنه فادفعهم عن نفسك .

وقال لي أنا مرسلهم اليك ابتلاءً ، وأنا مؤدبك بأني أرسلهم اجنباءً ، وأنا معاذك كيف تعمل إذا ما أتوك اصططاء .

وقال لي لا تدفعهم بمخاورة ولن تستطيع بمخاورة حقّ ، وإنما تدفعهم بردهم وردّ ما أتوا به إلى وتخاع قلبك فمنهم وما أتوا به ، لا تخاع ما أتوا به عن قلبك حتى تكون عدى لا عدّهم هالك حويتهم وما حووك وهنالك وسعتهم وما وسعوك .

وقال لي رب حاصر وقلب فارغ وكون غائب هذه صفة من استجى منه .

وقال لي أقرر عنا بما أشهدتك من البار أشهدتكها يسبحني وأشهدتكها نذكرني وأشهدتكها تعرفني وهزع مني وما أشهدتك ذاك منها حتى أشهدتها ذاك منك وأشهدتك منها موافع ذكرى وأشهدتها منك موافع نظري ما كنت لأجمع بين ذكرى ونظري في انشغامي .

- (١) تخلّ ال (٢) في الأبواب اب ت (٣) سر اب ل (٤) وسرى ح  
(٥) ج - (٦) بمخاورة ت مخاوريه ل (٧) مخاورة ت مخاوريه ل  
(٨) - (٨) ال - (٩) عدي اب (١٠) عديهم اب (١١) قر اب ت ل  
(١٢) ملك ذاك اب ت ل

## ٦٦ - موقف قف

أوقفني في قف وقال لي إذا قلت لك قف فقف لي لا لك ولا لأخاطبك ولا لأمرك ولا لتسمع مني ولا لما تعرف مني ولا لما لا تعرف مني ولا لأوقفني ولا ليا عبد ، قف لا لأخاطبك ولا تخاطبني بل أنظر إليك ونظر إلى فلا تزل عن هذا الموقف حتى أعترف لك وحتى أخاطبك وحتى أمرك فإذا خاطبك وإذا حدثتك فابتك إن أردت على البكاء وإن أردت على فوقي بحطابي وعلى فوقي بحادثي .<sup>(١٣)</sup>

وقال لي إذا قلت لك قف فوقف لا لحطابي عرفت الوقوف بين يدي<sup>(٤)</sup> وإذا عرفت الوقوف بين يدي<sup>(٤)</sup> حرمتك على سواي وإذا حرمتك على سواي كنت من أهل صياني .<sup>(٥)</sup>

وقال لي إذا عرفت كيف تقول إذا قلت لك قف لي فقف فتحت لك الباب إلى فلا أغلقه دونك أبدا وأذنت لك أن تدخله إلى فلا أملك أبدا ، فإذا أردت الوقوف لي فاستعمل أدبي ولك أن تدخل مني شئت وليس لك أن تخرج إذا شئت ، فإذا دخلت إلى فقف ولا تخرج إلا لحادثي<sup>(٦)</sup> وتعرفي<sup>(٧)</sup> فما لم أحادثك وما لم أعترف إليك فأنت في المقام مقام الله وإذا نعزت إليك فأنت في المقام مقام المعرفة .

وقال لي إذا قلت لك قف لي فعرف كيف تقف لي فلا تخرج عن مقامك ولو هدمت كل كون بيني وبينك وألحقك بالعدم ، فاعرف هذا قبل أن تقف لي ثم قف لي فلا تخرج أو أعرف إليك بما تعرف مني .

- (١) ح - (٢) الموقف ا × ح م المقام ا ب ت ل (٣) - (٣) لحطابي  
على فوقي ولحادثي على فوقي ح (٤) - (٤) ب - على سواي ح م - (٥) ح -  
(٦) لحادثي ب ب ل م (٧) وشعري ا وشعري ت ل (٨) ما ا ب  
(٩) تعالى ب ت - (١٠) بالعدم ب بالعدم ج



(١) وقال لي لو جاءك في رؤيتي هدم السموات والأرض ما تزيت ولو طار بك في غيبت طائر برك ما ثبت، ذلك لتعلم قيوميته بك واستيلائى عليك .  
وقال لي أيهما تسألني الرؤية لا عن المسئلة أم الغيبة على المسئلة، الغيبة قاعدة (٣) (٤) ما بيني وبينك في إظهارك .

وقال لي ألا تعلق بي في الوارد كما تعلق بي في صرفه .  
وقال لي التعلق الأول بي التعلق الثاني بك . (٥)

وقال لي التعلق بي في الوارد لا يصرفه لا لإقراره ولا لمكثته ولا لزواله . (٦) (٧)

وقال لي قل يا من أوردته أشهدني ملكوت برك في ذكرك وأذقني حنان ذكرك في إسهادك فأرنيك مثبتاً حتى تقوم بي رؤيتك في إثباتك ووارعني ما ارتبط بالثبوت مني ومنه وناجني من غير رأي ما أعلمتني حتى أكون بأقيا بك فيما عرفتنى وسر بي اليك عن قرار ما يستقر به وصفى بوصفى ونادى، يا عبد سقطت معرفه سواى (١١) فساورك ثبت تعزى لك هو حسبك . (١٢) (١٣)

## ٦٧ - موقف المحضر والحرف

أوقفني في المحضر وقال لي الحرف حجاب والحجاب حرف . (١٤)

وقال لي قف في العرش ، فرأت الحرم لا يسلكه النطق ولا يدخله الهموم ورأيت فيه أبواب كل شيء ورأيت الأبواب كلها مازاً وللنار حرم لا يدخله إلا (١٥) (١٦)

- 
- (١) أوقفني ح + (٢) شركت برك ح (٣) مسئلة ت ل  
(٤) - (٤) ح - (٥) والتعلق ا ب ت ل (٦) بصرفه ل لصرفه م (٧) ولا  
ل م (٨) وارزقني م (٩) جنات ب ت (١٠) ورأيتك ب ت  
(١١) اوصنى ب ت ل (١٢) اليك ب ت ل (١٣) - (١٣) ج ا -  
(١٤) الحروف ا ب ٢ (١٥) والدار ب ا ت ح (١٦) حرم ت ل

العمل الخالص فإذا دخله صار الى الباب فإذا صار الى الباب وقف فيه على المحاسبة ورأيت المحاسبة تفزد ما أوجه الله عما أسواه ورأيت الجزاء سواء ورأيت الخالص له ومن أجله يرفع من الباب الى المنظر الأعلى فإذا رفع إليه كتب على الباب جاز الحساب .

وقال لى إن لم تأكل من يدي وتسرب من يدي لم نسو على طاعتي .

وقال لى إن لم تطعنى لأحلى لم تستو على عبادتى .

وقال لى اطرح ذنبك بطرح جهلك .

وقال لى إن ذكر ذنبك لم تذكر ربك .

وقال لى فى الجنة من كل ما يحتمله الخاطر ومن ورائه أكبر منه ، وفى النار

من كل ما يحتمله الخاطر ومن ورائه أكبر منه .

وقال لى الذى بصتك عنى فى الدنيا هو الذى يصتك عنى فى الآخرة .

وقال لى أوقفت الحرف قدام الكون وأوقف العقل قدام الحرف وأوقعت

المعرفة قدام العقل وأوقف الإخلاص قدام المعرفة .

وقال لى لا يعرفنى الحرف ولا يعرفنى ما عن الحرف ولا يعرفنى ما فى الحرف .

وقال لى إنما خاطب الحرف بلسان الحرف فلا اللسان شهدنى ولا الحرف

عرفنى .

وقال لى النعم كله لا يعرفنى والعذاب كله لا يعرفنى .

(١) بما ح (٢) الرب ح (٣) تعالى ب ت + (٤) ج ١ -

(٥) جاد ت ل (٦) الم ح (٧) أكثر ب ج (٨) أكثر ب

(٩) وراء اب ت ل (١٠) - (١٠) اب ت ح ١ ل - (١١) أما ح ٢

وقال لى لو عرفنى النعيم انقطع بمعرفتى عن التعميم<sup>(١)</sup>، ولو عرفنى العذاب انقطع بمعرفتى عن التعذيب .

وقال لى رسول رحمة لا يحيط بمعرفتى ورسول عقوبة لا يحيط بمعرفتى .

وقال لى يبدو عليك البادى من جنس ما يستقر عليه<sup>(٢)</sup> .

وقال لى العلم المستقر هو الجهل المستقر .

وقال لى إنما توسوس الوسوسة فى الجهل وإنما تخطر الحواطر فى الجهل .

وقال لى أعدى عدوك إنما يحاول إخراجك من الجهل لا من العلم<sup>(٣)</sup> .

وقال لى إن صدك عن العلم فإنما يصدك عنه ليصدك عن الجهل .

وقال لى الذين عندى لا يفهمون عن حرف هو يخاطبهم ولا يفهمون فى حرف<sup>(٤)</sup>

هو مكانهم ولا يفهمون عنهم هو علمهم<sup>(٥)</sup>، أشهدتهم قيامى بالحرف فأرونى قبلاً وشهدوه جهة وسمعوا منى وعرفوه آلة .

وقال لى تجل إلى ومعك ما عرفت وما أنكرت وما أخذت وما تركت فأسألك<sup>(٦)</sup>

عن أجلى فتحب حجتى فأعفو برحتى .

وقال لى الحرف مكانهم بما به بدا والحرف علمهم بما عه بدا والحرف . وفقههم

بما له بدا .

وقال لى العارف يخرج مبالغه عن الحرف فهو فى مبالغه وإن كانت الحروف

سسته .

وقال لى . باع العارف مستقره ومستقرته هو الذى إن لم يكن به لم يسكن<sup>(٧)</sup> .

(١) لمعرفتى ح (٢) النعيم ت ل (٣) تستقر ت م (٤) أهدا ب ح م

(٥) يفهمون ح يفهمون م (٦) وهر ح (٧) يفهمون ح م (٨) فيا ح أ

فإنما ح ٢ (٩) معك ا ح (١٠) ح -

- وقال لى الحرف لا يلج الجهل ولا يستطيعه .
- وقال لى الحرف دليل العلم والعلم معدن الحرف .
- وقال لى أصحاب الحروف محجوبون عن الكشف فاعلمون بمعانيهم بين الصفوف .
- وهال لى الحرف <sup>(١)</sup> فج إبليس .
- وقال لى بقى علم بقى خطر <sup>(٢)</sup> ، بقى فاب بقى خطر <sup>(٢)</sup> ، بقى عمل بقى خطر ، بقى هم بقى خطر .
- وقال لى معنالك أقوى من السماء والأرض .
- وقال لى معنالك يبصر بلا طرف ويسمع بلا سمع .
- وقال لى معنالك لا يسكن الدبار ولا يأكل من الثمار <sup>(٣)</sup> .
- وقال لى معنالك لا بجمة الليل ولا يسرح بالهار . . .
- وقال لى معنالك لا تحيط به الأبواب ولا تتعاقى به الأسباب .
- وقال لى هذا معنالك أنا حلقته وهذه أوصافه أنا جعلته وهذه حلينه أنا أنثته وهذا مبلعه أنا حوزته .
- وقال لى أنا من ورائه ومن وراء ما عرفته ، لا يعلمنى علومه ولا تسهمنى شواهده .
- وقال لى إن لم أنصرك <sup>(٥)</sup> لم تثبت وإن لم تثبت لم أعترف اليك .
- وقال لى ادكرنى تعرفنى وانصرنى تسهمنى .
- وقال لى أنا الفريب فلا بيان قرب ، وأنا البعيد فلا بيان بعد .
- وقال لى أنا الظاهر لا كما ظهر الطواصر ، وأنا الباطن لا كما بطنت البواطن .
- 
- (١) خرا (٢) - (٢) ب - بقى خطر ت - (٣) ا ل - (٤) - (٤) علوا  
لا م (٥) لك ا ب ت ل

وقال لى قل عافى من معاناتك منك وحل بنى وبين ما يحول علك ولا نذرنى  
بمذارى الحروف فى معرفتك ولا توقفى أبدا الا بك<sup>(١)</sup><sup>(٢)</sup>.

وقال لى تعلم العلم لوجهى تصب الحق عندى .

وقال لى اذا أصبت الحق عندى أثبتت عليك بثائى على نفسى .

وقال لى من تعرفت اليه توليت نعمه بنفسى ونوليت عذابه بنفسى فأمددت  
النعم من نعمه وأمددت العذاب من عذابه .

وقال لى الاسم ألف معطوف .

وقال لى العلم من وراء الحروف .

وقال لى المحضر حاض ولكل حاض عام<sup>(٤)</sup><sup>(٤)</sup> .

وقال لى الحضرة تحرقه الحرف وفى الحرف الجهل والعلم فى العلم الدنيا والآخرة  
وفى الجهل مطامع الدنيا والآخرة والمطلع مبلغ كل ظاهر و باطن والمبلغ محوى باد  
من بوادى الحضرة .

وقال لى الحرف لا يابح الحصرة وأهل الحضرة يعبرون الحرف ولا يقفون فيه<sup>(٥)</sup> .

وقال لى تسبحش نحت الأرض مما تسبحش منه فوق الأرض .

وقال لى أهل الحضرة ينفون الحرف مع ما فيه نفى الخواطر .

وقال لى إن لم تكن من أهل الحضرة جاءك الخاطر وكل السوى خاطر فلم ينفعه  
إلا العلم وللعلم أضداد<sup>(٦)</sup> ولا تلخص<sup>(٧)</sup> إلا بالجهاد .

وقال لى لا جهاد إلا بى ولا علم إلا بى ، فإن وقفت بى فانت من أهل  
حصرتى .

(١) مدارى لى بمذارى (٢) توقفى لى (٣) ولك ا ب ت ل +

(٤) - (٤) ج - (٥) بفقرون م (٦) والعلم ب ج (٧) بخلص ا ت ل

وقال لى انظر الى قبرك ، إن دخل معك العلم دخل معه الجهل وإن دخل معك العمل دخلت معه المحاسبة وإن دخل معك السوى <sup>(١)</sup> دخل معه ضده من السوى <sup>(٢)</sup> .

وقال لى ادخل الى قبرك وحدك نزالى وحدى فلا تثبت لى مع سوى .

وقال لى اذا نزلت اليك فاحذرنى لا أحعل العذاب وما فيه فى حارجه من جوارحك وارح فضلى فى أضعاف ذلك فى كرامتك .

وقال لى أهل الحضرة هم الذين عندى .

وقال لى الخارجون عن الحرف هم أهل الحضرة .

وقال لى الخارجون عن أنفسهم هم الخارجون عن الحرف .

وقال لى اخرج من العلم تخرج من الجهل وارج من العمل تخرج من المحاسبه وارج من الإخلاص تخرج من الشرك <sup>(٣)</sup> وارج من الإتيان الى الواحد <sup>(٤)</sup> وارج من الوحدة تخرج من الوحشة وارج من الذكرك تخرج من الغفلة وارج من الشكر تخرج من الكفر .

وقال لى اخرج من السوى تخرج من الحساب وارج من الحجاب تخرج من البعد وارج من البعد تخرج من القرب <sup>(٥)</sup> وارج من القرب ترى الله .

وقال لى لو بعرفت اليك بمعارف السطوة ففدت العلم والحس .

وقال لى للمحصر أبواب عدد ما فى السماء والأرض وهو باب من أبواب الحضرة .

وقال لى أول باب من أبواب الحضرة موقف المسئلة <sup>(٦)</sup> ، أوقمك فأسألك فأعلمك فتجيب فتثبتت سعتزفى ونعرف معارفك من لدى فتخبر عى .

(١) سرى ح البر م (٢) البر م (٣) - (٣) ح - (٤) عن ت م  
(٥) والبعد اب ت ل + (٦) فى المحصر ح (٧) المحصر ج

وقال لى ما النار، قلت نور من أنوار السطوة، قال ما السطوة، قلت وصف من أوصاف العزة، قال ما العزة، قلت وصف من أوصاف الجبروت، قال ما الجبروت، قلت وصف من أوصاف الكبرياء، قال ما الكبرياء، قلت وصف من أوصاف السلطان، قال ما السلطان، قلت وصف من أوصاف العظمة، قال ما العظمة، قلت وصف من أوصاف الذات، قال ما الذات، قلت أنت الله لا إله إلا أنت، قال قلت الحق، قلت أنت قَوْلَتْنِي، قال لترى بيني .

وقال لى الطبقة الأولى يعذبون بالسطوة والطبقة الثانية يعذبون بالعزة والطبقة الثالثة يعذبون بالجبروت والطبقة الرابعة يعذبون بالكبرياء والطبقة الخامسة يعذبون بالسلطان والطبقة السادسة يعذبون بالعظمة والطبقة السابعة يعذبون بالذات .

وقال لى أهل النار بأثمهم العذاب من نحتهم وأهل الجنة ينزل عليهم نعيمهم من فوقهم .

وقال لى ما الجنة، قلت وصف من أوصاف التمتع، قال ما التمتع، قلت وصف من أوصاف اللطف، قال ما اللطف، قلت وصف من أوصاف الرحمة، قال ما الرحمة، قلت وصف من أوصاف الكرم، قال ما الكرم، قلت وصف من أوصاف العطف، قال ما العطف، قلت وصف من أوصاف الود، قال ما الود، قلت وصف من أوصاف الحب، قال ما الحب، قلت وصف من أوصاف الرضا، قال ما الرضا، قلت وصف من أوصاف الاصطفاء، قال ما الاصطفاء، قلت وصف من أوصاف النظر، قال ما النظر، قلت وصف من أوصاف الذات، قال ما الذات، قلت أنت الله، قال قلت الحق، قلت أنت قَوْلَتْنِي، قال لترى نعيمى .

(١) أنا ح (٢) ح' - (٣)-(٢) ت ح - (٤) طبع ح  
(٥) التمتع ب ت (٦)-(٦) ح - (٧)-(٧) ح - (٨) ج -  
(٩) ح' -

وقال لى الطبقة الأولى<sup>(١)</sup> يتعمون<sup>(٢)</sup> بالتنعيم<sup>(٣)</sup> والطبقة الثانية يتعمون بالكرم والطبقة الثالثة يتعمون بالعطف والطبقة الرابعة يتعمون بالود والطبقة الخامسة يتعمون بالحلب والطبقة السادسة يتعمون بالرضا والطبقة السابعة يتعمون بالاصطقاء والطبقة الثامنة يتعمون بالنظر .

وقال لى قد رأيت كيف يسرى العذاب وكيف يسرى النعيم وإلى ترجع الأمر كله فقف عندي ،قف من وراء كل وصف .

وقال لى إن لم تقف وراء الوصف أخذك الوصف .<sup>(٥)</sup><sup>(٦)</sup>

وفال لى إن أخذك الوصف الأعلى أخذك الوصف الأدنى .

وقال لى إن أخذك الوصف الأدنى فما أنت منى ولا من معرفتى .<sup>(٧)</sup>

وقال لى أجاللتك فاستخلفتك وعظمتك فاستعبدتك وكرمتك فعاينتك<sup>(٨)</sup> وأحببتك<sup>(٩)</sup> فابتلتك .

وقال لى نظرت إليك فناحيتك وأقباب عليك فأمرتك وغرب عليك فنهيتك وأخلصتك أوذى فعرفتك .

وقال لى القرآن بنى والأذى كار يغرس .

وقال لى الحرف يسرى حيث القصد جيم جنة جيم بحجم .<sup>(١٠)</sup>

وقال لى إذا جاءنى نطق الساطفين أثبتته فيما به يطعمئون .<sup>(١١)</sup><sup>(١٢)</sup>

وقال لى إن أخذتك بدنت أخذتك بكل دنب حتى أسألك عن رجس طرفك<sup>(١٣)</sup> وعن صمير قلبك .

(١) الأولى ا ب ت ل (٢) بالتنعيم ب ت (٣) وهو الرحمة ا ب ت ل م +

(٤) نسرى ب يسرى ل (٥) ترى ج (٦) مر ل م + (٧) فلا اح

(٨) معاينتك م (٩) واحببتك م (١٠) جهنم ا ب ت ل (١١)-(١٢) م -

(١٣) واخذتك ا ب ت ل



وقال لى إن قبلت حسنة جعلت السيئات كلها حسنات .

وقال لى من أهل النار، قلت أهل الحرف الظاهر، قال من أهل الجنة، قلت أهل الحرف الباطن، قال لى ما الحرف الظاهر، قلب علم لا يهدى الى عمل، قال ما الحرف الباطن، قلت علم يهدى الى حقيقة، قال ما العمل، قلت الإخلاص، قال لى ما الحقيقة، قلت ما تعترف به، قال لى ما الإخلاص، قلت لوجهك، قال ما التعرف، قلت ما تلقيه الى قلوب أوليائك .

وقال لى القول الخالص موقوف على العمل والعمل موقوف على الأجل والأجل موقوف على الطمأنينة والطمأنينة موقوفة على الدوام .

#### ٦٨ — موقف الموعظة

أوقفنى فى الموعظة وقال لى احذر معرفه تطالبك برء معارفى فتقلب وحدك وأختم بها على قلبك .

وقال لى احذر معرفة تحيى ولا تحيى وتوجب ولا تحمل ونالزم ولا تيسر فإخذك بها الحاكم وهو عدل وتحقق بها الكلمة وهو فصل .

وقال لى ما تطالب المعرفة برء المعرفة لجزها عن الارتجاع انما تثبت لمن سكنته قدما فى الجود والشقاق .

وقال لى تب لى ولست بتائب أو نعلن لى، وأعلن لى ولست بعلن أو تصبر، واصبر لى ولست بصابر أو تؤثر .

وقال لى أعلن توبتك لكل شىء يستغفر لك كل شىء .

(١) جميع ا ب ت + (٢) ج ا ل - (٣) م ا - (٤) م -  
 (٥) قلب ج ا فى قلب ح ٢ فعل م (٦) تحيى م م (٧) مكنته ا ب ت ل  
 (٨) ج - ن ا ب ت (٩) ن ا ب ت ح

وقال لى تب الى مجامع علمك واجتمع على باقاصى هوك .  
 وقال لى اجعل موعظتى بين جلدك وعظمك وبين نومك وبغظتك .  
 وقال لى اجعل تذكىرى على أدواء أدوائك .  
 وقال لى اعان توبتك بالنهار بالصيام واعان توبتك بالليل بالقيام .  
 وقال لى قم يا نائب الى ظهرورك أفتح لك بابا الى حبورك ، قم يا نائب  
 الى قرآنك أفتح لك بابا الى أمانك ، قم يا نائب الى دعائك أفتح لك بابا الى كشف  
 غطاءك .

وقال لى قم يا نائب الى ملاذك أفتح لك باب حطة فى معادك .  
 وقال لى أظهرنى على لسانك كما أظهرت على قلبك وإلا احتجبت عنك بك .  
 وقال لى إن احتجبت عنك بك عصيتنى فى كل حال وأنكرتنى فى كل قال .  
 وقال لى إن لم نظهرنى على لسانك لم أبصرك على عدوك .  
 وقال لى لا تذكر عذرك فتذكر ما منه ، ولا تذكر ما منه فتدبر به وتصبر عنه .

## ٦٩ - موقف الصفح والكرم

أوقفنى فى الصفح والكرم وقال لى أنا رب الآلاء والنعم .  
 وقال لى نعتفت الى العلم بمعرفة من معارف الإثبات وتعترف الى اللوح بمعرفة  
 من معارف الحزن .  
 وقال لى نعلو بى فأقول عارض بعترض لك الحسنات فإن أجبتها تعترضت لك  
 السيئات .

(١) ألقى ح (٢) تذكرى ج (٣) النهار ح النهار م (٤) الليل ح الليل م  
 (٥) قرآنك ب ت م (٦) بك عنك ا ب ت ل (٧) حال ا ب ت ل (٨) عدك  
 ح ا عذرك ح ا عدوك م (٩) العلم م

وقال لى الحسنات محابس الجنة والسيئات محابس النار .<sup>(١)</sup>

وقال لى اتبعنى ولا تلتفت بيمينى على الحسنات واتبعنى ولا تلتفت بشمالى على السيئات .<sup>(٢)</sup>

وقال لى ما حسنتك مطيتى وحملنى ولا سيئتك تحجنى فتصدنى ، أنا أقرب الى الحسنات من الهم بالحسنات وأنا أقرب الى السيئات من الهم بالسيئات .<sup>(٣)</sup>  
وقال لى أنا أقرب من الهم الى القلب المهم .

وقال لى الحكيم نقيب من رقاء العلم والدكر مادة من مواد الجنة وباب من أبواب الجنة .<sup>(٤)</sup>

#### ٧ - موقف القوة

أوقفنى فى وصف القوة وقال لى هى وصف من أوصاف القيومية .<sup>(٥)</sup>  
وقال لى القيومية قامت بكل شئ .

وقال لى بين ما قام بالقوة وبين ما قام بالقيومية فرق .  
وقال لى سرى وصف القوة فى كل شئ فيه قام على مختلف الفهم ولو سرى فيه وصف القيومية لرفع المختلف وقام به على كل حال .<sup>(٦)</sup>  
وقال لى القيومية محيطه لا تحرق .

وقال لى القوة ماسكة والقيومية مقابلة والتفليب مثبت ماح .<sup>(٧) (٨) (٩)</sup>

وقال لى قوة القوى وصف الضعيف من أحكام وصف القوة .

(١) محابس ا ب ت ل (٢) - م (٢) - (٣) الزلى ح ٢ (٤) وقال لى قامت شئ على وصف وقامت شئ على وصف ج + (٥) ح - (٦) تحرق ب م (٧) مملئة ا ب ت ل (٨) والتفليب ا ب ت ل (٩) - م (٩) -

وقال لى أقوى القوة جهل لا يميل فن دام فيسه دام فى القوة ومن تميل فيه  
تميل فى القوة .

وقال لى كلما قويت فى الجهل قويت فى العلم .

وقال لى إن أردت وجهى ركبى القوة .

وقال لى إن ركبى القوة فانت من أهل القوة وإن أهدب القوة يمينك وشمالك  
ألقىها من وراء ظهرك .

وقال لى إن ركبى القوة نظرت بالقوة وإن ركبى القوة سمعت بالقوة وإن  
ركبى القوة تصرفت بالقوة .<sup>(٢)</sup>

وقال لى اذا تصرفت فى كل متصرف بالقوة لم نمل واذا لم نمل استقمنا واذا  
استقمنا فعل ربى الله قال الله تعالى إن الذين قالوا ربنا الله ثم استقاموا تتنزل  
عليهم الملائكة ألا تحافوا ولا تحزنوا وأنشروا بالجنة التى كنتم توعدون .<sup>(٣)</sup>  
وقال لى لن تركب القوة حتى تتفرع لى من سواى .

وقال لى أول القوة أن تتفرع لى ورأس القوة أن تريد بالعمل وجهى .

وقال لى القوة مطية الحاصرين والحضور بما فيه مطية المقطعين والانقطاع بما  
فيه مطية المقطعين .

وقال لى المقطعين جلساء الحكمة وسفراء الملكوت .

وقال لى لكل شىء معدن ومعدن القوة اجتناب النهى .

وقال لى المعدن مستقر وللسنقر أبواب وللا أبواب طرق ولاطرق بفاج ولافجاج<sup>(٤)</sup>  
أدلاء وللا أدلاء زاد وللا زاد أسباب .

(١) كلمة ج (٢) بالقوة ا ت (٣) - (٢) ت ح - الله ب -

(٤) أن لا ا ب ت ل م (٥) لا ا ب ت ل م (٦) مستقره ح

وقال لى حكى الذى يجرى فى كل شىء قهرا هو حكى الذى يدريك الى طوعا .<sup>(١)</sup>

وقال لى يا كاتب القوة لا بمعناك كتبها معرفتها ولا بمعناك عرفتها فحتمها .<sup>(٢)</sup>

وقال لى إن وقفت والنار عن يمينك نظرت اليك فاطفأتها ، وإن وقفت والنار

عن شمالك نظرت اليك فاطفأتها ، وإن وقفت والبار أمامك لم أنظر اليك لأنى لا أنظر الى من فى النار .<sup>(٣)</sup>

وقال لى لا أنظر اليك والبار أمامك ولا اسمع منك والجنة أمامك .<sup>(٤)</sup>

وقال لى انما أنت متوجه الى ما هو أمامك فانظر الى ما أنت متوجه اليه فهو

الذى ينظر اليك وهو الذى تصير اليه .

وفى لى أقسمت على نفسى بنفسى لا ترك لى تارك شيئا الا آتيته ما ترك<sup>(٥)</sup>

أو أركى مما ترك ، فإن أفلته ما آتيته فذاك جزاء المخلصين وإن لم يقله ما آتيته آتيته<sup>(٦)</sup> الحسنى وزيادة وأنا حسب العاملين الغافلين فى أعمالهم عنى .<sup>(٧)</sup>

وقال لى يا كاتب القوة لا بأقلامك سطرته فأحصيتها ولا بصحائفك أدركتها

فاحتويتها .

وقال لى يا كاتب المعرفة لا بإبانتك أبدتها فأجريتها ولا بتعجيبك عجزتها ففصلتها<sup>(٩)</sup>

ولا بنفصليك ربيتها فألفتها .<sup>(١٠)</sup>

وقال لى يا كاتب القوة كتابة القوة بأقلام المعرفة وكتابة المعرفة بأقلام المعرفة

وكل كتابة فبأقلامها نسطر .

(١) يدريك اليه ج (٢) بجهلها ح ا فجهلها ح ٢ (٣) - (٢) م - (٤) م -

لا انا ج (٥) لى ا م + (٦) آتته اب (٧) نقله ما اب يقل ت

(٨) ح م - (٩) بشاك ح بابانتك م (١٠) أبها ب ت ج م (١١) فالقيتها

ت م فالقيتها ل

- وقال لي اذا اذنب الواحد بي جعلت عقوبته أن يذنب ولا يحذ بي <sup>(١)</sup> .
- وقال لي اذا اذنب وهو واحد بي استوحش من نفسه واحتج لي عليها، واذا اذنب ولم يحذ بي أنس بمبلغ تأويله واحتج علي <sup>(٢)</sup> .
- وقال لي اذا قلبتك في الذنب بين الواحد بي وفقد الوجد بي وأشهدتك الاحتجاج لي فقد عفرت الأول والآخروصفحت عن الباطن والظاهر .
- وقال لي ما اذنب مذنب وهو غير واحد بي إلا أصرت اذا وجد بي أفلح، وما اذنب مذنب وهو واحد بي إلا تاب ولا أشهد وناب فلم يعاود إلا وقد غفرت له وقبلت <sup>(٣)</sup> .
- وقال لي إن لم تنسب الي نسي لم تنفصل عن نسب سواي .
- وقال لي نسي ما علق به ذكرى ونسي ما علق بي في ذكرى ونسي ما أدام لي فيما علق بي ونسي فيما أدام لي من أجل <sup>(٤)</sup> .
- وقال لي نسب السوي من أجل السوي <sup>(٥)</sup> .
- وقال لي من جاءني بأجل سواي أوقفته مع ما جاء به أين كانت درجته <sup>(٦)</sup> .
- وقال لي الأجل مجمع الواقفين ومفرق المعاولين <sup>(٧)</sup> .
- وقال لي لا تنقطع إلى حتى تنقطع لي ولا اقتطعك حتى تنقطع علي <sup>(٨)</sup> .
- وقال لي إن غدت بما كل قوم غدت بقلوبهم واذا غدت بقلوبهم غدت بأعمالهم واذا غدت بأعمالهم غدت بمنقلبهم <sup>(٩)</sup> .

(١) تحذلي ب م (٢) فاحتج ا ب ت ل (٣) ح ١ - عليه ح ٢  
 (٤) ن م (٥) ا - ي م (٦) - (٦) ح ١ - (٧) ل ح (٨) دام  
 ت م ل (٩) أحل ح + (١٠) دام ت ل (١١) - (١١) ج -  
 (١٢) ح ١ - (١٣) أجل ح ١ (١٤) - (١٤) ح ١ م - المعلومين تل X  
 (١٥) أظلمك ح (١٦) \* تقطع ح

وقال لى إن عرفتني بمعرفة الانقطاع الى لم تنكرني ، وإن عرفتني بمعرفة المقام  
عندي لم تلوعني .  
وقال لى إن لم تنقطع الى فيران فيه ما أردت لى وميزان فيه ما أردت لك .  
وقال لى إن لم تنقطع الى فأت من أهل الموازن .  
وقال لى أهل الموازن أهل الورع وإن ثقل ما وزوا .

### ٧١ - موقف إقباله

أوقفني في إقباله وقال لى لكل لى باب يدخل منه وباب يخرج منه .  
وفال لى إنما أحشرك مع أبناء جنسك من كانوا وأين كانوا .  
وفال لى أبناء جنسك أبناء شموئك أو تركك وليس أبناء جنسك أبناء عمك<sup>(٤)</sup>  
ولا أبناء معرفتك .  
وقال لى إن قلت ما أقول قلت ما تقول .  
وقال لى إن قلت ما أقول فعلت ما أقول أوكدت .  
وقال لى أول الاستجابة استجابتك للقول بقولك .  
وقال لى الاستجابة أن تقول ما أقول ولا نلتفت الى عافية بضمير .  
وقال لى الدعاء الخالص أدب من آداب الاجتماع .  
وقال لى من إقبالى عليك أنى أريدك<sup>(٥)</sup> أن تربدني لتثبت في الإقبال على<sup>(٦)</sup>  
فأردني واشهدني أريدك<sup>(٦)</sup> أن تربدني فتقدم بي وتنقطع عنك .  
وقال لى فرقت السموات والأرض ومن فيهن من نار العذاب وفرقت نار  
العذاب من نار الاستتار<sup>(٧)</sup> .

(١) ا ب - (٢) ح ١ - (٣) - (٣) ا ت م - (٤) عليك ل م  
(٥) أن ب ح (٦) فتقدم ا ل فتقدم ب قدم ج (٧) الاستتار ح

وقال لى أبناء همك جمع ويفترقون بالشهوات ، أبناء علمك جمع ويفترقون بالشهوات ، أبناء عملك جمع ويفترقون بالشهوات ، أبناء شهوتك جمع ويفترقون بالتارك والتاركون أبناء ما من أجله تركوا والآخذون أبناء ما من أجله أخذوا .

وقال لى إن لم يصعد عملك من الباب الذى نزل منه علمك لم يصل إلى <sup>(١)</sup> .

وقال لى إن لم تكن فى أمرى كالنار أدخلتك النار .

وقال لى انظر الى السار كىف هى لى لا ترجع فكذلك كن لى لا ترجع <sup>(٢)</sup> قولا ولا فعلا <sup>(٣)</sup> .

وقال لى عفوية كل مذنب تأتى من مستمده فانظر من أين نستمد <sup>(٤)</sup> من هناك ثوابك وعقابك فانظر من أين نستمد <sup>(٥)</sup> .

وقال لى الصلوات موقوفة على عشاء الآخرة تذهب بها أين ذهب .

وقال لى وكلت الظن بالعمل يحسن إذا حسن ويسوء إذا ساء <sup>(٦)</sup> .

## ٧٢ - موقف الصفح الجميل

أوقفنى فى الصفح الجميل وقال لى أما بدرت المعذرة وأنا عدت بالعفو والمغفرة .

وقال لى إن أنزلتنى فى حسنيتك نزلت فى سيئتك .

وقال لى إن أنزلتنى فى حسنيتك باهيت بها وإذا باهيت بها أثبتتها فى بهائى ، وإذا نزلت فى سيئتك محوتها من كتابك ومحوتها من قلبك فلا نجد بها قستوحش ولا تفزع <sup>(٧)</sup> إليها فتتفرق <sup>(٨)</sup> .

(١)-(١) م - (٢) تصل ت ل (٣)-(٣) فعلا ولا قولا ح

(٤)-(٤) ج - (٥) أشاء ب ت ا (٦) تنزع ت ل م (٧) فتتفرق

ح فتتفرق م



وقال لى إن لم تعرف أى عبيد أنت لى لم تعرف مقامك منى وإن لم تعرف مقامك منى لم تثبت فى أمرى وإن لم تثبت فى أمرى نخرجت من ظلى .

وقال لى اعرف مقامك منى وأقم فيه عندى ، فرأيت الكون كله جزئية<sup>(١)</sup> موصولة ومفصلة لا تستقل الموصولة من دونه بنفسها ولا بالمفصلة ولا تستقل المفصلة بنفسها ولا بالموصولة ، ورأته قد حجب الموصولات والمفصلات وختم على الحجاب بخاتمته ولم يؤذن المحجوب بحتم الحجاب ولا بالحجاب فيكون الإيذان له تعزفاً إليه بحكم من أحكام القوت فيكون التعزف إليه سبباً موصولاً به فيخرج عن الختم بالتعزف .

وقال لى انخرج عن الموصول والمفصول وانخرج عن الحجاب والختم وعن الخاتم فالحجاب صفة والختم والخاتم صفة ، فانخرج عن الصفات وانظر إلى لا تحكم على الصفات ولا تهجم على الموصولات ولا لتعلق بى المتعلقات ولا تقتبس منى المقتبسات .

وقال لى لا تجعل الكون من فوقك ولا من تحتك ولا عن يمينك ولا عن شمالك ولا فى علمك ولا فى وجدك ولا فى ذكرك ولا فى فكرك ولا نعلقه بصفة من صفاتك ولا نعبه عنه بلغة من لغاتك وانظر إلى من قبله ، فذلك مقامك فأقم فيه ناظراً إلى كيف كوت وكيف أكون وكيف قلبت ما أكون وكيف أسهدت وغيبت فيما قلبت وكيف استوليت على ما أسهدت وكيف أحطت على ما استوليت وكيف استأثرت فيما أحطت وكيف فت فيما استأثرت وكيف قربت فيما فت وكيف بعدت فيما قربت وكيف دنوت فيما بعدت ، فلا تمل مع المائلات ولا تمد مع المسائدات وكن كأك صفة لا تُميل ولا تتريل .

(١) جرويته ا ب ت (٢) الأذنان ح الأديان م (٣) - (٢) ا ب ت -

(٤) فانزال ج - (٥) وعينت ب ج -

وقال لى هذا مقام الأمان والظّل وهذا مقام العقد والحلّ .

وقال لى هذا مقام الولاية والأمانة .

وقال لى هذا مقامك فأقم فيه تكن فى إحسان كل محسن<sup>(١١)</sup> وفى استغفار كل مسـنغفر .

وقال لى اذا أقمت فى هذا المقام حوت صفتك جميع أحكام الصفات الطائعات وفارقت صفتك جميع أحكام الصفات العاصيات .

وقال لى اذا أقمت فى هذا المقام قلت لك قل فقلت فكان<sup>(١٢)</sup> ما تقول بقولى فشهدت الاحتراع حهرة .

وقال لى إن ملت الى العرش حبستك فيه فكان<sup>(١٤)</sup> حجابك وإن حبستك فيه دخل<sup>(١٥)</sup> كل أحد الى حبستك فيه<sup>(١٦)</sup> خشيت لشرفه من فعلك فإرت رددك الى شرفه<sup>(١٧)</sup> وإلى فعلك كان حجابك<sup>(١٨)</sup> .

وقال لى جد وجد الحضرة على أى صفة جنانك الوجد ، فإن عارضتك الصفات فأدعها وأدع موصوفاتها الى وحدك ، فإن استجابت لك وإلا فاهرب الى الصفة التى تجدد بمقامك فيها وجد الحضرة فإن لم نهرب فارقت وجد الحضرة ونحسنت عليك صفات الحجاب وموصوفاتها<sup>(١٩)</sup> .

وقال لى اجعل سيئتك نسبا منسيا ، ولا تخطر بك حسبتك فتصرفها بالنفى .

وقال لى قد بشرتك بالعفو فاعمل به على الوجد<sup>(١٢)</sup> فى وإلا لم تعمل<sup>(١١)</sup> .

- (١) و ا ب ث ل (٢) قلت م (٣) كان ج م (٤) - (٤) ح -  
 (٥) - (٥) كل حد ج (٦) ا ب ث ل - (٧) قال ج (٨) - (٨) ح -  
 (٩) حال أو ا ب ث ل - (١٠) وموصوفاته ل م (١١) ح -  
 (١٢) ب د ح

وقال لى إن ذهبت عن وجد المغفرة أذهبك <sup>(١)</sup> ما ذهبت اليه الى المعصية <sup>(٢)</sup>، حيث تسألني المغفرة فلا أصدق ما تقول ولا أتعرف من حيث <sup>(٣)</sup> قول .

وقال لى لا طريق الى مقامك في ولايى إلا الوجد منك بعفوى ومنفرتى، وإن أفقت <sup>(٤)</sup> في الوجد بما بشرتك به من عفوى ومغفرنى أفقت <sup>(٥)</sup> في مقامك من ولايى وإن خرجت نخرجت وإن خرجت فارقت .

وقال لى يا ولى قدسى واصطفاء محبتي .

وقال لى يا ولى محامدى يوم كتبت محامدى .

وقال لى قف في مقامك وفيه تجرى عين العلم فلا تنقطع، فادابرت فانظر حكمتها فيما تجرى وانظر حكمتها فيما تسقى ولا تمض معها فنذهب عن مقامك وعن العين فيه .

وقال لى أفسم في مقامك تشرب من عين الحيوه فلا تموت في الدنيا <sup>(٦)</sup> ولا في الآخرة <sup>(٧)</sup> .

وقال لى الذنب الذى أعصب منه هو الذى أجعل عقوبته الرعبه في الدنيا <sup>(٨)</sup> والرغبة في الدنيا <sup>(٩)</sup> باب الى الكفر بى من دخله أخذ من الكفر بما دخل .

وقال لى الراغب في الدنيا هو الراغب فيها لنفسه والراغب فيها لنفسه هو المحتجب بها عى القانع بها منى .

وقال لى إن لم تدبر من أنت لم تفد علما ولم تكسب عملا <sup>(١١)</sup> .

وقال لى قد رأيت مقامى ورأيت الكون وأريتك نوريتك فأين ذهبت بها <sup>(١٢)</sup> ذهبت بها، فعلمت فمخضت فوضعت فاستسبحك فاسترهبك فاستخدمك <sup>(١٣)</sup> .

- 
- (١) ما ح (٢) جئت ل م (٣) أصدقك ح (٤) - (٤) م -  
 (٥) حكمت ل م (٦) دنيا ح (٧) آخره م (٨) وقال لى ح +  
 (٩) ت م - (١٠) بها ح (١١) ترايت ت (١٢) وأين اب ت ل  
 (١٣) - (١٣) ت م -

وقال لى إن كنت من أهل القرآن فبابك فى التلاوة<sup>(١)</sup> لا تصل إلّا منه .

وقال لى كذلك بابك فيما أنت فيه من أهله<sup>(٢)</sup> .

وقال لى تلاوة النهار باب الى الحفظ والحفظ باب الى تلاوة الليل وتلاوة الليل باب الى الفهم والفهم باب الى المعفرة<sup>(٣)</sup> .

### ٧٣ - موقف إقشعرار الجلود

أوقفنى فى إقشعرار الجلود وقال لى هو من آثار نظرى وهو باب محصرى .

وقال لى هو عن حكى لا عن حكم<sup>(٤)</sup> سوى وهو عن حكم إقبالى عليك لا عن حكم إقبالك على .

وقال لى هى علامة حكم ذكرى لك لا علامة ذكرى لى وهى علامتى ودلى لى فاعتبر بها كل وجد وعفد فإن أقامت فى شىء فهو الحق<sup>(٥)</sup> وإن فارقته فهو الباطل وقال لى هى ميزانى وزن به وهى معيارى فاعتبر به وهى علامة اليقين وهى علامة التحقيق .

وقال لى أبواب الرجاء فيها مفتوحة وأبواب الثقة<sup>(٦)</sup> بنى فيها مبدسة .

وقال لى لا طريق إلى إلا فى محبتها ولا مسير إلى إلا فى نورها .

وقال لى هى نور من أنوار المواصلة وهى نور من أنوار المواجهة إذا بدا أناد ما سواه .

(١) ولا ب م (٢) ح - (٣) ح - (٤) المعرفة ح  
(٥) ت م - (٦) سوى م (٧) ع ج (٨) فان ح م  
(٩) ا ج - لى ب

## ٧٤ - موقف العبادة الوجهية

أوقفني في العبادة الوجهية وقال لي هي صاحبة الروح والريحان عند الموت .

وقال لي العبادة الوجهية طريق المقرَّب إلى ظل العرش .

وقال لي يا صاحب العبادة الوجهية ستأتيك الجنة فتراعى لقلبك وتمثل لنفسك وستأتيك النار فتراعى لقلبك وتمثل لنفسك ، وأنا الحق الذي لا يتراعى ولا يتمثل فإن نظرت إلى النار فرقت فلم تمحل لي حكمة ، وإن نظرت إلى الجنة سكنت فلم تمحل لي أدب المعرفة .

وقال لي يا صاحب العبادة الوجهية وجه وجهك إلى وجه وجهك إلى وجه وجهك إلى وجه وجهك إلى وجه سمعك إلى وجه وجهك إلى وجه سكونك إلى .

وقال لي يا صاحب العبادة الوجهية إذا أتتك النار والجنة فسأشهدك <sup>(٤)</sup> مواضع المعرفة وسأشهدك في مواضع المعرفة آثار المظر وسأشهدك في آثار النظر <sup>(٥)</sup> <sup>(٦)</sup> <sup>(٧)</sup> <sup>(٨)</sup> واضع التسبيح فاذهب عن كل آثار بكل آثار تذهب عن زخارف الجنة وعن بأساء النار .

وقال لي إنما أسألك الآثار بعد الآثار لأذهبك عن الجنة والنار لأن الآثار هي الأعيار .

وقال لي لا أرى لك أن تقم في شيء وإن رضيت أنه عدى أكبر منه فأقم عندي لا عنده .

وقال لي أتدري ماذا أعددت لصاحب العبادة الوجهية ، عتب أبوابهم من شرف قباب من سواهم وأبوابهم من شرف مقاصير من سواهم .

(١) عبادة ج (٢) وجهك ح (٣) ح - (٤) منها اب ت ل م  
(٥) ج م - (٦) - (٦) اب ت - (٧) وما فيه من ح +  
(٨) راب ت ل (٩) ان اب ب (١٠) اب ت -

وقال لى كل أحد فى الجنة يأتينى فيففى فى مقامه إلا أهل العبادة الوجهية فإنهم يأتونى مع الناس عامة وآتيهم من دون الناس خاصة .  
وقال لى فضل المنزل الذى آتية على المنزل الذى لا آتية كفضل على كل ما أنا منسئه .

وقال لى أهل العبادة الوجهية أهل الصبر الذى لا يهرم وأهل العهم الذى لا يعقم .

وقال لى أهل العبادة الوجهية وجوه الناس ترفع اليهم الوجوه يوم القيامة .  
وقال لى أهل العبادة الوجهية أهلى أهل خلقى أهل الشفاعة إلى أهل زيارتى .  
وقال لى كما يأنبك التثبيت فى تهجدك كذا بأتيك التثبيت فى يوم موردك .  
وقال لى اذا وقعت بين يدى فبمدر ما تعبل الخاطرم بأتيك الروح وبقدرد ما تنفيه بدنى عنك الحكيم الروح .

وقال لى أنت على أعوادك بما أنت فيه فى القيام، وأنت فى مطاعك بما أنت به فى الركوع، وأنت فى متوسدك بما أنت به فى السجود .  
وقال لى يا صاحب العبادة الوجهية وجه كل شىء ما أشهدك أنه معاقبى منه فتشده فنعمله فتعرفه لا يتعبرك فمعبه ولا يترحم لك فتترجمه فذلك من العلم الصامت .

وقال لى اذا سئرت عنك وجه كل شىء رأيت ذلك المعنى الذى شهدته منعاقبى منه داعيا لك الى التعلق به .  
وقال لى اذا كسفته لك فلا أسره أو تسره، وادا عسفته فلا أنكره أو تنكره .

(١) يهزم ج م (٢) ت ل - (٣) طلى ح (٤) التمت ا ب  
(٥) عنك ح ٢ + (٦) وه ب ح (٧) فيه ب (٨) فعمله ح ل (٩) ح -

وقال لى يا صاحب العبادة الوجهية أتدرى ما وجه همك فتقبل به على<sup>(١)</sup> أم  
تدرى ما وجه قلبك فتقبل به على<sup>(١)</sup> ، وجه همك أفصاه ووجه قلبك سكونه .  
وقال لى وجه همك جميعه فكل همك وجه ، ووجه قلبك جميعه فكل قلبك  
وجه ، فأين صرفت الوجه انصرف وأين أقبلت به أقبل .  
وقال لى سيكون قلبك عين قلبك وهو موضع الطمانينة ، وأقصى همك عين<sup>(٢)</sup>  
همك وهو موضع الغرض .

وقال لى اذا سميّتك فلم تعمل على التسمية فلا اسم لك عندى ولا عمل .  
وقال لى اذا سميّتك فعملت على التسمية فأنت من أهل الظل .  
وقال لى أهل الأسماء أهل الظل .

وقال لى لا يقف فى ظل عرشى إلا مسمى عمل على تسميته .  
وقال لى صلوة المتجهّد بالليل بدرّسقيه ماء عمل<sup>(٣)</sup> بالنهار .

وقال لى اللسان يسقى ما بذر اللسان والأركان نسقى ما بذرت الأركان .  
وقال لى إن أردت أن ينقطع إلى فأطهرنى على لسانك وادع الى طاعتى  
بمواظبتك ينقطع عنك القاطمون ويواصلك فى الواصلون .

وقال لى يا كاتب الكتبة الوجهية ويا صاحب العبارة الرحمانية إن كتب  
لغيرى محوتك من كتابى وإن عبرت بغير عبارتى أخرجتك من خطابى .  
وقال لى يا كاتب الكتبة الرحمانية ويا فقيه الحكمة الربانية .  
وقال لى يا كاتب النعماء الالهية ويا صاحب المعرفة الفردانية .

(١) - (١) ت م - (٢) الوجه ج (٣) عن ح (٤) - (٤) ت -  
عنى ح (٥) - (٥) عمل ما يسقيه ج (٦) النهار ب ل (٧) الكتابة ب ت  
الكتابات م (٨) الكتابة م

وقال لى يا كاتب القدس المسطور بأفلام الرب على أوجهه محامده أنت فى الدنيا والآخرة<sup>(٢)</sup> كاتب .

وقال لى يا كاتب النور المنشور على سرادقات العظمة اكتب على رفافها تسبيح ما سبّح واكتب على تسبيح ما سبّح معرفة من عرف .

وقال لى أنت كاتب العلم والأعلام وأنت كاتب الحكم والأحكام .

وقال لى أنت كاتب الرحمن فى يوم المزار وأنت كاتب الرحمن فى دار القرار .

وقال لى يا كاتب الجلال فى دار الجلال اكتب بأفلام الكمال على أوراق الإقبال<sup>(٤)</sup> .

وقال لى أنت كاتب المجد المجيد وأنت كاتب الحمد الحميد .

وقال لى اقرأ كتابك عين المغفرة واختم كتابك بخاتم الزلفة<sup>(٥)</sup> .

وقال لى أنت كاتب المن والإحسان وأنت كاتب البيان والبرهان .

وقال لى أنت كاتب الحضرة الدائمة وأنت كاتب اليومية القائمة<sup>(٦)</sup> .

وقال لى أنت الكاتب هاكتب لى بأفلام تسليمك إلى واحتم كتابك بخاتم الغيرة على<sup>(٧)</sup> .

وقال لى إذا سميتك فتسم ولا تسم عند نفسك .

وقال لى عامل يرجع إلى بما حوى ونفسك ترجع إليها بما حوت ، فإذا تسميت

عند عاملك رجع إلى به ولك وإذا تسميت عند نفسك رجعت إليها بها ولك .

(١) وجه ا ب ت ل (٢) ح م - (٣) ا كتب ح - (٤) الازالة ح  
الأزل م (٥) الزاهى ا ب ت ل م (٦) - (٦) ح - (٧) تنسى ح تسم  
ا ب ت ل م



٧٥ - موقف الاصطفاء<sup>(١)</sup>

أوقفني في اصطفاء المصطفين وقال لي أنا المنتزف الى الحمادين وأنا المسنجد<sup>(٢)</sup>  
اللاء الى الأواين<sup>(٣)</sup> .

وقال لي إذا أردت لقاء الحمادين آذنتهم بالقدوم على ، فإذا طابت به نفوسهم<sup>(٤)</sup>  
توفينهم طيبين .

وقال لي اليد التي لا تسألني حتى ابتدئ يدي ، واليد التي لا تأخذ إلا مني  
يدي ، واليد التي لا تسأل<sup>(٥)</sup> غيري يدي<sup>(٦)</sup> .

٧٦ - موقف الإسلام

أوقفني في الإسلام وقال لي هو ديني فلا تبلغ سواء فإني لا أقبل<sup>(٧)</sup> .

وقال لي هو أن تسلم لي ما أحكم لك وما أحكم عليك ، قلت كيف أسلم لك ،  
قال لا تعارضني برأيك ولا تطالب على حق عليك دليلا من قبل نفسك فإن نفسك  
لا تدلك على حق أبدا ولا تلتزم حق طوعا ، قلت كيف لا أعارض ، قال تتبع ولا  
تبتدع ، قلت كيف لا أطالب على حقك دليلا من قبل نفسي ، قال إذا قلت لك إن  
هذا لك تقول هذا لي وإذا قلت لك إن هذا لي تقول إن هذا لك فيكون أمري  
لك هو مخاطبك وهو المستحق عليك وهو دليلك فتستدل به عليه وتصل به اليه ،  
قلت فكيف أنجع ، قال تسمع قولي ونسلك طريقي ، قلت كيف لا أبتدع ، قال  
لا تسمع قولك ولا تسلك طريقك ، قلت ما قولك ، قال كلامي<sup>(٨)</sup> ، قلت أن طربك ،

(١) - (١) ح ٢ - موقف اصطفاي المصطفين ح ١ (٢) المتعبد ح (٣) الا ج  
(٤) أنفسهم - ج (٥) تسألني ا ب (٦) ج ١ - (٧) تتبع ل م  
(٨) تلزم ب يلزم ل (٩) ح - (١٠) ا ب ت - (١١) قال ج

قال أحكامي ، قلت ما قولي ، قال تحريك<sup>(١)</sup> ، قلت ما طريق ، قال تحريك<sup>(٢)</sup> ، قلت ما تحكي ، قال قياسك ، قلت ما قياسي ، قال عجزك في علمك ، قلت كيف أعجز في علمي ، قال إني ابتليتك في كل شيء مني إليك شيء منك إلى فإبتليتك في علمي بعلمك لأنظر أتنبسح بعلمك أو علمي وابتليتك في حكمي بحكمك لأنظر أتحكم بحكمك أو بحكمي ، قلت كيف أتبع علمي وكيف أعمل بحكمي ، قال ننصرف عن الحكم بعلمي إلى الحكم بعلمك ، قلت كيف أنصرف عن الحكم بعلمك إلى الحكم بعلمي ، قال نحل بكلامك ما حرّمته بكلامي ونحزم بكلامك ما حلّمته بكلامي وتدعي على أن ذلك بإذني وتدعي على أن ذلك<sup>(٥)</sup> عن أمري ، قلت كيف أدعي عليك ، قال تأتي بفعل لم آمرك به فتحكم له بحكمي في فعل آمرتك به وتأتي بقول لم آمرك به فتحكم له بحكمي في قول آمرتك به ، قلت لا آتي بفعل لم تأمرني به ولا آتي بقول لم تأمرني به ، قال إن أثبت به كما أمرتك<sup>(٦)</sup> ففولي وفعل وبقولي وفعل<sup>(٧)</sup> يقع حكمي وإن أثبت<sup>(٨)</sup> به كما لم آمرك به ففولك وفعلك وبعولك وفعلك لا يقع حكمي ولا يكون ديني وحالودي .

وقال لي إن سؤيت بين قولي وقولك أو سؤيت بين حكمي وحكمك فقد عدلت في نفسك ، قلت لا حكم إلا لقولك وفعلك ، قال ففهمت ، قلت ففهمت ، قال لا تمل ، قلت لا أميل ، قال من فقه أمري فقد فقه ، ومن فقه رأي نفسه فافقه .

(١) تحريك ال تحريك ب تحريك ت (٢) تحريك ا ت (٣) م -  
 تحريك ت (٤) الحلم ب (٥) من ت ل (٦) ه ح + (٧) ومعل  
 ب ت (٨) فان ج (٩) آمرتك ا ت (١٠) م - (١١) ب ت ل م  
 (١٢) أحكم ت م (١٣) ه ل ت كقولك ح ٢ (١٤) ح ١ -

٧٧ - موقف الكنف

أوقفني في الكنف وقال لي سلم إلى وانصرف، إني لم تنصرف تعترض  
إني إن تعترض تضادد .

وقال لي تدري كيف تسلم إلى لا إلى الوسائط<sup>(١)</sup>، قلت ما الوسائط، قال العلم  
وكل معلوم فيه .

وقال لي تدري كيف تسلم إلى لا إلى الوسائط<sup>(٢)</sup>، قلت كنف، قال تسلم  
إلى بقلبك وتسلم إلى الوسائط بيدك<sup>(٣)</sup> .

وقال لي نسلم إلى وتنصرف هو مقام القوة، والقوة التي هي مقام قوة وضعف  
فرقا بينهما وبين قوة لا ضعف لها .

وقال لي قوة القوى أن بسلم ولا بنصرف، وضعف القوى أن يسلم وينصرف .

وقال لي الحقيقة أن تسلم ولا تنصرف وأن لا تأسي ولا نفرح ولا تتحجب عني<sup>(٦)</sup>  
ولا تنظر إلى نعمي ولا تستكين لأبلائي<sup>(٧)</sup> ولا تستقرت المستقرات من دوني .

وقال لي مقام الصديقية أن تسلم إلى وتنصرف، ومقام النبوة أن تسلم إلى  
ونف .

وقال لي انظر إلى كل بسير بشرك بعفوى وكل بسير بشرك بنعمتي وعطفي فأردد  
ذلك إلى على مطايا الحرف وفل يا ألف هذا الألف فأحمله ويا باء هذه الباء فأحمله  
ويا حرف هذا الحرف فأحمله، فإني أنا المبدئ وأنا المعيد كتبت على جميع ما أديت

- (١) ح - (٢) - (٢) ح - (٣) - (٣) م - (٤) ت ح -  
(٥) وينصرف ا ح ل م (٦) ح ا - حقيقة ح ٢ (٧) ح -  
(٨) ح - (٩) ولا ابلائي ا ب ل ابلائي ت الى ابلائي م (١٠) فاردد ب ح  
(١١) الا ح +

لأبدنيك وكتبت عليه لما<sup>(١١)</sup> بدا لأعبدك ، فأرحمه إلى<sup>(٢)</sup> أخرنه في خزان نظري ثم أعيده  
إليك في يوم اللقاء وقد ألبسني بيدي وتورت له من نوري وكتبت على وجهه محامد  
قدسي وحقته في يوم لقائك بعطاء ملائكتي<sup>(٤)</sup> .

وقال لي إن رددته إلى<sup>(٥)</sup> على مطايا الحرف أتلّاه بوجهي وأضحك إليه ببحي<sup>(٥)</sup>  
وأوه داري وأجعله روضه من رياض نظري فيماذا ترى أنت<sup>(٦)</sup> أزوده إليك من  
جلال كرمي .

وقال لي من لم يردّ إلى<sup>(٧)</sup> ما أبديته من كل معرفة أو علم أو عمل أو حكم<sup>(٧)</sup>  
ارنجعت ذلك منه بصفة وبشاهد من شواهد صفته ثم لم أسكن ذلك المراجع جوارى<sup>(٨)</sup>  
ولم أجعله في مستودعات نظري وغدوته من يد الضنين به ثم أعيده إليه يوم قيامه<sup>(٩)</sup>  
فيعود إليه بسوء آثاره ويرد منه على شئاره وخساره<sup>(١٠)</sup> (١١) (١٢) (١٣) .

وفال لي اردد إلى<sup>(١٤)</sup> علمك اردد إلى<sup>(١٤)</sup> وعلمك اردد إلى<sup>(١٤)</sup> آخرهمك ،  
أتدري لم ردّ ذلك إلى<sup>(١٥)</sup> لأحفظه عليك فأودعه أنظر إليه في كل يوم فأبارك لك فيه  
وأزيدك من مزيد نعمتي فيه وأزيدك من مزيد تعزفي فيه ، واحمل فليك عندي  
لا عندك ولا عند ما أودعني خاليا منك وخاليا مما أودعني أنظر إليه فأثبت فيه  
ما أشاء وأنعزف إليه بما أشاء تسمع مني وتفهم عنّي وتراني فنعلم أنّي .

- (١) باد ل م (٢) حنة ا ب ت (٣) حقيقة ا ب ت حقه م  
(٤) بعطاء ب تعطاء ج تعطيا ا (٥) ا ت - (٦) رددته ا ب ت ل  
(٧) - (٧) معرفة وعلم وعمل وحكم ح م (٨) صفته ج (٩) قيامه ا ب ت  
(١٠) شيء ا ب ت شيء ل (١١) الى ا ب (١٢) بشارة ا ب سمارة ت  
(١٣) رخسارة ا ب (١٤) - (١٤) ت م - (١٥) تردد ا ب ت (١٦) نزد  
ذلك إلى<sup>(١٦)</sup> ح ل +

وقال لي لن تزال محجوبا بحجاب طبيعتك وإن علمت علمي وإن سمعت مني<sup>(٢)</sup>  
حي تنقل إلى العمل<sup>(٣)</sup> بي وحتى تنقل إلى<sup>(٤)</sup> عن سواي كما اقتطعت قلبك عن التعلم  
من سواي وأشرفت به على مطلع الأئمة في العلوم .

وقال لي إن الذي تعرفت به إليك هو الأئمة للقلوب إلى<sup>(٥)</sup> وبه نفاد إلى معرفتي<sup>(٦)</sup> ،  
فاجذبها إلى<sup>(٧)</sup> ولن تجذب بها إلى<sup>(٨)</sup> حتى تنقطع إلى<sup>(٩)</sup> بها وإن لم تقدها إلى<sup>(١٠)</sup> لأوتيك أبحرها<sup>(١١)</sup>  
وخفني على قلبها .

- (١) تاني ت تراك ح (٢) فان ح (٣) العلم تل × (٤) لي ح  
(٥) ج ١ - فهو ج ٢ (٦) إلى القلوب ا ب ت ل القلوب ح (٧) بها ج ١ وبها ج ٢  
(٨) فسق بها ج (٩) تسق ج (١٠) بها إلى ح (١١) - (١٢) والا تسق بها ح  
(١٢) لاوتك ح لم أوتك م

# كتاب المخاطبات

---

11  
12  
13  
14  
15

16

## مخاطبة ١

يا عبد إن لم أنشر عليك مريحة الرحمانية لطوائك يد الخدنان عن المعرفة .  
يا عبد إن لم تنزلك أنوار جبروتك لخطفتك خواطف الذلة وطمسنتك طامسات  
الغيار .  
يا عبد إن لم أسفك برأفتي عليك أكواب تعزى اليك أظمالك . مشرب كل علم  
وأحالتك برقة كل حاطر .  
يا عبد أنا الناطق وما نطقى المطلق ، وأنا الخى وما جبروتى الحيوية <sup>(٢)</sup> ، أحلت  
العقول عنى فوقفت فى مبالغها ، وأذهلت الأفكار عنى فرجعت الى متقلها <sup>(٣)</sup> .  
يا عبد أنا الحاكم الذى لا يحكم عليه ، وأنا العالم الذى لا يطلع عليه .  
يا عبد لولا صمودى ما صمدت ولولا دواى ما دمت .  
يا عبد اخرج من همك تخرج من حادك .  
يا عبد لو لم أكتبك فى العارفين قبل حلفك ما عرفنى فى مشهود وجدك  
لنفسك .

يا عبد إن لم تعرف من أنت منى لم تستقر فى معرفتى .  
يا عبد إن لم تستقر فى معرفتى لم تدر كيف <sup>(٤)</sup> تعمل <sup>(٥)</sup> لى .  
يا عبد إن عرفت من أنت منى كنت من أهل المراتب .  
يا عبد أتدرى ما المراتب ، مراتب العزة يوم قيامى ومراتب التجمع <sup>(٦)</sup>  
فى يوم مقامى أولئك يلونى وأولئك أولياى <sup>(٧)</sup> <sup>(٨)</sup> <sup>(٩)</sup> .

---

(١) الاطن م (٢) أجلت ج (٣) منقلها ق (٤) تدرك ح  
(٥) تتمد ح (٦) التحقق م (٧) قيامى ق (٨) اليك م +  
(٩) بالذنى م



يا عبد اعرف من أنت يكن أثبت لقدمك <sup>(١)</sup> ويكن أسكن لقلبك <sup>(١)</sup> .

يا عبد اذا عرفت من أنت حملت الصبر فلم نعي به .

يا عبد اذا عرفت من أنت أشهدتك محل العلم بي من كل عالم ومقر الوجد  
بي من كل واجد ، فاذا أشهدتك ذلك كنت من شهودي على العالمين <sup>(٢)</sup> واذا كنت  
من شهودي على العالمين فأبشر بمرافقة النبيين <sup>(٣)</sup> .

يا عبد أنا أولى بك إن عقلت وأنت أولى بي إن حملت .

يا عبد لا أزال أتعرف اليك بما بيني وبينك حتى تعلم من أنت مني ، فاذا  
عرفت من أنت مني نعرفت اليك بما بيني وبين كل شيء .

يا عبد أنا القرب منك لولا قربى منك ما عرفتنى ، وأنا المنعرب اليك لولا  
تعرفي اليك ما أطعنى .

يا عبد الجأ إلى في كل حال أكن لك في كل حال .

يا عبد اقصدني وتحقق بي فإن الأمر بيني وبينك <sup>(٤)</sup> ، اذا أشهدتك أن ذكرى  
لا يمنع مني وأن اسمي لا يحجب عني وأني أمتع بذكرى من أشاء ممن أشاء وأحب  
باسمي من أشاء ممن أشاء فأنت من خاصتي .

يا عبد أنا أولى بك من علمك وأنا أولى بك من عملك وأنا أولى بك من  
رؤيتك <sup>(٥)</sup> ، فاذا علمت فصر وما علمت إلى فاستمع مني فيه وأحمل إلى رؤيتك <sup>(٦)</sup>  
ووقفك وقف بين يدي وحدك لا بعلم فإن العلم لا يواريك عني ولا بعمل فإن  
العمل لا بعصمك مني ولا برؤية فإن الرؤية لا تغني مني ولا بوقفه فإن الوقفة  
لا تملك بها مني <sup>(٧)</sup> .

(١)-(١) ويكون أمكن في (٢)-(٢) ق م - (٣) اليقين ج  
(٤) يا عبد ق م + (٥) عن م م (٦)-(٦) م -  
(٧)-(٧) مرتين في م (٨) علمت ج (٩) علمت ج (١٠) بعلمك ج

يا عبد فف بين يديّ في الدنيا وحدك أسكنك في فبرك وحدك وأخرجك منه  
إلى وحدك وتقف بين يديّ في القيامة وحدك، وإذا كنت وحدك لم تر إلا وجهي  
وإذا لم تر إلا وجهي فلا حساب ولا كتاب وإذا لا حساب ولا كتاب فلا روع  
وإذا لا روع فأنت من الشفعاء .

يا عبد الواحد بما دوني ستره عن الوجد بي وبحسب السيرة عن الوجد بي تأخذ  
منك البدايات كنت من أهلها أم لم تكن من أهلها .

### مخاطبة ٢<sup>(٤)</sup>

يا عبد أخاصتك لنفسي فإن أردت أن يعلم بك سواي فقد أشركت بي وإذا  
سمعت من سواي فقد أنكرت بي، أنا ربك الذي سؤلك لنفسه واصطفاك لمحدثه  
وأشهدك مقام كل شيء منه لتعلم أن لا مقام لك في شيء من دونه ، إنما مقامك  
رؤيته وإنما إفرادك حصرتة .

يا عبد إنني جعلت لك في كل شيء مقام . معرفة وإنني جعلت لك في مقام كل  
معرفة مقام يتعلق لتكون بي لا بالمقامات ولتكون عني لا عن النهايات ، إنني اصطفيتك  
عن البدايات فأجريتك عنها إلى النهايات ثم اصطفيتك عن النهايات فرحلتك عنها  
إلى الريادات ثم اصطفيتك عن الزادات فرحلتك عنها إلى ، فالبدابات علمك  
ونهاياتها عملك والزادات علم وحدك عندي أنصرف اليه بما أشاء وألقى إليه ما أشاء  
وأنا إليك أنظر لا إلى البدايات ولا إلى النهايات ولا إلى الزادات ولا إلى الشيء

- (١) - (١) و - (٢) من ق (٣) وإذا سمعت من سواي فقد أشركت في ج +  
(٤) الاستخلاص م + (٥) إنما و - (٦) ق - (٧) ران و  
(٨) يا عبد إنني جعلت في كل شيء ، منة لتعلم أن لا مقام لك في شيء دونه إنما بمالك رؤيته وإنما إفرادك  
حصرته ق + (٩) كل ح + (١٠) - (١٠) معرفتك وقيل والريادات الوقوف  
على بدايات الأعمال ووحدة وملك ووحدة م (١١) ملك ورسلك ح +

هو بينك وبينى إذ لا بين بينى وبينك ، أنا أقرب إليك من كل شيء فلا بين وأنا  
أقرب إليك منك فلا إحاطة لك بى ، أنت حاد نفسك وأنت حجاب نفسك كيف  
كنت وكيف تعرفت إليك وأنت منظرى فلا الستور المسدلة بينى وبينك وأنت  
جالسى لا الحدود بينك وبينى .

يا عبد لى جلساء أشهدهم حصرتى وأتولاهم بنفسى وأقبل عليهم بوجهى  
وأقف بينهم وبين كل شيء غيرة عليهم من كل شيء ، ذلك لأردهم لى عن كل  
شيء وذلك ليفقهوا عنى ولتوقن بى فلوهم ، لى أنا أخاطبهم ، أولئك أولياء  
معرفى بها بنطقون وعليها يصمتون فهى كهف علومهم وعلومهم كهوف أنفسهم .  
يا عبد انما أظهرتك لعبادتى فإن كشفت عن سدوك فلم يحدثنى وإن أقبلت  
عليك فلم جالسى .

### مخاطبة ٣

يا عبد قف بينى وبين أوليائى لتسمع عتبى وعتابى ولترى لطفى وقربى ولتشهد  
حتى لم لا يدعهم أن يرجعوا عنى ولا يخلى بين غفلاتهم وبينهم عن ذكرى لائى  
أنا أصطفيتهم لمناجاتى وأنا صغتهم لتعرفى ولأنى أنا صنعتهم واصطعتهم لودى .  
يا عبد أنتقل بقلبك عن الغلوب التى لا ترى ، لى لى قلوبا أبوابهم إلى  
مفتوحة وأبصارهم إلى ناظرة تدخل إلى بلا حجاب هى بيوتى التى فيها أتكلم بحكمتى  
وفيهما أتعرف لى خيقتى ، فانظر قلبك فإن كان من بيوتى فهو حرمى فلا تسكن فيه  
سواى لا علمى فليس علمى من بيوتى ولا ذكرى فليس ذكرى من بيوتى ، إنك  
إن أسكنت فيه ساكنا حجبته فانظر ماذا تحتاج .

(١) سقط الهمزة م + (٢) ف - (٣) - (٤) ح (٥) ح (٦) أوليائى م + (٧) أسمع ح (٨) عقلاهم ف  
(٩) صنعتهم ج (١٠) لودى ف (١١) أشك ج (١٢) ما ف

يا عبد انظر ما آتيتك من علم ومعرفة وما آتيتك من ذكر وموعظة وما آتيتك من حكمة وتبصرة فاجعل ذلك حرسا على أبواب قلبك وحجابا لسواى عنه .

يا عبد إذا عراك أمر فكله إلى أكفك عقباه وعاجلته .

يا عبد أنا لما عراك خير من فكرك وأنا على ما طرقك أقوى من دفعك .

يا عبد أنتقل ببطنك عن بطون المترفين ذوى الشهوات المحجوبات عن الكرامات وذوى الإرادات الموصولات بالمهانات .

يا عبد إذا انتقلت بقلبك وبطنك ألبسك لباس الصبر العاصم فآتيتك فى كل شئ<sup>(١)</sup> حكمته فتثبت على مرادى<sup>(٢)</sup> منك فيه ، فإن تكلمت<sup>(٣)</sup> فبنصرى<sup>(٤)</sup> وحجى وإن سكنت<sup>(٥)</sup> فعلى بيده منى .

يا عبد إن انتقلت بقلبك قبل بطنك رجعت<sup>(٦)</sup> قلبك ، وإن انتقلت ببطنك لم رجعت<sup>(٧)</sup> قلبك .

يا عبد اجعل بطنك كبطن الصالحين اجعل قلبك كقلبهم .

يا عبد إن انتقلت ببطنك انتقلت عن أعدائى ، وإن انتقلت عن أعدائى فأت من أوليائى .

يا عبد من عندى إلى الأشياء وإلا أخذتك ، ومن عندى إلى لا من الأشياء إلى ولا صعبتك .

يا عبد إن صعبتك الأشياء قطعت بك<sup>(٨)</sup> .

يا عبد سبقتك البك بنعزى إليك اجتناء ولا أشياء بينى وبينك ، ثم أظهرت لك الأشياء ابتلاء ، فأقم فى مقام اجتنبائى لك أقم بك فى مقام ابتلائى لك .

(١) أشك ح (٢) المترفين ج (٣) رآيتك ج (٤) حكمة م  
(٥) فنصرى ح (٦) يرجع و (٧) صعبك ح (٨) و -

يا عبد كن عندى لا عند شىء فإن دكرتك بى شىء أو جمعك على فانما دكرتك  
بى لتساه لا لتسأنى ولنكون عندى لا عنده ، وانما جمعك على لتنفرق عنه  
لا عنى .

يا عبد اذا أوجدتك حكومة الصبر فى شىء فقد جعلت لك العافية فيه .  
يا عبد انظر الى صفتك التى فيها أظهرتك وبها ابتليتك تنظر الى ما بى وبينها  
خطاب ولا بينها وبينى أسباب فتعلم أنك مخاطبى لا هى .  
يا عبد ما أظهرتك لتدأب فيما سنرك عنى فلا يبتك وصنعك لتقبل وتدبر فيما  
فرك عن محادثتى .  
يا عبد لا تعتذر بحاللقى أعظم من العذر ، وإن تعتذر فكمى أعظم من  
الدنب .

#### مخاطبة<sup>(٤)</sup> ٤

يا عبد إن أفقدتك الوجد بى حجتك عن العلم بى ، وإن حجتك عن العلم  
بى علقك بعلم من المعلومات سوى ، وإن علقك بعلم من المعلومات سوى أوجدك  
بك ، وإن أوجدك بك عاد وجدك بك حاجبا عن المعلومات فلا لك علم<sup>(٩)</sup>  
بعلوم وأنت بك واحد ولا لك علم بى وأنت بالمعلومات متعلق .

يا عبد لو جمعت النظمية فى حروف وجمعت الصمنية على هـ ونعلق بى ذلك  
الحرف وأقبل على ذلك الهم ما ناعا كـه حمدى فيما أنعمت ولا حملا رؤية فربى<sup>(١١)</sup>  
فيما أحطت .

(١) لو ق (٢) العافية ق (٣) بداتك ق (٤) الواحد م -  
(٥) ح - (٦) ج - (٧) سلمتك م (٨) علك ح (٩) - (٩) معلوم جمع ق  
(١٠) باع كنت م (١١) حمل م

يا عبد أنا الذى لا تحيط به العلوم فتحصره ، وأنا الذى لا يدركه تقلب القلوب  
فتشير اليه ، عجبت ما أبديت عن حقائق حياتي بما أبدت من غرائب<sup>(١)</sup>  
صنعتي وتعزفت من وراء التعزف بما لا ينقال للقول فيعبره ولا يتنل للقلب فيقوم<sup>(٢)</sup>  
فيه ويدمده .<sup>(٣)</sup>

يا عبد آية معرفتي أن تزهد في كل معرفة فلا تنال بعد معرفتي بمعرفة سواي .  
يا عبد لا تخرج في غيبي عن ذكرى فبعليك كل شيء ولا أنصرك .<sup>(٤)</sup>  
يا عبد اعبر محبتي بنصري لك .

يا عبد اطلب نصري لك في تقلب قلبك .

يا عبد لئن أقمت في رؤيتي لتقولن لاء أقبل وأدبر .

يا عبد من الماء كل شيء حي فلئن نصرّوف فيه فلتصرّفن فيما فيه .  
يا عبد أعزّزك ما أقدر فدرك على شيء ، صنعت لك كل شيء فكيف<sup>(٥)</sup>  
أرضالك لشيء .<sup>(٦)</sup>

يا عبد اذا رأيتني تساوى الخوف والأمن .

يا عبد لو أدركت الكون فقلبه على أسمراره ما استوى فيه ضئان .

يا عبد أثبتت رؤيتي فلبك ومح الكون فالثبت يحكم في المحو .

يا عبد اذا رأيته فكل شيء أنا مبدية فكيف تسأل ما أنا مبدية عما أنا مبدية  
أهل أطلع على فيما أنا مبدية .

يا عبد اذا رأيتني فكيف تقول لما بدا أين سره أو تقول لما خفي أين جهره .<sup>(٨)</sup>

يا عبد أنا أولى بك مما أبدى وأنت أولى بي مما أخفى .

(١) - (١) و - (٢) صنع م (٣) للتعرف م + (٤) - (٤) للبرقة وتقيم في م

(٥) ج - (٦) اعزّزتك ج (٧) - (٧) ج - (٨) وجهه ج ق

يا عبد أنا ربك الذى اعلم وأنت عبيدى الذى تعلم فأسجد لعلمائك بك  
لعلمائيتك بى .

يا عبد إذا رأيتنى فالعلم ماء من مائك فأجره أين شئت لتتسب به ما شئت .  
يا عبد إذا لم ترى فاسمع لعلمك بى وأطعه ، إنما علمك بى دليلك فإذا رأيتنى  
فقف أنت فى مقامك وحل علمك ليقوم من وراء مقامك .

### مخاطبة ٥<sup>(٣)</sup>

يا عبد إن لم تؤثرنى على كل مجهول ومعلوم فكيف تتسب الى عبوديتى .  
يا عبد كيف تقول حسبي الله وأنت لا تطمان بالجهل على المجهول كما تطمان<sup>(٥)</sup> على  
العلم بالمعلوم<sup>(٥)</sup> .

يا عبد طالبك منى أن أعلمك ما جهات كطالبك أن أجعلك ما علمت فلا تطلب  
منى أكفك البنة .

يا عبد سقط الحرف وهدمت الدنيا والآخرة وأحرق الكون كله ، وبدا الرب  
فلم يقم له شيء فلو لا أنه بدا بما احتجب واحتجب بما بدا لما بقى شيء ولا فى شيء ،  
ولو بدا بما بدا لا بدا أبدية على ما له بدا<sup>(١١)</sup> ، ولو احتجب بما احتجب لما عرفه  
قلب ولا جرى ذكره على حليقة .

يا عبد أقصدنى بمالك وأهلك وعلمك وجهلك<sup>(١٢)</sup> .

يا عبد أرنى قلبك وأعرض على حواطرك فإن لم تخل بينى وبينك لم أخل  
بينك وبين شيء منك .

(١) ما ق م + (٢) لست ق (٣) الاشار م + (٤) تؤثر بى ح  
(٥) - (٥) بالعلم على المعلوم ق (٦) م - (٧) م - بطالك ق (٨) الحرف ق م  
(٩) وأحرق ق م (١٠) أبدية ق م (١١) ج - (١٢) اقتدى ق م

يا عبد تعزفت اليك لا في شيء ولا لشيء ولا بحاجزيه من علم شيء ولا لأجابة  
شيء فما صرتك شيء وكثرتك فغرت عليك أن ينفع<sup>(١)</sup> أو تنفع<sup>(٢)</sup> في التكوين بك .

يا عبد احلني محل جهلك وعلمك منك لا تجهل ولا تعلم وتراني وحدي فيسألك  
الجهل عن الجهل فتحبره ويسألك العلم عن العلم فتحبره، فلا أنت في الإخبار<sup>(٥)</sup> ولا به  
ولا أنت في المخبر<sup>(٦)</sup> ولا به، فت القوت ووضع الكلي بين بدئك ورأيتني لا هو وفلت  
ولم يفعل لك<sup>(٧)</sup> أنا وألهمت<sup>(٨)</sup> القول بالكلية الموضوعة ورأيتني من وراء القول  
ولم ير القول ولم نر الكلية من وراء<sup>(٩)</sup> الوضع فانت المصنوع له كل شيء وأنا الباطر اليك  
لا إلى شيء<sup>(١١)</sup> .

### مخاطبة ٦<sup>(١٢)</sup>

يا عبد كأنك أعطيت<sup>(١٣)</sup> سواي عهدا بطاعتك إن<sup>(١٤)</sup> دعاك لبيته والتبعية لإسراع  
في الإجابة وإن صمت عنك<sup>(١٥)</sup> أبتدأته<sup>(١٦)</sup> والابتداء طاعة المحب .  
يا عبد انظر إلى كرم الخطاب ولطفك<sup>(١٧)</sup> بك أين ما صرف العتاب أقول كأنك  
وأنت إنك .

يا عبد من لم تكن له حفيضة به كيف يضرب<sup>(١٨)</sup> أو ينفع .

يا عبد إذا رأيتني جرت النفع والضرر .

يا عبد إذا جرت الضرر والنفع أخذت<sup>(١٩)</sup> بدئك من أخذ وغمرت بحسنتك  
لمن أغمر .

- 
- (١) ركوت ق م (٢) فرق ج (٣) يفعك ق (٤) يفعك ق  
(٥) ولاية ج (٦) ولاية ج هـ ولا به ق (٧) تغل ق (٨) الكل ق  
(٩) من وراء الوضع بالكلية م + (١٠) الموضع ق (١١) لشيء و  
(١٢) اليهود م + (١٣) قد ق + (١٤) إذ ج (١٥) ادايه و  
(١٦) المحب ق (١٧) صرفت م



- يا عبد اذا علمت فقل ربى أعلم بعلمى لا أقضى بعلمى ولا أسئله عن علمه .  
 يا عبد اذا ضيقت فرض ما تعلم فما تصنع بعلم ما تجهل .  
 يا عبد اذا رأيتنى كان ذنبك أثقل من السماء والأرض .  
 يا عبد غرق البلاء فيما نفى من علوم الغيبة فى الرؤية .

مخاطبة (٢) ٧

- يا عبد همك المحزون على كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ .  
 يا عبد ما كنت تعلم علم همك المحزون على (٣) هو تحت كاف التشبيه كالشعاع تحت السحاب .  
 يا عبد قل لبيك رب على كل حال .  
 يا عبد الحزن على حفيقة الحزن .  
 يا عبد أنا عبد الحزين على وإن أعرض عني .  
 يا عبد كيف يحزن على من لم يرى أم كيف لا يحزن على من رأى .  
 يا عبد قل لبيك رب أكتبك محبياً من وجه .  
 يا عبد إن كتبك محبياً من وجه كتبك محبياً من كل وجه وإن كتبك محبياً من (٥) كل وجه جعلت لك بين يدي موقفاً وجعلت كل شيء وراء ظهرك .  
 يا عبد اذا وقعت بين يدي فوار عني كل شيء حتى همك المحزون على .  
 يا عبد جراء المحتمل في أن لا أعجب عنه ابن حل (٦) .  
 يا عبد اجعل لى من بيتك وطناً كما جعلت لى كرى من قلبك وطناً .

(١) بى ق (٢) الحم م + (٣) طيبة ح (٤) ق م -  
 (٥) - (٥) يا عبد اذا كنت ق م (٦) بى ق

يا عبد شكركى همك المحزون عن كل شىء إثباتى الحزن فيه على من يشكره عنه .  
يا عبد شىء كان وشىء يكون وشىء لا يكون ، وشىء كان حتى لك وشىء يكون  
رانى وشىء لا يكون لا تعرفنى معرفة أبدا .

يا عبد اهدم المحزون كالمعول فى الجدار المسائل .

يا عبد لكل شىء قاب وقاب القلب همه المحزون .

يا عبد القلب ينقلب قلب القلب لا ينقلب .<sup>(٣)</sup>

يا عبد المتقلب يصلح على كل شىء ، ما لا ينقلب لا يصلح على شىء .<sup>(٤)</sup>

يا ضعيف وار جسمك أوار قلبك ، وار قلبك أوار همك ، وار همك ترائى .

يا عبد هذا ما عهد ربك الى الضعيف : اتخذ عهدا بالحلوة أنصرك وإلا فلا .

يا عبد ما لم ترفى فالبلاء يسير أو كاد أن لا يلبس<sup>(٥)</sup> انما هى أعواض<sup>(٦)</sup> قلبك<sup>(٧)</sup>

على أعواض<sup>(٨)</sup> ، فإن رأيتنى طالبك بأن لا تغيب عني فلم تحدد عني عوضا ولا على صبرا<sup>(٩)</sup>  
وكان الغيبة حديثك وقت لك عهدك اليك فى رؤي أن لا أقبلك فى غيبتى<sup>(١٠)</sup>  
ولو جئت رؤيتى .

## مخاطبة ٨<sup>(١١)</sup>

يا عبد من لم يستعجى لزيادة العلم لم يستعجى أبدا .

يا عبد لا تنصرف فيك أخدمك كل شىء على عهد تراه من حسن الاختيار .<sup>(١٢)</sup>

(١) شكوتى ح شكركى م (٢) يشكوه ح شكركى و (٣) ينقلب و

(٤) كل و + (٥) ألا ح (٦) أعراض ق أعراض م (٧) قلبك ق

(٨) أعراض م (٩) و - (١٠) ألا م (١١) الاستعجاء م +

(١٢) ينصرف ق (١٣) ق - أخدمك ح

يا عبد إن أردت أن تنظر الى قبح المعصية فانظر الى ما جرى به الطبع وحالقه الهوى .

يا عبد علامة معرفتي في البلاء أن أجعله سببا لعلم .

يا عبد جعلت لكل شيء وجهها وجعلت فتمته في وجهه ، وجعلت وجهك وجهك بك ووجه الآخرة ما عاد عليك ، وأمرتك بالعض عن كل وجه لتتنظر الى وجهي وأنت بينك وبين سببك واختيارى ولا أنت ولا سببك وأنا ولا ظهور اختيارى لك ولا فيك .

يا عبد عبدى الأمين علىّ هو الذى ردّ سواى الى .

### مخاطبة ٩<sup>(٣)</sup>

يا عبد عذرت من أجهلته بالجهل مكنت بمن أجهلته بالعلم .

يا عبد صل الى بفسلك أ كسف لك عن قوة عينه في الصلوة .

يا عبد لا تتبع الذنب بالذنب أسلبك الغم عليه فتطمئن به فأخذك به .

يا عبد إذا رأيتى رأيت منتهى كل شيء .

يا عبد إذا رأيت منتهى كل شيء أدركت كل شيء وجزت كل شيء .

يا عبد لقد أحبه لك الحب كله ، أجبلى لك فلا أرضاك لشيء حتى تحاذنى فتكون بما أجبلى به ، أشبهت حكمه ذلك متحابين ناظرين .

يا عبد لقد استنجيتك حتى الجباء إذا لم أمرك وأنتك إلا من وراء حجاب .

(١) المطيع وحالقه ق (٢) معرفتى فى (٣) العدم + (٤) عززت فى

(٥) له فى (٦) ق - (٧) عليه فى (٨) وجزت ق (٩) على م +

(١٠) - (١٠) حكمه متعطين ق

يا عبد رأيته قبل الشيء فعرفت ما رأيته وهو الذي إليه تصير، وإني سأتيك  
من وراء الشيء فإذا رأيته ورأيته فاستعد بي مني<sup>(١)</sup> وصعدني على ما أثبت فيه به  
منه<sup>(٢)</sup> أحتجب من ورائه فينبني لا حكم له به وأردك إلى ما رأيته قبله ، تلك أمانتي  
عنده ومن أوفى بما عاهد عبه الله فسبؤتيه أجراً عظيماً .

## مخاطبة ١٠

يا عبد كم شيء دفعته بيدك جعلته رزقك وكم ثبتت يدك على رزق هو لغيرك  
فكن عدو وانظر إلى كيف أجرى القسم ترى العطاء والمنع<sup>(٥)</sup> أسمين لتعترف إليك .  
يا عبد مبلغك من العلم ما به تطمئن .  
يا عبد حاجتك ما يقلبك عن الحاجة .  
يا عبد اتقني وما من دون تقواي نجاة .  
يا عبد كيف نستجيب لعلمك وأنا الرب .  
يا عبد ما منعك لضني عليك وإنما منعك لأعرض عليك الجزء المبني منك<sup>(٧)</sup>  
لتعروه فإذا عرفته جعلته سبباً من أسباب<sup>(٩)</sup> تعترف إليك فسويت بين الاختلاف  
والائتلاف فرأيتني وحدي وعلمت أنني لك أظهرت . ما أظهرت ولك أسرت  
ما أسرت .

يا عبد لو علمتكم ما في الرؤية لحزنت على دخول الجنة<sup>(١٠)</sup> .

يا عبد ما أنت بعامل في الرؤية إنما أنت مستعمل<sup>(١١)</sup> .

(١) منته ومنه م (٢) الجزء م + (٣) احتجبت ح (٤) ق -  
(٥) المنع والعطاء ق م (٦) يفلك ق م (٧) منعك ق (٨) - (٨) م -  
(٩) ق - (١٠) علمت ق (١١) معامول ح

يا عبد قم إلى لا إلى مسافة تقطع بضعفك ولا حاجة تعجز فقرك .  
 يا عبد عذرتك ما بقي العلم في لا وبلى .<sup>(١)</sup>  
 يا عبد لا أرفع العلم عذرتك على كل حال .  
 يا عبد قم إلى تلعب سبباً مواصلاً .<sup>(٢)</sup>  
 يا عبد قم إلى أعطك ما تسأل ، لا تقم إلى ما تسأل أحجب ولا أعطى .  
 يا عبد كيف أنت إذا نذبت كذلك أنا إذا دعوت .  
 يا عبد تحذيراً وحكمة مقام أنا الرؤوف بك أين فاب وأنا المقتل لك أين عثرت .<sup>(٣)</sup>  
 يا عبد ألم ترى لم أرضك لشكري ولا ذكرى حتى أسهدتك رؤي فكانا وراء  
 ظهرك ، إنما اصططعتك لنفسى وارصيتك لرؤى لكن طعتك على العيبة عنى فرقا  
 بينك وبين مداومتى ، فإذا رجعتك إلى الغيبة فمأ رجعتك عن رؤي لك وإنما  
 رجعتك عن رؤيتك لى ، هنالك جمعات لك العيبة مسرحة فاذكرنى فيها بدكرى الذى  
 أحببت أن أذكره فإنى لا أقفك فى الغيبة ولا أرضى بمشواك فى العبادة فأنصهها<sup>(٤)</sup>  
 لك أبواباً وطرفاً أوصلك منها إلى الرؤية فإذا رأيتنى أحرقت ما حثت به .<sup>(٥)</sup>

## مخاطبة ١١

يا عبد رب لا يوافق عبده إن فقهه أدركت من العلم دركاً بعيداً .<sup>(٦)</sup>  
 يا عبد عبد لا يوافق ربه وهو مرأى عيبك ، كلاً لك بقض ما أمره .<sup>(٧)</sup>  
 يا عبد سقطت الموافقة فأصح الوفاق فلا وفاق .<sup>(٨)</sup>

(١) عززتك ق (٢) موصولاً ي م (٣) تحذيراً ح تحذيراً م (٤) قلت  
 ح اقلت فى افك (٥) ادالم ي لم م (٦) فيما ح (٧) - (٧) فاصب  
 هنالك ق (٨) عبد ح ف (٩) لها م + (١٠) رب ج ي  
 (١١) وأصحى م

يا عبد أنا أبدي ما أشاء أقلب به على ما أشاء .  
 يا عبد فل أرنيك قبل الرؤية حتى لا أُنشرف بالرؤية الى الرؤية .

يا عبد إذا بدت الرؤية تبقى فتذرهما رأيتني ، وإذا بدت لا تبقى ولا تذر فقد  
 رأييتي وأنا النصوح ، ما الملك خلقك ولا لبي صنعك ولا على مدرجة وقفتك<sup>(٨)</sup>  
 ولا للملك وما يكوت بينك ولا لعلم صنعك ولا للحكمة أظهرتك ولا لغبري أردناك<sup>(٩)</sup> ،  
 أظهرتك لي وحدي بحرس بإذني وقلبك فانقلب على الثبت الذي تثبته والثبت  
 سترك الأصلي وتحتته ثنت الفروع كلها ، وبدأت فأخرقت الستر وما تحنه ونصبت<sup>(١٠)</sup>  
 الإحراق سترا بيني وبينك وإنما قلت لك أبدا لأعرك ، إنما يبدو من غيب وبغيب  
 من يبدو وأنا الدائم صفته المنزه عن بدو وغيبه ، وإنما أبديك وأخفيك وأفرشك<sup>(١١)</sup>  
 وأطويك وأقول لك بدأت لم يسبقني إليك سائق وظهرت لا حقيقة من دوني<sup>(١٢)</sup>  
 فائمة ، إلى منتهى ما أحققه فإذا انتهى فلا هو وأنا فيما هو وفيما لا هو كما أنا ، فقف  
 لي أنت جسري ومدرجه ذكري عليك أعبر الى أصحابي .

## مخاطبة ١٢

يا عبد الإطراق عبور الدنيا والآخرة والنظر حبس الدنيا والآخرة والمتنفس  
 لا يمشي معي ولا يصلح لمسامرتي .

يا عبد اذا مشيت معي فلا تنظر الى الأعلام والمبالغ فتقطع لأنني جمات لك  
 في كل شيء أظهرته مباعا لا نحوزه وعاما به تسيرويه فما دمت تمشي معك فذلك

- (١) الذي ح (٢) قد ي (٣) أريتك ح رأيتك ي (٤) أشرف م  
 (٥) بالملك ق (٦) لشيء ح (٧) مدحة ق (٨) وميتك م (٩) بل  
 ج + (١٠) سترك ح (١١) ابي أنا ق (١٢) - (١٢) ي م -  
 (١٣) - (١٣) وأنتك ق (١٤) وبقول ح (١٥) أسقت ح أنفثه في  
 (١٦) منه الى م - (١٧) الإطراق م - (١٨) سمير ح (١٩) الاعلان م

حدودك وذلك مقيلك فاذا فتحت لك أبوابي ومشيت معي فما لك في مبلغ ولا معلم ولا ملتفت .

يا عبد الاسم الفهار بسم الله ، والكلمات البالغة أنت الله مالك كل شيء وأنا عبدك لا أملك من دونك شيئاً أنا بك ولا أملك إلا ما ملكتني ولا يملك مني ما منعت منه ، والكلمات الحاملة لا حول ولا قوة إلا بالله ، وشكر كل نعمة الحمد لله .  
يا عبد اشهد ما لا أشهد عليه إلا حبيباً أميناً ، لا عصمة من نفسه من لا حول بينه وبين غلبة الابتلاء عليه فاحفظها فهي ما حفظتها عصمتك ولا تبدها فهي ما أبدتها فتنتك .

يا عبد تعزى يصدر الى المعرفة وفيها أضفتك اليك رؤيتي تصدرك الى وفيها أضفتك الى .

يا عبد من رآني فز الى ومن فز الى فز في الوجد بي ومن لم يرني فلا قرار له أين يقتر .  
يا عبد من لا قرار له لا معرفة له .

يا عبد اذا رأيته فاطاف بك ذكر الخروج خرجت واذا رأيتني فاطاف بك ذكر المقام فخرجت .

يا عبد اذا رجعت الى في رؤيتي خرجت وإن أقبلت على في رؤيتي خرجت وإن سألتني في رؤيتي فلا محاب هو أبعد منك .

يا عبد بذهب كل شيء ويستعز ذهاب من ذهب غنى على الحسرة ونرى مجموعي لا يزيله الطمع ونرى الطمع في مجموعي وتراه لا ينفد ولا ينقص .

(١) إلاق + (٢) أما م (٣) ورق (٤) إبداتها ح و م  
(٥) - (٥) ح - (٦) رؤيتك م (٧) فز ق م (٨) فرار و م (٩) يعر  
ق م (١٠) ل في (١١) - (١١) ح - (١٢) - (١٢) م - (١٣) بعد ح

يا عبد من سكن في معرفتي على معرفة سواي أنكرني ولم أبحه .  
 يا عبد من سكن في معرفتي على معرفة <sup>(١)</sup> شكرت عليه معارفه فلم ترجع اليه إلا  
 تحجبه ولم يستقر في حجة إلا على خلاف .  
 يا عبد أنا أظهرت كل شيء وجمعت الرتب فيه محابا عن معنويته وصيرت <sup>(٢)</sup>  
 الخد عليه محابا عن مرادى فيه .  
 يا عبد سلني كل شيء لأني أملك كل شيء لأنساني شيئا لأني لم أرضك لشيء .  
 يا عبد أنا جعلت في كل شيء سكا للقلوب المحجوبة عني فإذا بدوت لقلب <sup>(٣)</sup>  
 صرت موضع سكاه من كل شيء .  
 يا عبد انظر إلى آخر كل شيء تذهب عن رؤيته ، ولا تنظر إلى أوليته فتهتك  
 بمواقيت أجله .

يا عبد حدثك ما سكت به وبلغك ما أحبه .  
 يا عبد اسمع لطلق كل شيء يهولك بالهمومة التي أقامت بي والإزنت  
 عليك لمواضع حاجاتك إلى .

مخاطبة <sup>(٥)</sup> ١٣

يا عبد اجعلني صاحب سرّك أكن صاحب علائقك ، اجعلني صاحب وحدتك  
 أكن صاحب جمعك ، اجعلني صاحب خلوتك أكن صاحب ملائكتك .  
 يا عبد أنت كل عبد وليس كل عبد أنت وكلم لي من عبد هو كل عبد وأولئك <sup>(٦)</sup>  
 هم الجمع ولون جملهم سبق وأولئك هم الحاملون حملوا الحق بعرفي <sup>(٧)</sup> .  
 يا عبد ويا كل عبد قف في موقف الوقوف وانظر إلى كل شيء واقفا بين يدي  
 وانظر إلى كل واقف كيف له دمام لا يمدوه ، وانظر إلى الدماء كيف تنفذ وكل سماء ،

(١) شكرت      (٢) صيرت      (٣) بدت      (٤) بدت      (٥) السر      (٦) ي      (٧) معرفتي



وانظر الى الأرض كيف تقف وكل أرض ، وانظر الى السماء كيف يقف وكل ماء ،  
وانظر الى النار كيف تقف وكل نار ، وانظر الى العلم كيف يقف وكل علم ، وانظر  
الى المعرفة كيف تقف وكل معرفة ، وانظر الى النور كيف يقف وكل نور ، وانظر  
الى الظلمة كيف تقف وكل ظلمة ، وانظر الى الحركة كيف تقف وكل حركة ،  
وانظر الى السكون كيف يقف وكل سكون ، وانظر الى الدنيا كيف تقف وأين  
تقف ، وانظر الى الآخرة كيف تقف وأين تقف ، وانظر الى دارى كيف تقف  
وأين تقف ، وانظر الى دار أعدائى كيف تقف وأين تقف ، وانظر الى الذكركيف  
يقف وأين يقف ، وانظر الى الأسماء كيف تقف وأين تقف ، وانظر الى قلبك  
أين وقف فهو من أهل ما وقف فيه ، إنك لى فلوبا لا تقف فى تىء ولا يقف  
فيمها شىء هى يتى وهى بينى وبين كل واقف من الملك والمملوكوت هى البقى  
وكل واقف يلها ملك الى لا تستطيعها العلوم ولا نفوم لأنوارها المعارف ولا تسعها  
الأسماء .

وفال لى قد أشهدتك هذا المقام وانتهده بعد كل وتر .<sup>(٢)</sup>

وفال لى نعم فيه فإن لم تستطع فم عليه فإن لم تستطع فم فى جواره .<sup>(٣)</sup>

وفال لى أنحراسنطاعتك الماوره ، قد لا تستطع أن تنام فيما أشهدتك فأعفر قد<sup>(٤)</sup>  
لا تستطع أن تنام على ما أشهدتك فأعفر لى تستطع أن تنام فى جوار ما أشهدتك<sup>(٥)</sup>  
فإن أبت نفسك فهو من نفسك فأصريح لى<sup>(٦)</sup> من مجاوره ما أشهدتك<sup>(٧)</sup> وبين ما أعترض<sup>(٨)</sup>  
عليك من نفسك فإن جاءك نصرى فم فيه فإن أوقعتك فى الصراخ فم فيه وإيفافى لك<sup>(٩)</sup>  
فى الصراخ من نصرى لك .<sup>(١٠)</sup>

- |                  |              |               |            |
|------------------|--------------|---------------|------------|
| (١) م -          | (٢) بعده ق + | (٣) - (٣) و - | (٤) يا ح + |
| (٥) فى جوار ما ح | (٦) فأعفر ح  | (٧) عما ف     | (٨) من ح   |
| (٩) وابت فى م    | (١٠) بطرى و  |               |            |

وقال لى لا نتم إلا فيما أشهدتك أو فى مجاورة ما أشهدتك أو فى الصبراخ .  
 وقال لى إن نمت فى الصبراخ نمت فى المجاورة وإن نمت فى المجاورة نمت  
 فى الإشهاد وإن نمت فى الإشهاد فمستبغظ غير نائم وحتى غير مب .  
 وقال لى سد باب قلبك الذى يدخل منه سواى لأن قلبك ببنى ، وقم رقبيا  
 على السد واقم فيه الى أن تلقى ، فبى أقسمت وبحلال ثنائى فى كرم الآئى حلفت<sup>(٣)</sup>  
 إن البيوت التى تبنى على السد<sup>(٤)</sup> بيوتى وإن أهلها أهلى وأعزتى .  
 يا عبد انظر الى صفتك الى فيها أظهرتك وبها ابتليتك تنظر الى ما ببنى وبهنا  
 خطاب ولا ببنى وبهنا أسباب فتعلم أنك مخاطبى لا هى وتعلم أنك مبتلاى بها  
 لا هى هى البلاء وليس هى المبتلى<sup>(٥)</sup> .  
 يا عبد إنما أظهرتك لعبادتى فإن كشفت عن سر<sup>(٦)</sup> ذلك فله محادى فإن أقبلت  
 عليك فله محالسى ، ما أظهرتك لتداب<sup>(٧)</sup> فيها سترك عى ولا سينك وصنعتك لتقبل<sup>(٨)</sup>  
 وتدرى فيما فرقك عن محادى .  
 يا عبد لا تعتذر فمخالفتى أعظم من العذر، وإن تعتذر فانظر الى برى<sup>(٩)</sup> الذى جاء<sup>(١٠)</sup>  
 بك يعتذر .

## مخاطبة ١٤

يا عبد إن لم تدر من أنت منى فما أنا منك ولا أنت منى ، أى عمل تعمه لى  
 وأنت لا تدرى من أنت منى وفى أى مقام هموم بين يديّ وأنت لا تدرى من  
 أنت منى .  
 يا عبد استعذ بى من كل جهل إلا جهل بى .

(١) الى و (٢) السدى و (٣) حلفت و م (٤) م - تبا و  
 (٥) ج - (٦) - (٦) سدوك ح سرى ذلك و (٧) لتدار م (٨) - (٨)  
 ومنعتك ج سينك وصنعتك م (٩) ق - رى ج م × ترى م (١٠) حالك ق

يا عبد لا تجالس من لا يعرفني إلا نذرا، فإن أنا بنبذك فبشيرا <sup>(١)</sup>.

يا عبد من لم يرى في الدنيا لا يراني في الآخرة <sup>(٢)</sup>.

يا عبد رؤية الدنيا <sup>(٣)</sup> وطمئة لرؤية الآخرة <sup>(٤)</sup>.

يا عبد قل للعارف لو تعترف اليك ما وسعك قلب ، ولو عرفته ما نخرج منك <sup>(٥)</sup>.

قلب .

يا عبد من وآتى جاز المطق والصمت <sup>(٦)</sup>.

يا عبد كن في تر العلم والجهل حذبن <sup>(٧)</sup> وتر النطق والصمت فيهما حذبن <sup>(٨)</sup> وتر كل  
حذية محجوبة عنى بحديتها وتر المحجاب ظاهره العلم وباطنه الجهل وتر العبيد في العلم <sup>(٩)</sup>  
وفيه بيوتهم وفيها قرارهم وتر العبيد الأعززة في الجهل فيه بيوتهم وبين يدي قرارهم <sup>(٩)</sup>.

يا عبد حجاب لا يكشف وكسوف لا يحجب <sup>(١١)</sup> ، فالجباب الذي لا يكشف  
هو العلم في والكشوف الذي لا يحجب <sup>(١٢)</sup> هو العلم في <sup>(١٣)</sup>.

يا عبد اذا فصلك علمي عن المعلومات فكشوف <sup>(١٤)</sup> ، واذا أوجدك علمي  
بالمعلومات فحجاب <sup>(١٤)</sup>.

يا عبد أى صفح أجمل من صفح أمرك ترك الاعتذار <sup>(١٥)</sup>.

يا عبد لا تعتذر فتذكر ما منه تعتذر فيشوب الاعتذار مبل من الهم فإن جريت  
معه أصرت وإن جاهدته احتجبت <sup>(١٦)</sup> <sup>(١٧)</sup>.

(١) تاب ق	(٢) لم يرى ق	(٣) الرؤية م	(٤) طوطية ق
(٥) للعارف ق	(٦) نخرجك ق	(٧) جازا ق	(٨) ترى ق م
(٩) وترى ق م	(١٠) العباد م	(١١) تعجب ح	(١٢) التي ج
(١٣) هي ج	(١٤) - (١٤) ق -	(١٥) جميل ق	(١٦) اسرت ق
(١٧) ساهمة ق			

يا عبد لو كشف لك عن علم الكون وكشفت لك في علم الكون عن حقائق  
الكون فأردتني بحقائق أنا كاشمها أردتني بالعدم فلا ما أردتني به أوصلك إلى ولا  
ما أردته لي أو فذلك إلى <sup>(١)</sup>.

يا عبد لو أردتني باسمي ألحدت بي على حكم ما بيني وبينك فيما تعرّفت به  
إليك .

### مخاطبة <sup>(٢)</sup> ١٥

يا عبد ثبت لك الحرف ما أنت مني ولا أنا منك ، عارضك الحرف <sup>(٤)</sup> ما أنت  
مني ولا أنا منك <sup>(٤)</sup> .

يا عبد جعت فأكلت ما أنت مني ولا أنا منك ، عطشت فشربت ما أنت  
مني ولا أنا منك .

يا عبد لما أعطيت شكرت ما أنت مني ولا أنا منك .

يا عبد رأيته فزمت ما أنت مني ولا أنا منك .

يا عبد ناجيتك فطلبت ما أنت مني ولا أنا منك ، أحصرتك فسألت ما أنت  
مني ولا أنا منك <sup>(٥)</sup> .

يا عبد استبصرت هدى الثواب ما أنت مني ولا أنا منك ، صمت لتدخل من <sup>(٦)</sup>  
الربان ما أنت مني ولا أنا منك .

يا عبد ذكرتني لتعرس دنياك ما أنت مني ولا أنا منك .

يا عبد فقهرتك فأولت ما أنت مني ولا أنا منك ، شكوت إلى سواي ما أنت  
مني ولا أنا منك ، لم ترض إذا رضيت ما أنت مني ولا أنا منك ، لم تغضب إذا  
غضبت ما أنت مني ولا أنا منك .

(١) بي ح (٢) - (٢) المختب بي و (٣) الحرف م - (٤) - (٤) م -  
(٥) جيتك و (٦) استعرب م (٧) ناب و +

يا عبد قل أعوذ بوحدةانية وصهك من كل وصف ، وأعوذ برحمانية برك من كل عسف .

يا عبد قل أعوذ بداتك من كل ذات .

يا عبد قل أعوذ <sup>(١)</sup> بوجهك من كل وجه <sup>(١)</sup> .

يا عبد قل أعوذ بقربك من بعدك وأعوذ ببعذك من مصك وأعوذ بالوجود بك <sup>(٢)</sup> من فقدك .

يا عبد اجعل ذنبك تحت رحليك واجعل حسنتك تحت ذنبك <sup>(٣)</sup> .

يا عبد من رآني عرفني وإلا فلا ، من عرفني صبر علي وإلا فلا .

يا عبد من صبر عن سواي <sup>(٤)</sup> أبصر نعمتي وإلا فلا .

يا عبد من أنصر نعمتي <sup>(٥)</sup> شكرني وإلا فلا <sup>(٦)</sup> .

يا عبد من شكرني <sup>(٦)</sup> تعبد لي وإلا فلا .

يا عبد من تعبد لي <sup>(٧)</sup> أخلص وإلا فلا ، من أخلص لي قبلته وإلا فلا ، من قبلته <sup>(٧)</sup> كلمته وإلا فلا .

يا عبد من كلمته <sup>(٨)</sup> سمع مني وإلا فلا ، من سمع مني أجابني وإلا فلا ، من أجابني

أسرع إلي وإلا فلا ، من أسرع إلي <sup>(٩)</sup> جاورني وإلا فلا ، من جاورني <sup>(٩)</sup> أجرته وإلا

فلا ، من أجرته أنصرتني وإلا فلا ، من أنصرتني <sup>(١٠)</sup> أعززني وإلا فلا .

(١) - (١) م ق م (٢) مك و (٣) رحلك ج (٤) اصبر م

(٥) اصبر م (٦) - (٦) م - (٧) - (٧) م (٨) م - (٩) - (٩) ج -

(١٠) عززته و أعززته م

## مخاطبة ١٦

يا عبد إنما أنت من أهل ما دمت فيه <sup>(١)</sup> .

يا عبد إن لم تخرجك العلم عن العلم <sup>(٢)</sup> ولم تدخل بالعلم <sup>(٣)</sup> إلا في العلم فانت في حجاب من علم .

يا عبد احتجب بعلم عن علم فاحتجب بحجاب قريب ولا تخرجت بحجب عن علم فاحتجب بحجاب بعيد .

يا عبد ألق علمك وجهلك في البحر أنخذك عدا وأكتبك امينا .

يا عبد اخرج من بين الحروف <sup>(٤)</sup> نتيج من السحر <sup>(٥)</sup> .  
يا عبد احمل علمك في نعلك فاذا علمه ألقى ما معك <sup>(٦)</sup> .

يا عبد لا تحمل العلم والمعرفة في طرقتك إلى تضررك الدنيا والآخرة فإن كان طرقتك فيها ما حساك وإن لم تكن طرقتك فمها فقد وصلت لا تسر <sup>(٧)</sup> .

يا عبد قد نفعه المعرفة ولا نفعه ألفه المعرفة <sup>(٨)</sup> ، وقد تهمد المعرفة ولا تفقد ألفه <sup>(٩)</sup> المعرفة ، فاذا فعدت ألفه المعرفة فانطلق عما سأت <sup>(١٠)</sup> لا يصير لك لألك العالم الرباني <sup>(١١)</sup> والرباني لا يألف فترتب عليه الألفة ولا يسو حش فيرتب عليه الألف <sup>(١٢)</sup> .

## مخاطبة ١٧

يا عبد أنا أقرب من الحرف وإن نطق ، وأنا أبعد من الحرف وإن صمت .

- (١) م - (٢) علم ق (٣) - (٤) بدعلك ق (٥) الحرف ح  
(٦) معك م (٧) حساك ح (٨) سير ق (٩) بقدر م  
(١٠) لم تفقد ج (١١) - (١٢) ترك ح (١٣) ترك ح (١٤) م

يا عبد أنا رب الحرف والمحروف فما لهما منى مجال، وأنا مرغب الحرف والمحروف  
فما لهما من جعلى مدار .<sup>(٤)</sup>

يا عبد للحرف حكم أنا مودعه وللحروف حكم أنا واضعه فلا تذهب بالحكم  
المودع عن الحاكم المودع فإليه يرجع ما أودع وبه ينفد ما حكم .

يا عبد لا تذهب بالحكم الموضوع عن الواضع فيه يجرى ما وضع وإن شاء  
وقفه .

يا عبد الحرف حرفي والعلم علمي وأنت عبدى لا عبد حرفي ولا عبد علمي ،  
فقف بين يدي لا بين بدى حرفي وقف بين يدي لا بين يدي علمي ، إن حرفي  
يقوم بين يدي كما تقوم وإن علمي يقوم بين يدي كما تقوم .<sup>(٧)</sup><sup>(٨)</sup>

يا عبد لا تقف في الجهة فنصرفك إلى الجهات ولا تقف في العلم فيصرفك إلى  
المعلومات ولا تفخرج عن الوقفة فتنتهك المكتونات .

يا عبد لي الأسماء أودعتها في ما أودعتها ، ولي الأوصاف صممتها في ضمنها .<sup>(٩)</sup><sup>(١٠)</sup>

يا عبد إن أخذك الاسم أسلمك إلى اسمك وإن أخذك وصف أسلمك إلى  
وصفك .

يا عبد كل أحد سوى يأخذك فإلى نفسك يسلمك فإذا أخذتك نفسك فإلى  
عبدك يسلمك .

يا عبد قف بي فلا أسلمك إلا إلى ولا أعول بك إلا على .

يا عبد قف بي فإذا وقفت فنطق فإنا الناطق وإذا حكمت فإنا الحاكم .<sup>(١٣)</sup>

- 
- (١) الحروف في م (٢) عنى و (٣) - (٣) مرتب الحروف في  
(٤) مدار ق (٥) كم و (٦) م - (٧) م - (٨) - (٨) م -  
(٩) - (٩) م (١٠) - (١٠) م - (١١) أحد ج و (١٢) فلعدوك ق  
(١٣) و -

يا عبد العلم والمعلوم في الاسم والحكم والمحكوم في العلم والحرف والمحروف في الحكم والظاهر والباطن في الحرف ولكل حكمة ايمان واتقانها حصرها على ترتيب العبودية بها .

يا عبد الاسم معدن العلم والعلم معدن كل شيء ، فرجع كل شيء الى العلم ومرجع العلم الى الاسم ومرجع الاسم الى المسمى ، فاستملك الاسم العلم فكأن هو اسم لا علم فيه واستملك العلم المعلوم فكأن هو علم لا معلوم فيه واستملك المسمى الاسم فكأن هو مسمى لا اسم فيه .

يا عبد الحرف والمحروف دهايز الى العلم والعلم دهايز الى الاسم والاسم دهايز الى المسمى .

يا عبد لي في الاسم والعلم والحرف أبواب فاسلك تلك الأبواب لا أبواب علمك ولا أبواب اسمك ، إن الاسم حجابي وإن العلم حجابي وإن الحرف حجابي ، ومقامك إنما هو من بدى فاذا دعوتك الى الاسم وإلى الحجاب دعوتك نخد نوري معك لتمشي به في ظلمة ذلك الحجاب فكل حجاب ظلمة لأن الدور لي وأنا النور ، أنا نور السموات والأرض فاستعد بي من نوري واستعد بنوري من حجابي ، وقم يا عبد لي في مصاف العبيد فقد أذنت لك .

### مخاطبة ١٨

يا عبد أجبت كل من يدعوك لانيحبي ولا يعرف كيف يحبني .

يا عبد من لا يعرف جوابي كيف يعرف خطابي ومن لا يعرف خطابي كيف يظفر بحسن نوابي .

- (١) ر م (٢) والكل ق (٣) - (٣) ح - (٤) - (٤) م -  
 (٥) مصك ق م (٦) حجابي م ق حجاب م م (٧) - (٧) م -- إن كل حجاب ح  
 (٨) مقام ح م + (٩) يا عبد من ق م



- يا عبد من لا يكون من أهل ثوابي كيف أنجيته غدا من عذابي .
- يا عبد من كان من أهل عقابي كيف ينكشف عن قلبه حجابي .
- يا عبد من لا ينكشف عن قلبه حجابي كيف تكون أسبابه من أسبابي فقد حقت عليه كلمة عذابي ، ومن حقت عليه كلمتي جاءه الكلام بتصاريف الكلام<sup>(١)</sup> فجعلته نارا لتصرف فيه كما تصرف في الكلام .
- يا عبد أنا عدة المؤمنين وأنا قوة الأوفياء الصادقين .
- يا عبد كل . قال تعالى بمفعول أو خيال ممثل فهو في ديوان العرص حسنة في الحسن وقبحه في القبيح .
- يا عبد التعلق بالمعنى هو إرادته وإرادته هي قصده .
- يا عبد أتق بي مقالك يتعلق بي فعالك وعلق بي فعالك يدأب في عبادتي خيسا لك .
- يا عبد لك وعليك في ديوان العرض كثر ، لك وكثر ما عليك .
- يا عبد لا تأبس مني فتبرئ منك ذمتي .
- يا عبد كف بأدب مني وفي قلبك متحدثي .
- يا عبد أنا كهف النابئين وإلى ما دعا الخاطئين .
- يا عبد أنا السيد الذي لا يسلم وأنا السيد الذي لا يظلم .
- يا عبد إذا رأيتي فلا تركز إلى الأركان ، وإذا سمعني فلا تسمع إلى البیان .

(١) تأتي في (٢) يا عبد من ليس له به من أسبابي ق - (٣) كلمتي وعذابي ق  
 (٤) يغلبه ن - (٥) ق - (٦) القبح ن - (٧) في م - (٨) تواسم م  
 (٩) فتأق مرا م - (١٠) في - السيد وأنا السيد ج السيد م - (١١) - (١١) ح

## مخاطبة ١٩

يا عبد كنهت في كل نورية أين وقف بك<sup>(١)</sup> عبدي وقضيه وأين سار بك<sup>(٢)</sup> عبدي  
فيسيره .

يا عبد إذا جاء نوري يوم القيامة حاءت كل نورية ترومه ، فإن كانت به  
في الدنيا ألحقته به وإن لم تكن به في الدنيا حجبها عنه فأنتبهت ما كانت قبل  
تنبع وظأت فيما كانت فيه تطل<sup>(٤)</sup> .

يا عبد الأسماء نور الحرف والمسمى نور الأسماء ففغ عنده نرى نوره وتمشى به  
في نوره فلا نغشى به في نوره<sup>(٦)</sup> .

يا عبد إن وقفت في النور غشيت فلا إلى ننظر ولا إلى النور ننظر فترجع  
مراجعك إليك فترى بك<sup>(٧)</sup> تمهوانك وعمشى بك في خطوانك .

يا عبد إذا أردت لي شيئاً فانظر ما تريد لي أبغلك عن مقامك مني أم ينبتك  
فيه وإن نفلك عن مقامك مني فأرادتك مني نفسك ونفسك أردت .

يا عبد إذا عرفت مقامك مني فأنت من أهل الوصول بلا حجاب فلا ترد لي  
فنهبط بك إرادتك لي إلى الإرادة لك<sup>(٩)</sup> ولا رد مني فتهبط بك الإرادة إلى غضب  
نفسك عليّ .

يا عبد أهل المقامات مني لا يريدون ولا يرتادون ولا يهاونون ولا يبعدون<sup>(١١)</sup>  
ولا يتنادون<sup>(١٢)</sup> ولا يبيدون<sup>(١٣)</sup> .

---

(١) عبدي ج (٢) ح و - (٣) وصلت م (٤) تنزل م  
(٥) وقف ح (٦) ولا و م (٧) بل ق (٨) وأنت ج  
(٩) ولك ح (١٠) مني و - (١١) يرتابون م (١٢) - (١٢) و -  
(١٣) يبدون ق م

يا عبد اذا أقمت عندى جزت الكونية <sup>(١)</sup> <sup>(٢)</sup> أماك فلن تفرح به وما فاتك فلن  
نأيس عليه .

يا عبد انظر إلى والى شأنى فانظر إلى بما أتعرف به اليك من أسمائى وصفاتى  
وانظر الى شأنى بما أتعرف به اليك من حكاى واختيارى .

يا عبد سلم لى أفتح لك بابا الى التعلق بى .

يا عبد اذا اعرضت عليك نفسك فاردها والذي اعرضت به عليك إلى .

يا عبد جمعك على بالرحمانية وأخلصك لنفسى بخالصه علوم الربانية .

يا عبد أنيت عليك قبل خلقك فأثيت على حين خلقك وأقبلت عليك قبل  
كونك فأقبلت على حين كونك فكنت لى بما كان منى <sup>(٤)</sup> <sup>(٥)</sup> <sup>(٥)</sup> .

يا عبد لا تكن بالأعمال فتقف بك ولا بالأحوال فنجول بك .

يا عبد كيف لا تكون بالعمل تعمل ويكون قلبك عندى لا فى العمل .

يا عبد لا تكن بالعلم فيزل بك ولا تكن بالمعرفة فتندكر عليك <sup>(٦)</sup> .

يا عبد لى جعلت لكل شىء عزه لئحتطك عنه فتهرب إلى فأريك عزى  
فأجمعك بعزى على .

يا عبد لا تكن بالحكم فتهراك ولا تكن بالحكومة فتضعف بك <sup>(٨)</sup> .

يا عبد لا تكن بالأشياء فيسئبه عليك ظهور الطاهرات <sup>(٩)</sup> ، ولا تكن بالظواهرات  
فتراعى إذا بدت الباطنات .

يا عبد لا تكن بالأسباب فتقطع بك ، ولا تكن بالأنساق فتتفرق عنك .

(١) فما ح (٢) أبك ح أتاك م (٣) على ق (٤) عليك ق  
(٥) - (٥) ق - (٦) ق - (٧) اجمعكك فى (٨) فيعزرك و فيهرك م  
(٩) فيسبه ق (١٠) الظاهري ح

يا عبد لا تكن بالعقود فبحل<sup>(١)</sup> ما عمدت<sup>(٢)</sup>، ولا تكن بالعهود فيخفر<sup>(٣)</sup> ما عاهدت.

يا عبد إني أنا الله جعلت في كل شيء عجزا وجعلت في كل عجزا فقرا .

يا عبد إني أنا الله جعلت في كل فقر هلكا وجعلت في كل هلك مدمرا .

يا عبد إني أنا الله أنظر إلى العدم في عده كمنظري إليه في مشهده ويعرفني بذلك أولياء حضرتي وينكر ذلك من صفتي من لا بقتر برؤي<sup>(٤)</sup> .

يا عبد لا تكن بالفانبات فتجبر عماك يوم الروح<sup>(٥)</sup> فتنوح<sup>(٦)</sup> لتفقد ما كنت به فمدحل<sup>(٧)</sup> في جملة أهل الفزع .

يا عبد كن لي في كل حال أرسل عليك يوم أبدو علامه تثبتك<sup>(٨)</sup> فلا تروّعك فيه الأرواع ولا تفزعك فيه الأفزاع<sup>(٩)</sup> تحسبك<sup>(١٠)</sup> أهل الروح<sup>(١١)</sup> منهم لظهور لبسه التعظيم عليك ويحسبك أهل الفزع منهم لظهور لبسه التسليم فيك .

يا عبد القول الحق ما أثبتك في الوجد بي من كل قائل فأعتبر الأقوال بوجدك<sup>(١٢)</sup> بي وأعتبر وجدك بي بإعراضك عن سواي<sup>(١٣)</sup> .

يا عبد احفظ مهامك مني أن تشيظهاك الأقوال والأعمال فما أقال لك في مقامى فقله وما أنشعل لك في مهامى فافعله .

يا عبد إن مقامى لا تلجه الأقوال ولا تدخله الأعمال<sup>(١٤)</sup> .

يا عبد ما في مقامى قول واليه أدعو ولا في مهامى فعل واليه أدعو فأدعو إليه من عرف مقامى وأدعو إليه من شهد قيامى<sup>(١٥)</sup> .

(١) فحل في (٢) - (٢) م - (٢) فحصر في (٤) إني م  
(٥) فحصر في م (٦) فتوح في م (٧) لتقد م (٨) في في (٩) اليك ق  
(١٠) تحسبك ق م (١١) - (١١) م - (١٢) الورع ق (١٣) - (١٣) م -  
(١٤) بالوجد ق (١٥) عن ح (١٦) ق - (١٧) مقامك م (١٨) م .

- يا عبد أنخرج قلبك من المؤلف تخرج من المختلف .  
 يا عبد إن لم تخرج قلبك من المؤلف لم تعرف حكمتي <sup>(١)</sup> ولم تبصر بيتي .  
 يا عبد المؤلف كلما ساهمت عقباه والمختلف كلما هلكت عقباه .

## مخاطبة ٢٠

- يا عبد إن عبدى الذى هو عبدى هو الذى <sup>(٢)</sup> هو الذى <sup>(٣)</sup> الملقى بين يدي <sup>(٤)</sup> .  
 يا عبد عبدى الذى هو عبدى هو الغضبان لى على نفسه لا يرضى <sup>(٥)</sup> .  
 يا عبد إن عبدى الذى هو عبدى هو المستعز فى ذكرى <sup>(٦)</sup> فلا يئسى .  
 يا عبد اذا جاءت ترجمتى فانقطع بها عن ملكى وملكوتى ثم اذا بدت ترجمتى فانقطع <sup>(٧)</sup> عنها إلى نصير الزاجم والحروف آلة من آلات معرفتك ومرجبا من مراكب نطقك .  
 يا عبد أقبل على لا من طريق ولا من علم يعبل على وأقبل عليك .  
 يا عبد اجأر إلى بحامدى فى السراء أذاع عنك بنفسى <sup>(٨)</sup> الضراء .  
 يا عبد واصل بين طهارتك وأوصل بين نعيمك ، إنك إن لم توصل بين طهارتك <sup>(٩)</sup> لم تفصل بين نعيمك <sup>(١٠)</sup> .  
 يا عبد إن معرفتى حتى نرائى أوتى الدنيا ، أرغد وأهنا ما عرفت <sup>(١١)</sup> من <sup>(١٢)</sup> الدنيا لعبد عصى وأعنى من عرفت من العبد فرضى عما زويت عنك ونعلم أننى <sup>(١٣)</sup> <sup>(١٤)</sup> <sup>(١٥)</sup> <sup>(١٦)</sup> زويت لإعراضى عنك وزويت حجابى .  
 يا عبد ميعاد ما بينك وبين أهل الدنيا أن تزول الدنيا فترى أين أنت وأين <sup>(١٧)</sup> أهل الدنيا .

- (٤) حكى م (٢) م - (٣) اللقاء ج ق (٤)-(٤) ق --  
 (٥) المصيان ح (٦) نساء و (٧) تطير و (٨) ادفع و (٩) واصل ق  
 (١٠) يفصل ق (١١) لم ح (١٢) هـ م + (١٣)-(١٢) ق --  
 الدنيا ح (١٤) اعصى ق (١٥)-(١٥) اعزل صمك م (١٦) ق --

## مخاطبة ٢١

## مقام ردّ موهبة الکیل

یا عبد کلما کان اشعث کان أطر وکلما کان أعرف کان أشعث وکلما  
 کان أعذل کان أعرف وکلما کان أعمل کان أعذل وکلما کان أنفع کان أعمل<sup>(٤)</sup>  
 وکلما کان أصبر کان أنفع وکلما کان أشکر کان أصبر وکلما کان أدکر کان أشکر<sup>(٥)</sup>  
 وکلما کان أسیر کان أذکر وکلما کان أشهر کان أستر وکلما کان أجمع کان أشهر<sup>(٦)</sup>  
 وکلما کان أسرع کان أجمع وکلما کان أخف کان أسرع وکلما کان أروع إلى کان<sup>(٧)</sup>  
 أخف وکلما کان أهیب من نفسه کان أروع إلى ربه وکلما کان أرهب کان<sup>(٨)</sup>  
 أهیب وکلما کان أرغب کان أرهب وکلما کان أطلب کان أرب وکلما کان أنسب<sup>(٩)</sup>  
 کان أطلب وکلما کان أعظم کان أنسب وکلما کان أحکم کان أعظم وکلما<sup>(١٠)</sup>  
 کان أحکم کان أکظم وکلما کان أزم کان أحکم وکلما کان أکنم کان أزم<sup>(١١)</sup>  
 وکلما کان أسلم کان أکنم وکلما کان أقوم کان أسلم وکلما کان أذوم کان أقوم<sup>(١٢)</sup>  
 وکلما کان أخص کان أذوم وکلما کان أخلص کان أخص وکلما کان أغض کان<sup>(١٣)</sup>  
 أخلص وکلما کان أخلص کان أنفذ وکلما کان أنصت کان أفرع وکلما کان أفرع<sup>(١٤)</sup>  
 کان أنصت وکلما کان أقرب کان أفرع وکلما کان أداب کان أفرب وکلما کان<sup>(١٥)</sup>  
 أدب کان أداب وکلما کان أنصت کان أدب وکلما کان أبص کان أنصت وکلما<sup>(١٦)</sup>

- (١) انصر م (٢) یا عبد کلما ق م (وذلك دائماً) (٣) اعزل و م  
 (٤) أنفع ق م (٥) وقع فی الأصل معرباً فی ردّ موهبة الکیل فأمرناه ی -  
 (٦) فی المکتوت م + (٧) فی الملك م - (٨) عل م +  
 (٩) أنسی ح (١٠) - (١٠) ح - (١١) و - (١٢) - (١١) ح م -  
 (١٣) - (١٣) ح - (١٤) - (١٤) ح - (١٥) اتم ق (١٦) ارجع م  
 (١٧) انصت م (١٨) أداب م (١٩) انصت ق

(١) كان أثبت كان أيقن وكلما كان أشهد كان أثبت وكلما كان أحضر كان أشهد  
(٢) وكلما كان أحضر كان أحضر وكلما كان أكشف كان أحضر .

## مخاطبة ٢٢

يا عبد اذا أقبلت على جاء كل شيء ليتبعك فهو أقر له ذنبك إنه لا بدخل  
إلى إلا أنت .

يا عبد اذا أقبلت إلى فلا مصاحب يصحبك ولا مشيع يسبقك ، وقف العلم  
على حده منك ووقف العمل على حده من العلم وفارقك وأنت تأتي إلى فربى  
فريق .

(٥) يا عبد إن نوري طلع عليك فجئت به إلى .

(٦) يا عبد أنا الصموح صفى الكرم ، وأنا الكريم صفى كرم العفو .

يا عبد لا تنطق من وصل إلى لا ينطق .

(٧) يا عبد ويا كل عبد نهارك لعلمك الذي أتيتك ويليكَ لرؤيتي والنظر إلى .

(٩) يا عبد ويا كل عبد إن ربك غفور غفور وإن ربك شكور شكور ، غفور غفور  
يفقر ما تقول لا يفقر ، شكور شكور يفقر ، ما تقول لا يقبل .

(١١) يا عبد ويا كل عبد من وقف بين يدي يده فوق متون السماء والأرض وعلى  
وجوه الجنة والنار لا يقف فبهن فيكن مسسكه ولا يلتفت عليهن فيكن مشتكاه ،

(١) - (١) ح - (٢) وكلما كان أحضر كان أحضر ج - (٣) فهو ق

(٤) إليه ق (٥) - (٥) م - (٦) - (٦) م - (٧) اذك ج (٨) وانظر ح

(٩) يا عبد ويا كل عبد ق م + (١) - (١٠) م - (١١) - (١١) ح -

(١٢) ولا م (١٣) فيكن ق

أنا حسبه الذى لا ترجع مراجع معرفته إلا إلى ولا يقف علمه وخواطره إلا بين يدي .

يا عبد ويا كل عبد أطاع بسورى على كل قلب عرفنى ليراه ويرانى أين أنا منه .

## مخاطبة ٢٣

يا عبد قف لى فى المصاف بعلمك وقف لى فى المصاف بعلمك وقف لى فى المصاف بفهمك ولا يقف لى فى المصاف بقلبك ، إننى اصطفت قلبك لنفسى لا لعبادتى وإننى اصطفت قلبك لنظرى لا لمصاف الوقوف بين يدي ، إن لى قلوبا غرت عليها من الوقوف بين يدي لكيلا نرى الواقفين بين يدي فتحتجب عن النظر إلى رؤية الواقفين لى ، جعلتها فى يدي فهى مقيمة عندي ، لا تخرج إلى المقامات ولا يدخل إليها سواى فهى تنظر إلى وهى نسمع منى وهى تتكلم عنى .  
يا عبد القلب فى يد الرب ولسان القلب يتكلم فى المقام بين يدي الرب .

يا عبد جرت ما لم يأخذك عنك وغابت على ما لا يفهمك عن مقامى ، فكانت كلمتى العلماء فلا تأخذك كلمته وكانت محببتك هى الاستواء فلا تأخذك محببته .

يا عبد إذا كنت لى فلا يسمعك المكان ، وإذا نظفت لى لم يسمعك النطق .  
يا عبد ما لى على حق ولا لعلم على مطلع ولا لحكمة لى متعلق ولا لاسم ولا وصف من دونى حكومة ، فن تهزفت إليه باسم أو وصف أو علم أو حكمة فجرى بحكم ما عرفته لغير وجهى أبحريت الحكيم وكهنته ساحرا ومن موالاتى ربنا .

- (١) ف - (٢) وخطره ح نواطره و (٣)-(٢) ح - (٤) ازاه ف م  
(٥) وترانى و (٦) المضاف ق (٧)-(٧) ح - (٨) فهو ح (٩) تحبك ح  
(١٠) م - (١١) محبته ح (١٢) لم ق (١٣) يسمعك م (١٤) أو م



يا عبد الحرف خزائي فمن دخلها فقد حمل أمانتي ، فإن حمل لي لا لنفسه  
فكرامتي ، وإن حمل لي ولنفسه فطالبتى ، وإن حمل لنفسه لا لي فبرئ من ذمتي .<sup>(١)</sup>  
يا عبد ملك علم كل عالم عليه أمره <sup>(٢)</sup><sup>(٣)</sup> وأوجب على كل مسحى اسمه ، وأنا العالم  
الذي لا يملك علمه عليه أمره فيصرفه ولا يوجب عليه اسمه ، <sup>(٤)</sup><sup>(٥)</sup> فإني مرجع العلم  
يرجع الى باب من أبواب الاسم <sup>(٦)</sup> والى مرجع الاسم يرجع الى نور من أنوار النسقى .  
يا عبد اشهدني في الحرف تشهد الصنعة ، واشهدني في العلم تشهد الحكمة ،  
واشهدني في الاسم تشهد الوجدانية .

يا عبد الحقيقة تمت الأسماء والمحدد قيومية قيمة ثبت بمعنى قيم يدور في ملك  
وملكوت قائم ويتصرف على تصرف لازم ثم يرجع بمباديه ومراجعته الى  
ملك دائم .<sup>(٧)</sup>

يا عبد الحرف لغات وتصريف وتفرقة وأليف وموصول ومفطور ومبهم<sup>(٨)</sup>  
ومعجم وأشكال وهيئات ، والذي أظهر الحرف في لغة هو الذي صرفه والذي<sup>(٩)</sup>  
صرفه هو الذي فزقه والذي فزقه هو الذي ألقه والذي ألقه هو الذي واصل فيه  
والذي واصل فيه هو الذي قطعه والذي قطعه هو الذي أبهمه والذي أبهمه هو<sup>(١٠)</sup><sup>(١١)</sup>  
الذي أعجمه والذي أعجمه هو الذي أشكله والذي أشكله هو الذي هيأه ، ذلك<sup>(١٢)</sup><sup>(١٣)</sup>  
المعنى هو معنى واحد ذلك المعنى هو نور واحد ذلك الواحد هو الأحد الواحد .<sup>(١٤)</sup><sup>(١٥)</sup><sup>(١٦)</sup><sup>(١٧)</sup>

(١) - (١) ق - (٢) ق - (٣) - (٣) على كل عالم ج (٤) الذي لا يملك  
عليه طيه ج + (٥) ما لا يبره ج + (٦) مرجوع ن م (٧) نافذ القدرة  
حاكم ج + (٨) رافهم ج (٩) وتعجم ج وسخيم ن (١٠) قطع فيه ق  
(١١) افهمه ج م (١٢) - (١٢) م - (١٣) افهمه ج (١٤) - (١٤) ق م -  
(١٥) شكله ق (١٦) النور ق + (١٧) نفسه ما في الدفاتر الستة المكتوبة بالذيل  
في ستة ثلاث وتسعين وثلاثمائة ج +

## مخاطبة ٢٤

يا عبد سمعت معرفة سواى وما ضرتك<sup>(١)</sup>، ثبت امرى لك هو حسبك .  
يا عبد أنا ولى العريف كما أريد<sup>(٢)</sup> .  
يا عبد ما برزت لشيء فأويت به إلا إلى<sup>(٣)</sup> .  
يا عبد كل قسم قسمته لك سيرة على معرفة ، فإن رأيتنى ولم تره أظهرتها وإن  
رأيتني ولم ترني أخفيتني .  
يا عبد أى عارض عرض لك فلم ترني فيه فابك من غيبتى لا منه .  
يا عبد من دعاك سواى فلا تجبه أكتبك مجلسا وإلا فلا .  
يا عبد إنما نبذوا وجوه المودة للصائين وجوههم فى غيبتى عن العيون الناضرة .  
يا عبد من عرفنى سامر الخطر ومن سامر الخطر مقت نفسه وإن ذكر .  
يا عبد من مميت نفسه عص عما لها رهبة وعما عليها رغبة .  
يا عبد ما بدوت لقلب فتركه معه<sup>(٤)</sup> .  
يا عبد أنا أرفوف من الرأفة وأرحم من الرحمة .  
يا عبد لا تنظر الى ما أبدية بعين ما يعود عليك لتستغنى من أول نظره<sup>(٥)</sup>  
ولا تذلل لشيء .  
يا عبد إذا بدوت لك فلا غنى ولا فقر<sup>(٦)</sup> .

(١) م - (٢) التفسير ي و (٣) أريده و (٤) هاديت م  
(٥) كم ق (٦) انى ق (٧) للصائين و (٨) يا عبد من ق م  
(٩) هاديت ح م اندات و (١٠) لتستغنى ح (١١) هاديت ج ق بدات و  
(١٢) ضنى ج +

يا عبد انظر إلىّ أظهر ولا أثبت الإظهار به ترائى<sup>(١)</sup> وهى رؤيتى<sup>(٢)</sup> ، انظر إلىّ  
أثبت الإظهار به ترائى<sup>(١)</sup> وتراه<sup>(٣)</sup> وهى غيبتى .  
يا عبد أنت رقى ما أستولى عليك<sup>(٤)</sup> .  
يا عبد إن رأيتنى فى استيلائه<sup>(٥)</sup> وأستولى عليك فأحذر لا أكتبك مشركا .  
يا عبد إن استولى عليك ولم ترى فاهرب الى عدوك إن أجارك<sup>(٦)</sup> .  
يا عبد لأجلك ظهرت .  
يا عبد أجلك هو أجل الآجال أخفيته فلا أظهره .  
يا عبد لا تجعل همك تحت رجلبك تنقسم بخاورنه فأخرججه من قلبك فأنا<sup>(٧)</sup>  
وهو لا يجتمع<sup>(٨)</sup> .  
يا عبد قلب أنظر فيه لا يعقد على حسنة ولا يصبر على سيئة<sup>(٩)</sup> .  
يا عبد قل لقلبك عقدك قصد وإصرارك قصد وأنت ابن الاختلاف<sup>(١٠)</sup> .  
يا عبد ليس من دون المنتهى راحة .  
يا عبد ترتب عليك ما أطمأنت به لا محالة .  
يا عبد تبدو رؤيتى فلا تمحو آثار عيني ذلك هو البلاء المين<sup>(١١)</sup> .  
يا عبد رؤيتى لا تطمع فى الرؤية ذلك هو العز ، غيبتى لا تعد بالرؤية ذلك  
هو الحجاب .  
يا عبد بينى وبينك وجدك بك فألقه أحجبك عنك .  
يا عبد اشترنى بما سرك وساءلك يفنى الثمن ويبقى المبتاع<sup>(١٢)</sup> .

(١) - (١) م - (٢) - (٢) الباءات و (٣) و - (٤) مستولا ق  
(٥) - (٥) ق (٦) احاده م (٧) م - (٨) ح - (٩) يجتمع م  
(١٠) انذره ق (١١) - (١١) عقد كقصد م (١٢) م - (١٣) المتاع م

(١)  
مخاطبة ٢٥

يا عبد ابن لقلبك بينا جدرانته مواقف نظارى فى كل مشهود وسقفه قيومى<sup>(٤)</sup>  
 بكل موجود وبابه وجهى الذى لا يغيب .  
 يا عبد اهدم ما بنيتك بيدك قبل أن أهدمه بىدى<sup>(٥)</sup> .  
 يا عبد إن سويتك على غيبتى فقد حجبك حجابا لا أكشفه .  
 يا عبد أبغض ما أنصت وإن<sup>(٦)</sup> تحب اليك وترين لك<sup>(٦)</sup> ، ألا تبغض دارا  
 أحبائى فيها تحت التراب .  
 يا عبد أحب ما أحببت وإن تممت البك .  
 يا عبد أصل المعصية لم وأصل الطاعة سقوط لم .  
 يا عبد إنما أصرب لك المثل لأصرفك عنك بتصريف الحكمة .  
 يا عبد لم أرضك إلا لرؤيتى فلا ترصك لغيبى .  
 يا عبد انظر لما نفرح ونحزن .  
 يا عبد فرحك بما آبتك أولى من حزك على ما لم أوتك<sup>(٧)</sup> .  
 يا عبد قطع ما بينك وبين الأسماء رؤيتى ووصل ما بينك وبين الأشياء غيبتى<sup>(٨)</sup> .  
 يا عبد إن غابت رؤيتى من قسمل عجزك وطاع عجزك من قسمل إضافى لك<sup>(٩)</sup>  
 فانت المحمول<sup>(١٠)</sup> .  
 يا عبد انظر لما تنتظر فرجى ، اتقنى لا تنتظر فرجا منى .

(١) نرى المحرم سنة ثلاث وخمسين وثلاثمائة ج - (٢) فاك ج (٢) ف -

(٤) ف - (٥) ق - (٦) - (٦) تزين و م (٧) امك ج

(٨) يا عبد وصل و م (٩) - (٩) م - (١٠) المهود و

يا عبد إبناء معرفتي في غيبتى <sup>(١)</sup> أقضاء سفر لا يسريج .  
يا عبد إن عجمت فمن تركى إياك <sup>(٢)</sup> <sup>(٣)</sup> تذنّب وتوب .

## مخاطبة ٢٦

يا عبد بنيت لك بيتا بيدى إن هدمت ما بنيته بيدك .  
يا عبد اذا رأيتنى فلا والد يستعجزك ولا ولد يستعطفك .  
يا عبد اذا رأيتنى فى الضد بن رؤية واحدة فقد اصطفتك لنفسى <sup>(٥)</sup> .  
يا عبد ولنى أمرك بطرح أمرك <sup>(٦)</sup> .  
يا عبد الغيبة أن لا ترانى فى شىء ، الرؤية أن ترانى فى كل شىء .  
يا عبد اجعل لى يوما ولك يوما <sup>(٧)</sup> وابتدى بيومى يحمل يومك يومى <sup>(٨)</sup> .  
يا عبد اصبر لى يوما أكفك غابة الأيام .  
يا عبد اذا لم ترى تخطفك كل ما ترى .  
يا عبد لو ألفت بحزنك بين ما مختلف عليك <sup>(٩)</sup> وأدتبطت بفركك ما يلائمك  
كان مرادى الغالب <sup>(١٠)</sup> .

## مخاطبة ٢٧

يا عبد إن لم تنظر لى فى الشىء نظرت إليه .  
يا عبد إذا نظرت إليه بغاة وهو أن تراه ولا ترانى قبل رؤيتك له تداركك ،  
وإن نظرت إليه بعد رؤيتك إياى فيه <sup>(١١)</sup> نظرت معمدا فسلطته عليك .

(١) أيضا ق اصاء م (٢) ما عمن م (٣) ترى م (٤) اليك م  
(٥) الصدية م (٦) فى ح + (٧) وانت و (٨) تحمل فى (٩) رطبت ح  
(١٠) امرى فى (١١) ح -

يا عبد قد رأيت رؤيى ورأيت عيبتى فاجعل عيبتى وداء رؤيتى أجمع عليك  
الكشف .

يا عبد هم بقى له هم ما هو منى ولا أنا منه .

يا عبد عقب نهارك على آثار ايلك .

يا عبد بقيت الغيبة ما بقى الليل والنهار فرق فى الرؤية .

يا عبد الاسم مسترة على العبن .<sup>(٢)</sup>

يا عبد مقامى فى الدنيا فى الرؤية ووعيدى فى الدنيا الغيبة .

يا عبد مقامى فى الآخرة الكشف وغيتى فى الآخرة الغطاء .

يا عبد الكنتف جنة الجنة ، الغطاء نار النار .

يا عبد الولى يقبل كله ويعرض كله .

يا عبد لى ترجع عن منظر خفى تنظر ما وراءه .<sup>(٣)</sup><sup>(٤)</sup>

يا عبد أضواء الضياء بضياءك فى الرؤية وأظلمات الظلمة بظلمتك فى الغيبة .<sup>(٥)</sup>

يا عبد رؤيتى كالنهار شمرف وتير وعيبتى كالليل نوحش وتجهل .<sup>(٦)</sup>

يا عبد غيبتى ترك كل شىء ورؤيتى لا يبني معها شىء .<sup>(٧)</sup>

## مخاطبة ٢٨

يا عبد كلاهما لك عبرة إضما فى إيلك عن الضعيف ونهوى إيلك على القوى .<sup>(٨)</sup>

يا عبد أنت أعظم عندي حرمة من اسمك .<sup>(٩)</sup>

(١) ج - (٢) سدرى (٣) تنظر ح - (٤) منظرى و

(٥) الظلمة و م (٦) وسين و م (٧) نزيل و (٨) عن م

(٩) أسمك ق

يا عبد يومك هو عمرك <sup>(١)</sup> .

يا عبد لا تعين على <sup>(٢)</sup> مسألتى فتكون كالطالب مفترا منى .

يا عبد سألنى حفظك على <sup>(٣)</sup> لا أرضى لك <sup>(٤)</sup> سوى حافظا .

يا عبد وكلت حرمانى بطلبك منى <sup>(٥)</sup> .

يا عبد بقيت الغيبة ما بقيت منى ومنك المطالبة .

يا عبد لا نصح <sup>(٦)</sup> المحادثة إلا بين ناطق <sup>(٧)</sup> وصامت <sup>(٨)</sup> .

يا عبد وكلت حجابى بطلبك لى <sup>(٩)</sup> .

## مخاطبة ٢٩

يا عبد إنما يحير من لا رب له <sup>(١٠)</sup> .

يا عبد قلب تعزف إليه ربه إن رأى خيرا حمد ، وإن رأى شرا قال رب

اصرفه عنى فصرفه .

يا عبد سماء كل وجه فيما أنبل عليه .

يا عبد رمزت الزور فأنتهت إلى <sup>(١١)</sup> وأوصحت الفواصيح فأنتهت إلى <sup>(١٢)</sup> .

يا عبد يمتحنى كل شئ صامت <sup>(١٣)</sup> فى الصامت <sup>(١٤)</sup> وناطق <sup>(١٥)</sup> فى الناطق <sup>(١٦)</sup> .

(١) نومك ق (٢) أ ل ج + (٣)-(٢) سوى لك ق سواك م

(٤) حرمانك ح + (٥)-(٥) صامت وناطق و (٦) منى م (٧) يحير و

(٨) أدب و (٩)-(٩) انتهت ح (١٠) صامته ق (١١) ناطقه ف

(١٢) بالنيل سنة ثلاث وخمسين وثلاثمائة ج +

## مخاطبة ٣٠

يا عبد مهما كنت والسوى سبب نعزى إليك على عاميتك .

يا عبد ما أرسلاك نعزى إلى ما وصلت إلى .

يا عبد صاحب الرؤية يفسده العلم كما يفسد الخلل العسل .

يا عبد صاحب الغيبة أولى أن يعلم ويعمل .

يا عبد قل أثبتني مثبنا لك فيما أثبتني .

يا عبد قل وارى عن التوارى فيما وارياني .

يا عبد قل أرني وجهك فيما رأيته ووجهي لرؤيتك أينما وجهتي .

يا عبد قل داوى مما داوتني .

يا عبد في الدواء عين من الدواء .

يا عبد الدواء والدواء للغاويل .

يا عبد ذكرى الحق لا في رؤية ولا في غيبة ، إن ذكرتني في الغيبة فمن أجالك

وإن ذكرتني في الرؤية احضجبت بك كرك .

يا عبد يدك منى في الآخره كفيلك منى في الدنيا .

يا عبد سم وأنت تراني أمتك وأنت تراني .

يا عبد استيقظ وأنت تراني أحسرك وأنت تراني .

يا عبد مجمع الألسنة في الغيبة .

(١) ما ح ق + (٢) أرني ح (٣) الداء و (٤) الدوا و

(٥) م -- (٦) أميتك ح (٧) (٧) في --



يا عبد لا في الرؤية صمت ولا نطق ، إن الصمت على فكر وإن النطق على قصد ، وليس في رأيي فكر فيكون عليه صمت ولا قصد فيكون عليه نطق .

يا عبد انظر الى ما به صبحت تلك قيمتك <sup>(١)</sup> عندي .

يا عبد استعد بي من شرك <sup>(٢)</sup> بأوائك <sup>(٣)</sup> إلى <sup>(٤)</sup> .

يا عبد الرؤية علم الادامة فاتبعه تعلب على الضدبة .

يا عبد أنا العزيز لا رؤية ولا غيبة .

يا عبد أنا الشهيد لا لك ومهد ما لك ولا لي فيحتجب بهلكي .

يا عبد أفرر عينا بما أحوجتك ، أنا الغنى عنه وعنك .

يا عبد ما أحوجتك لذلك على لكن لتجعل مطالبك عندي أينما طلبت .

يا عبد لا نرض سوى وتقبل إلى أرددك اله <sup>(٥)</sup> .

### خطبة ٣١

يا عبد عكوفك <sup>(٦)</sup> على الدنيا أحسن من عبادتك للآخرة <sup>(٧)</sup> .

يا عبد تراني يوم القيامة كما تراني يوم فركك وحرزك <sup>(٨)</sup> .

يا عبد لست أشيء سوى فنكون به .

يا عبد العيبة والممس كهرسي رمان .

يا عبد الروح والرؤية ألقان . وتلقان .

يا عبد تقاب العلب في الغيمة أسلم له في الرؤية .

(١) يا عبد ح + (٢) شرك ح و (٣) بارايك في (٤) بك ج +

(٥) برض في (٦) علوفك، في (٧) عن ح (٨) قوم م

## مخاطبة ٣٢

يا عبد الكون كالكره والعلم كالמידان .  
 يا عبد ما أنا لشيء فيجويني ولا أنت لشيء فيجوبك ، إنما أنت لي لا لشيء  
 وإنما أنت بي لا بئى .  
 يا عمد احترق نور الغيبة فى الرؤية .

يا عبد أنت من كل شىء وهو منك فى الغيبة ولست منه ولا هو منك فى الرؤية .  
 يا عبد اسلك إلى كل طريق نجدى على الصدر حاجبا ترجع وتنفرق يصحبك<sup>(٤)</sup>  
 بلواك بك تسنفر وتتوب أفتح لك بالتوبة طريقا تسلكه وأحجبك ترجع فأعارضك<sup>(٥)</sup>  
 تتوب فأفتح لك ولا أزال أردك أردك إلى بالحجبة وأفتح لك أبواب الطرف بالتوبة ،  
 ذلك لأجوزك الحجاب وأرفعك عن منتهى الأبواب .

## مخاطبة ٣٣

يا عبد قل لبيك وسعديك والخبر بك واليك ولك ومبك وسدبك .  
 يا عمد قل أنبتنى فى الغيبة على بحر تضرعها الرياح المثبتة وأنبتنى فى الرؤية  
 على ثلث لم تسمه اغاتك المنهجة فأرى تليقنى فى غيبتك وولنى لوجهك فى رؤيتك .  
 يا عبد ما نطلب منى ، إن طلبت ما أعرف رضيت بالحجاب وإن طلبت ما لا  
 تعرف طلبت الحجاب .

- (١) العلم ق (٢) فتجوى ح و (٣) - (٣) حاجبا و (٤) وتترك م  
 (٥) وطريقا ح (٦) ف - (٧) - (٧) باب الطريق ق (٨) ج -  
 (٩) واخبر ح (١٠) - (١٠) و - (١١) نحو ح (١٢) بنى ح  
 (١٣) طلبت و + (١٤) م - ربيت ح (١٥) بالحجاب ق

- يا عبد كيف لا تطالب منى وقد أحوجتك أم كيف تطالب منى وقد مدأك .  
 يا عبد لك تارة في الغيبة واطلبنى وطلبنى لا أندركنى ولا لنسبكنى .  
 يا عبد ولك الرؤية فأنت للرؤية ، لك تارة في الرؤية وهى معدنيتك الفائزة وموالتك  
 الحاربة فلا هرب وهى نافية ما سواها ولا طلب .  
 يا عبد وارنى عن الغيبة أوارك عن الرؤية .  
 يا عبد رؤيتك للرؤية غيبة .  
 يا عبد غيبتك عن رؤية الرؤية رؤية .  
 يا عبد قل لك كل شئ وأنا شئ ولام الملك أسبق من شين الشئ فألق لام  
 ملك على شين شئ أراك مالكا تحكم ولا أراى مملوكا يتحكم .

### مخاطبة ٣٤

- يا عبد من دل على الخجاء فقد رفعت له نار الوصول .  
 يا عبد من حادته المعرفة صم على التعريف .  
 يا عبد اصحبنى إلى اصل الحق .  
 يا عبد الحاحه لسانى عندك فخاطبنى به أسمع وأجب .  
 يا عبد ألق الاختيار ألق المؤاخدة البنة .  
 يا عبد اكهنى عيمك أكفك قلبك .

- (١) ق - (٢) اندركنى فى تدركنى م (٣) الرؤية م (٤) لا ح ق +  
 (٥) التارة ج (٦) موالتك ج و موالتك م (٧) الرؤية م (٨) - (٨) م -  
 (٩) لى م + (١٠) ولا فى (١١) و - (١٢) الشئ و  
 (١٣) - (١٣) حاده التعريف ح (١٤) عن و (١٥) وأحبب ق (١٦) عنك م

- يا عبد اكفني رجلك أكفك يدك .
- يا عبد اكفني نومك أكفك يفظنك .
- يا عبد اكفني شهوتك أكفك حاجتك .
- يا عبد إذا رأيتني فالسوى كله دنب وإذا لم ترني فالسوى كله حسنة <sup>(١)</sup> .
- يا عبد إذا بدوت أفني السوى وأظهر فقد أذنتك ببقائه إذا غبت وإذا بدوت <sup>(٢)</sup> <sup>(٣)</sup> لك ففني ما سواي فإن يعود لعين قلبك من بعد <sup>(٤)</sup> <sup>(٥)</sup> <sup>(٥)</sup> .
- يا عبد احرس قلبك من قبل عيبك وإلا فما حرسه أبدا <sup>(٦)</sup> .
- يا عبد لا تبع داءك إلا بالدواء فهو قيمته <sup>(٧)</sup> .
- يا عبد صاحب الرؤية لا في العلم فأحاسبه ولا في الجهل فأجانبه .
- يا عبد سواء على صاحب الرؤية أأقل سواي عليه أم أدر .
- يا عبد إذا لم ترني فعاد كل شيء فهو عدوك وأنت عدوه .
- يا عبد إذا رأيتني فوال كل شيء فهو وليك وأنت ولبه <sup>(٨)</sup> .
- يا عبد عداوته أن لا تطعمه وهو الاله أن تطعمه <sup>(٩)</sup> <sup>(٩)</sup> .
- يا عبد ملاؤك هو البلاء ، إن رأيتني فالشر لك من ورائك وإن لم ترني فالحجة <sup>(١٠)</sup> من ورائك .
- يا عبد فل أثبتني لك كما أثبتني بك .
- يا عبد أخصيتك فخللت في معرفتك بكل شيء فعرفني وأنت كل شيء <sup>(١١)</sup> .
- يا عبد إذا رأيتني فلا أمر بطالبك ولا نهى يجاذبك .

(١) - (١) رأيتني ج و (٢) بدت ح م بدت ي (٣) يا عبد إذا و م  
 (٤) بدت ح ي (٥) - (٥) ي - (٦) ي - (٧) فاه ي (٨) فهو لك ي  
 (٩) - (٩) ي - (١٠) ملحة ي (١١) من كل ي

يا عبد اذا رأيتني فكس في الغيبة كالجسر يعبر عليه كل شيء ولا يقف .  
 يا عبد اذا رأيتني صندت بك على الطرق إلى فلم أقمك بسواي بين يدي<sup>(١)</sup> .  
 يا عبد ما في رؤيتي حسنة فكيف تكون سيئة ولا في رؤيتي غنى فكيف  
 تكون<sup>(٢)</sup> حاجة .  
 يا عبد انما تختلف في الضد وما في رؤيتي ضد<sup>(٣)</sup> .

### مخاطبة ٣٥

يا عبد اجعل قلبك على يدي لا يناله شيء ولا يخطر به .  
 يا عبد من استبدل رؤيتي بغيبتي فقد بدل نعمتي .  
 يا عبد لا تستظل بالمفازة فما في رؤيتي<sup>(٤)</sup> أضواء ولا ظل .  
 يا عبد انما المفازة منزل رجالين مشرك بي أو محبوب غني .  
 يا عبد المفازة<sup>(٥)</sup> كل ما سواي<sup>(٦)</sup> .  
 يا عبد ما في الرؤية إحقاق ولا استحقاق .  
 يا عبد أنا باع الآراب فإذا أثبتك فقل اكفني رسلك .  
 يا عبد أدلأب عليك وأظهرت لك حتى<sup>(٧)</sup> لك إذ كلمتك بكلام أمرتك أن<sup>(٨)</sup>  
 تكلمني به<sup>(٩)</sup> .

### مخاطبة ٣٦

يا عبد كيف يكون عبيدي من لا ييسلم الى ما أظهرت أصرفه كيف شئت  
 وأقبله حيث أشاء .

(١) صندت ق (٢) صاحبه ق (٣) (٣) م - (٤) ياله ح (٥) بالمفازة م  
 (٦) اصباح ق (٧) ق - (٨) سوى (٩) اذا م (١٠) ق -

يا عبد قل ليك باستجابتك أُنبتني لحقيقتك التعلق بنداك .

يا عبد علم هذا في الغيبة جامع لك عنها .

يا عبد اذا أسفرت لك انقطع السبب واذا رأيتني انقطع النسب .

يا عبد ما كل مسعر يرى ، أنا الملك المسفر بالكرم المحتجب بالعزة أقبل من قصدي وأعطى من سألني .

يا عبد اذا أردت حاجة فاعد أو رح بها إلى<sup>(٣)</sup> وميقاتها<sup>(٤)</sup> إيتاري<sup>(٥)</sup> إياك عليها .

يا عبد لا تعين حاجتك ولكن أحفها حيث علمك وقل أحسن النظر لي أنا<sup>(٦)</sup> المسمى قم بي في أمري أنا المليل كله اختر لي أنا الجاهل بمصاحتي بين بديك عافني<sup>(٧)</sup> من التخيير عليك أظفر بعفوك طاني بالخيرة لي أستظل<sup>(٨)</sup> بظلك أبحر على مسئلتك بإيجاد<sup>(٩)</sup> حكمتك أرنيك فيما أسررت وفيما أظهرت أكن بك فلا يخطفني سواك وأكن لك فلا أعرف سواك فلا أكون إلا بما أراك .

يا عبد قل أسألك حرة تقوم بي في مطابك وغيرة تصرف عيون قلبي إلى فداك<sup>(١١)</sup> .  
يا عبد أعززتكم وأذلت كل شيء لك فلم أرض مقيملك فيه ضمة<sup>(١٣)</sup> بك وإقبالاً عليك .

يا عبد إذا سألت فقل أسألك ما ترضاه وأسألك زينة بين بديك وحالية حسنة<sup>(١٤)</sup> في التعرض لعضلك وعينا ناظرة إلى مرادك ومواقع غيرك .

يا عبد فإن أفضها لك أكفكها بقيومني<sup>(١٥)</sup> النامة فلا تخنلسك نحو السها مي أبداً<sup>(١٦)</sup> وإن لم أفضها لك أكنبك من ابتني وجهي وأثر على<sup>(١٧)</sup> ما عنده ما عندي .

(١) مستقر ح	(٢) المستقر ح	(٣) وميقا ن	(٤) اثارتي ح ق
(٥) ق -	(٦) حسن ج	(٧) المسمى و	(٨) صاني ح ق
(٩) امر ق	(١٠) اربك ق م	(١١) ماياك ح	(١٢) ق م -
(١٣) م -	(١٤) تعرض م	(١٥) اكفها م	(١٦) ج -
			(١٧) ق -

- يا عبد أنا من وراء كفايتك فقل حسبي الله ونعم الوكيل .
- يا عبد إذا عرض لك أمر فقل ربى ربى أقل<sup>(١)</sup> لبيك لبيك .
- يا عبد أنا أجبت نداءك أصممتك عن ندا غيرى ما بفيت .
- يا عبد انظر الى كل شيء وأنت ترانى كيف تحكم فيه ولا يحكم فيك<sup>(٢)</sup> .
- يا عبد وار مطالبك عن الهجوم على<sup>(٣)</sup> فإذا أذنب لك فاستخرنى أحكم لك بالحسنيين .
- يا عبد إذا آثرتك على الحاجة فإن لم تر زاجرى فهو إذنى فى مسئلتى<sup>(٤)</sup> .
- يا عبد إذا أدلتك فقد حجبتك وإذا رأيتنى ولم تر ما منى فقد رأيتنى .
- يا عبد إذا رأيتنى فأنت عندى وإذا لم ترى فأنت عنده فكأن عند من يأتى بخير<sup>(٥)</sup> .
- يا عبد إذا أردتلك الى الغيبة فتعأنى بالرد تتحسر عن عديتك .

### مخاطبة ٣٧

- يا عبد أرايت متلاهبين استوقف أحدهما حديث صاحبه وأوقفت الآخر عليه رؤيته له ، أيهما أولى بالمودة وأصدق فى ادعاء المحبة .
- يا عبد أشرك من استوقفه الحديث أخلص من استوقفه الحديث ، كذلك .
- حشتك بالذكر والحكمة على<sup>(٦)</sup> فأنت بما حاشاك لا على ما حاشاك .
- يا عبد البداية حرف من النهاية والنهاية آخر من غبت عنه وأول من رآنى .
- يا عبد أحبب أرضا ابتليت بها لهد أصغفنيك إن جعلتها سزا بلنى وبينك .

(١) لك و (٢) تحكم م (٣) أذنتك و (٤) أريك ح ربتك م  
(٥) حاجة م (٦) إذا ج م (٧) نخر ح (٨) وأوقف م (٩) خشتك ج

- يا عبد بنت الغيبة هدمت الرؤية .
- يا عبد لا رؤية ولا ذكر اتقنى لا احتجب .
- يا عبد اخل بى على كل حال <sup>(٢)</sup> اهدك على كل حال <sup>(٢)</sup> .
- يا عبد كن عندى لا يقوم لك شىء وتقوم بكل شىء .
- يا عبد الرؤية باب الحضرة .
- يا عبد أثبت الأسماء فى الرؤية ومحوتها فى الحصرة <sup>(٣)</sup> .
- يا عبد إذا بطرت الى الإظهار فلا تختلس عن رؤيتى تخطفك عنى رؤيتى البتة <sup>(٤)</sup> .
- يا عبد كل ذى قاب ذو حلوة عمومها حلوة من طاب سواى وخصوصها حلوة <sup>(٥)</sup> من طلبنى .
- يا عبد قيمة كل امرئ حديث قلبه <sup>(٦)</sup> .
- يا عبد إذا رأيته فالحل عندى وما سواه حرام .
- يا عبد إذا رأيته فأهدم أوطارك وأخطارك فوعزنى لا يزول الخطر حتى يزول الوطر .
- يا عبد إذا رأيته فاكظم على رؤيتى لا أردك الى علم من علوم السماء والأرض أجبك به عنى ما نفيت <sup>(٧)</sup> .
- يا عبد لو أبدت لك سر الإظهار كله كان علمها والامير ورثته، نحرف ماسواها فأين معز النور والعلم منك وأنت ترائى وأنا أسفر لك .

(١) احمدنى ق اخلوى م (٢) - (٢) م - (٣) اهدت م (٤) ج م -  
 (٥) ذى م (٦) امرح (٧) عنى به ق م



مخاطبة ٣٨

يا عبد قل ربى الناظر إلى<sup>(١)</sup> فكيف أنظر إلى سواه ، ربى رأيته فلم أراه فاطمأنت به نفسى ، ربى فرحت فلم أره حزنت فلم أره عبدته فلم أره ، ربى حادثنى بعلمه وأسفر لى عن وجهه فأين أنصرف وهو المتصرف ومن أسمع وهو على كل حديث رقيب ، ربى أدب فأراه وراء ذنبى يغفره أحسن فأراه فى إحسانى يتمه ، ربى رأيته فما أنصفت ولا استصفت ، ربى طلبته فما وجدته وطأبني فوجدته ، ربى أشهدنى أن لا حكم إلا له وشهد على أن لا حكم إلا من أجلى ، ربى أظهرنى وأظهر لى وقال لى أظهرت لك سترة وأظهرت لك سترا والسترة بعد وأنت من ورائه والستر قرب وأنا من ورائه ، ربى أخرج قلبى من صدرى وجعله على يده وقال لى عبادتك أنت تقرو وقد بلوتك بالتقليب وقرارك فى يدي وتقليبك فى صدرك ، ربى أراه فأستقيم له .

يا عبد إذا رأيتنى فلفظ رب خاطر وحجابك خاطر .<sup>(٨)</sup>

يا عبد فانظر إلى من ورائه نعبه إلى .

يا عبد الزينة نطفى الغضب .

يا عبد نعم ما بقته زينة العبد من محاسبة المولى لطف معاتبته .<sup>(٩)</sup>  
<sup>(١٠)</sup>

يا عبد زينتك طهور قلبك وجسمك .

يا عبد طهور الجسم الماء وطهور القلب الغض عن السوى .

يا عبد نظر القلب الى السوى حدث وطهوره التوبة .

(١) - (١) م - (٢) اجتمع ج (٣) انصفت ج (٤) - (٤) ف -

(٥) وتقلبك ج (٦) ربى م (٧) يا عبد فى م + (٨) الخاطر ق

(٩) قية ق بقية م (١٠) محاسبة ق (١١) فى معاتبته هو من جملة المحاسبة م +

## مخاطبة ٣٩

يا عبد أنا مطهر السوى ومصرفه وقد رأيتني فيه ومن ورائه<sup>(١)</sup> ورأيتك ولم ترى  
وجرى حكم تصرفي له وأنت ترى فكنت برؤيته وجرى<sup>(٢)</sup> حكمي بتصرفي له وأنت  
تراني فكان هو بيني برؤيتك لي فدعه يختلف فلذلك ما أظهرته وكن عندي فلذلك  
ما اصطفتك .

يا عبد قل لقلبك امح أثر الأسماء فيك باسمي تثبت حكومته ويفنى معناه به<sup>(٣)</sup> .  
يا عبد لا تجعلني رسولك الى شيء فيكون الشيء هو الرب وأكتبك من  
المستعزين على علم<sup>(٤)</sup> .

يا عبد إذا قلت إلى الصلوة فاجعل كل شيء تحت قدميك<sup>(٥)</sup> .

يا عبد قل يا رب كيف وأنت معلم أوليائك والرفيق بأسرار أحبائك .

يا عبد قف همك بين يدي فإن وجدت بينه وبينى سواه فآله برؤيتك لي من  
ورائه فإذا لم يبق إلا هو فانظر إلى في إيجادي إياه هو<sup>(٦)</sup> وهذه آخر الأمر والهي ثم  
تراني فلا أقول لك حد ولا دع .

يا عبد احفظ حالك وهي أن تراني في همك لا يرى همك في همك ترى أمرى  
ونهى حكومنين عليك .

## مخاطبة ٤٠

يا عبد استغن بي ترفق كل شيء .

يا عبد من استغنى بشيء سوى افتقر بما استغنى به .

يا عبد سوى لا يدوم فكيف يدوم به غنى .

(١) ح - (٢) حكم ق م (٣) - (٢) معناه في معناه م ١ معناه م ٢

(٤) المستعزين ق م (٥) للصلوة ق (٦) م -

يا عبد إن أحببت أن تكون عبيد لا عبد سوى فاستعذ بي من سوى وإن  
أتاك برضاي .

يا عبد رضاي يحمل رضاي سكن لقلوب العارفين ، سوى يحمل رضاي فنة  
للقول الآخذين .<sup>(٢)</sup>

يا عبد رضاي وصفني وسوى لا وصفني فكيف يحمل وصفني لا وصفني .  
يا عبد أنا القيوم بكل ما علم وجهل على ما أفترت به أعماه واختلفت به  
أوصاه .

يا عبد استعذ بي مما تعلم تستعذ بي .<sup>(٤)</sup> وأستعذ بي مما لا أعلم تستعذ بي مني .<sup>(٥)</sup>  
يا عبد أين ضعفك في القوة وأين ففرك في الغنى وأين فناؤك في البقاء وأين  
زوالك في الدوام .

### مخاطبة ١

يا عبد ما نوري من الأنوار فتستعجزه مطاعها ولا للظلم عليه سلطان فيخطفه  
بكلها .

يا عبد تب إلى ما أكره أقدر لك ما تحب .  
يا عبد ناجني على سعدك وقرارك واستعن بي على فتنتك ورشدك .  
يا عبد أنا العزيز القادر وأنت الدليل العاجز .  
يا عبد أنا الغني القاهر وأنت الفقير الخاسر .<sup>(٧)</sup>  
يا عبد أنا العليم الغافر وأنت الجاهل الجائر .

(١) سحاح (٢) لقلوب ق م (٣) افتقرت ح فترقت ق (٤)-(٤)  
م - (٥)-(٥) م - (٦) واستعذ ق م (٧) الخاسر م

يا عبد أنا المتعزف بما دلت وأنا الدليل بديان ما استعبدت <sup>(٢)</sup> .  
يا عبد أنا الرقيب بما أهيمن وأنا المهيمن بما أحيط <sup>(٣)</sup> .  
يا عبد أنا الجبار بما حوبت وأنا القريب بما استولبت .  
يا عبد أنا الشهيد بما فطرت وأنا الرحيم بما صنعت <sup>(٤)</sup> .  
يا عبد أنا العظيم فلا تصمد صمدى الأمثال، وأنا الرفيع فلا تتصل بي الأسباب .  
يا عبد أنا الوفي بما وعدت وزيادة لا يبد، وأنا المتجاوز عما تواعدت وحنان لا يبيد .

يا عبد أنا الظاهر فلا تحجبني الحواجب وأنا الباطن فلا تظهرني الظواهر .  
يا عبد أنا القيوم فلا أنام وأنا المثبت الماسح فلا أسام .  
يا عبد أنا الأحد فلا توحدني الأعداد وأنا الصمد فلا تعالني الأعداد <sup>(٥)</sup> .  
يا عبد أنا الخبير فلا يوار وأنا الفرد فلا تساو .  
يا عبد ارض بما قسمت أجعل رضاك في رضاى فلا تستكين على هواك  
ولا تشدد على ندبى إياك <sup>(٦)</sup> .

## مخاطبة ٤٢

يا عبد ليس الأمين على العلم من عمل به إنما الأمين من رده الى عالمه  
كما أبداه له <sup>(٨)</sup> .

يا عبد العلم كله علم والأعلام كلها موقفه <sup>(٩)</sup> .  
يا عبد ما يبق بيلك وبقى شئ فأنت عبده ما بقى <sup>(١٠)</sup> <sup>(١١)</sup> .

- 
- (١) المتعزف ق م (٢) استعبدته ح (٣) ما ق (٤) بما م  
(٥) يغلبنى م (٦) يستد ق تشدد م (٧) - (٧) م - (٨) أبداه ح  
(٩) موقفة م (١٠) - (١٠) ببقى وبينك ق م (١١) عبد ج +

يا عبد اذا استندت الى شيء فقد اعتصمت به دوني .

يا عبد من لم ينقله الأدب عن غيره فأين النسب <sup>(٢)</sup> .

يا عبد أبسط قلبك بالحياء ووجهك بالتصرع .

يا عبد قل مولاي وجهي بوجهك لوجهك ، مولاي اذا واريقتي عنك فوار <sup>(٣)</sup> .

بنظري الى معصيتي لك ، مولاي أنا منظر لك فإن جعلت معصيتي بيني وبينك <sup>(٤)</sup> أحرقتها بنظرك ، مولاي حطني بحياطة قربك وقذني بأزقة حبك <sup>(٥)</sup> .

يا عبد اجعلني بينك وبين الأشياء وإن أعطيتك فتحت لك بالعطاء بابا من العلم <sup>(٦)</sup> وإن منعتك فتحت لك بالمنع بابا من العلم .

يا عبد أعطيتك بالعطاء والمسع ومنعتك بالعطاء والمنع فذممتني على العطاء بالمنع <sup>(٧)</sup> وشكرتني على المنع بالعطاء فلا وحرمة ما أبرزته لك وسهرتك عنه وأقبلت بك اليه <sup>(٨)</sup> وأدبرت بك عنه من رؤي ما أعطيتني وفاء بالنعمة فلا شكرا على المسئلة .

يا عبد لي العطاء فلو لم أجب ما حاتك لم أجعلها له رائدا <sup>(٩)</sup> .

يا عبد لو جعلت العطاء منى مكان الطلب منك ما دعوتني أبدا ولا سميتني <sup>(١٠)</sup> محسنا .

يا عبد ما بنسبتيك تسميت ولا بدعائك أعطيت وإنما أسررت بك عنك متعلقا بي أطهر له ويراني فأنا أكشفه تارة وتارة .

(١) ينقله ح (٢) باير ح (٣) ق - (٤) رايتني م (٥) خطي ج

(٦) اعطتك ق (٧) معي ق (٨) أبرزتك له م (٩) رايدا و (١٠) ق -

المطالب ج (١١) معطيا م

## مخاطبة ٤٣

- يا عبد ما أذللتك بذل جمعك على ولا أعززتك بعز فرقك عني .
- يا عبد الآن قد عرفت أين زاني وأربتك أين وجهي ومكاني فاخترني أربتك<sup>(١)</sup>
- على كل شيء بالغني عنه ولا تختار غيري أعيب فأى<sup>(٢)</sup> ير يطلع عليك اذا غبت .
- يا عبد كلمني بكلامي اسمع البتة .
- يا عبد اذا سمعت البتة أجبت البتة .
- يا عبد دعائي خاتمي فانظر على ما تختتم به فإنني أبعثه يشهد لك وعليك .
- يا عبد أدنى على ألسنة التفويض إلى تعرفني فلا تنكرني أبدا .<sup>(٤)</sup>
- يا عبد سألني صلاحك الذي أراضاه أصلحك . من جميع جوانبك .
- يا عبد إن جعلتك وما حرم الجواب جعلتك واسطة في العلم بيني وبينك<sup>(٥)</sup>
- أبدية إليك وترده إلى أتحدثك حبلًا .<sup>(٦)</sup>
- يا عبد انما جعلت بيوني طاهرة لمصداقني اليها السائلون .<sup>(٧)</sup>
- يا عبد قل رب اعدني من القسمة عنك الحاجة الى سواك .
- يا عبد اذا ارتفعت القسمة استوى الموحى والمؤنس .<sup>(٨)</sup>
- يا عبد أول الفتنة معرفة الاسم .<sup>(٩)</sup>
- يا عبد ان أفنيت منك ما يطالب الاسم أفنيت منك ما يطلب الضم .<sup>(١١)</sup>

(١) اريك ق (٢) فاعيب ق (٣) حر ق م (٤) ناجى ق م  
 (٥) ح - (٦) لك ج (٧) طاهره ق (٨) التسوية ق  
 التسمية م (٩) العيبة م (١٠) ق - (١١) ابقيت ح

## مخاطبة ٤٤

يا عبد قل أحضرنى ربى بين يديه<sup>(١)</sup> وأحضر كل شيء بين يدي<sup>(٢)</sup> وقال لى هو بى وأنا من ورائه وأنت بى وأنا من ورائك ولك أظهرته كله فإن وقفت بنى وبندته إجلالا لمظمتى وهيبه لاستيلائى وكبريائى وقفته بين يديك وأوقفته على سبيلك فشفت<sup>(٣)</sup> فرأيتنى من ورائه أن نظرت إليه<sup>(٤)</sup> فشفته على ما أظهرته ووفه عند محله الذى وفيته ووله ظهورك<sup>(٥)</sup> وولئى عيذك ورجزك<sup>(٦)</sup> ان وقل عنى لقلبك فهو يعرف خطابى أنا فى كل قلب أقبه على أثره وأسأله عن مجره وأكشف له عنى فيعلم أنى ويقول لى جهرة على علم<sup>(٧)</sup> غطى عنك فأحتجب عنه فلا يصبر عنى يريد أن يرانى ويكون الحكم له وحكمى هو الغالب وأنا ربه وهو عبدى إن سرى إلى وجدنى وإن طلبنى أثبتته كأنى أحتجب وأسفر على مراده بل أعامته فهو يعلم أنى على ذلك وضعته وله صنعته وفطرته وبه جبلته وفيه أثبتته وفيما أثبتته أشهدته وفيما أشهدته عرفته أنا له حير منه له<sup>(٨)</sup> إن نسبى ذكرته كأنى أبى بذكره عزه وإن أعرض عنى أقبلت عليه كأنى آتس به من وحشة<sup>(٩)</sup>.

## مخاطبة ٤٥

يا عبد قل ربى عرش بى اليه وقال لى ارتفع إلى العرش<sup>(١٠)</sup> ، فارتفعت فلم أرفوقه إلا العلم ورأيت كل شيء لجة<sup>(١١)</sup> ، وقال للجة<sup>(١٢)</sup> انحسرى ، فرأيت العرش وأفنى العرش<sup>(١٣)</sup> فرأيت العلم فوق وتحف ، ورفع العلم فارتفع فوق وتحف وبقى عالم ومد العلم ونصب العرش وأعاد للجة<sup>(١٤)</sup> ، وقال لى اكتب العلم ، وردنى إلى العرش فرأيت العلم فوق

- (١) - (١) م - (٢) وراففته ن (٣) فنف ج وشفق م (٤) وقف ج  
(٥) - (٥) ق - (٦) عن م (٧) واحتجب عنى ق - (٨) يصير م  
(٩) بك ق بدأ علمته ح (١٠) ق - (١١) - (١١) كاخ أذكره ح كأنى  
أبى بذكره م (١٢) على ح (١٣) ق - (١٤) رضى م (١٥) على م

واللجة تحتي ، وقال لي ابرز الى كل شيء فسله عنى تعلم العلم النافع ، فسألت العلم فقال أبداني علما فحجبتني بالبداء فأنا عن إبدائه لا أفنى وضمتني كل شيء إلا هو فاكتمتني تعلم كل شيء واطعام في ربي كل شيء فلك أظهرني وله أظهرك فأنا سائلك عنه ولا أدرك لك بالسؤال هو الموت الذي لا يستطيع أقرب حجيجه من القرب الإبداء وفيه الثبوت وأبعدها منه الثبوت وفيه الغيبة ، وأدارني حول العرش فرأيت العلم الذي كان فوقه هو العلم الذي كان تحته وكتبت العلم فعلت كل شيء واطلعت فيه فرأيت كل شيء ، وقال لي أنت من العلماء فعلم ولا تتعلم .

## مخاطبة ٤٦

يا عبد اذا رأيتني من وراء الشيء فأنا الهادم له واذا لم نرني من ورائه فأنا الباقي به ما أشاء ، وان تراني من وراء شيء فتعصبي فيه إلا على علم .  
يا عبد معصيتي وأنت تراني محاربي معصيتي وأنت لا تراني معصيتي .  
يا عبد أعددت لك عدوا في معصيتي أعددت لك حربا وسلبا في محاربي .  
يا عبد حربي لك تخليقي بهتك ومن ما حاربني عليه .  
يا عبد عصمتني لك ظهوري من ورائه أقسمك فاذا قسمك أذهبك .  
يا عبد كل شيء لي ولا تنازعني ما لي .  
يا عبد لو علمت عنى لاسعدت بي من سر حاجتك .  
يا عبد غلبك في عييتي كل شيء وعليت في رؤيتي كل شيء .

(١) عليا ق (٢) إبداء ح (٣) يا عبد و م + (٤) ق -  
(٥) بجهلك م + (٦) حرما وسلبا م (٧) بمعصيتي وأنت تراني وتعزفي  
م + (٨) م - (٩) ولا تنازعني ح (١٠) - (١١) م -



### مخاطبة ٤٧

- يا عبد علم رأيتني فيه هو السبيل إلى<sup>(١)</sup> ، علم لم ترفى فيه هو الحجاب القاتن .  
 يا عبد لي من وراء كل ظاهر و باطن علم لا ينهد<sup>(٢)</sup> .  
 يا عبد أنا العالم من رآني نفعه العلم ، من لم يرى صرّه العلم .  
 يا عبد اذا رأيتني فالعلماء عليك حرام والعلم بك إضرار .  
 يا عبد ادا لم ترفى بفالس العلماء واستضىء بهور العلم .  
 يا عبد نور العلم يضىء لك عنه لا عنى<sup>(٣)</sup> .  
 يا عبد العلماء يدلونك على طاعتي لا على رؤيى .  
 يا عبد ادا غيت عندك ولم تر عالما فاقرا ما آتيتك من الحكمة وقل رب أنا  
 العاجز عن رؤيتك وأنا العاجز عن عيبتك وأنا العاجز فى كل حال عن البقاء على  
 ديموميتك إن أريتني فيما كشفت عنى وإن غيبتني فلحدتي .  
 يا عبد قل لى فى الرؤية أنت أنت وقل لى فى الغيبة أنا أنا .  
 يا عبد مأواك رضاك فانظر ما اذ رضيت .

### مخاطبة ٤٨

- يا عبد اذا واجهتني فاجعل انتظارك وراء ظهرك أجيء به عن كاتى بديك<sup>(٥)</sup> .  
 يا عبد انظر ما ليلك فإشراقك على يده ، انظر ما سهارك فليلك على أثره .  
 يا عبد ما نوكل على من طالب منى ولا فؤض إلى من لم يصبر لى .  
 يا عبد شكائى من اشتكى إلى وهو يعلم أننى بآيته .

يا عبد وسع العلم كل شيء في العيبة وضاق العلم عن كل شيء في الرؤية .  
 يا عبد اذا رأيتني لم يجمعك على<sup>(١)</sup> إلا الرؤية والبلاء فإن أفقت في رؤيتي بلوتك  
 بالبلاء كله وحملةك بالعزم فلم تزل وإن لم تقم بلوتك ببعض البلاء وأعجزتك عن العزم  
 فذقت طعم البعد واستخرجت منك بالعجز لرحمتي لك استغاثة ففعلت<sup>(٢)</sup> بالاستغاثاة  
 الى الرؤية .

## مخاطبة ٤٩

يا عبد أذنت لمن رأى أن بطلني فأب<sup>(٣)</sup> طلبي وجدني فأذا وجدني فليطلبني  
 حيث وجدني ولا يفص علي<sup>(٤)</sup> .

يا عبد اذا لم ترى فانت من العموم ولو جمعت لك أعمال العاملين .  
 يا عبد إن رأيتني وفقدني بالخالس العلماء تنفع وتنافع وإن رأيتني ولم تفقدني  
 فما أحد منك ولا أنت منه .

يا عبد أمسكني عليك أمسكك علي<sup>(٥)</sup> .

يا عبد لا تنفذي علي شيء في الشيء بعوض مي<sup>(٦)</sup> .

## مخاطبة ٥٠

يا عبس نريد قيام الليل<sup>(١)</sup> ونريد توفير أجراء القرآن ههناك لا تهوم إنما يقوم<sup>(٢)</sup>  
 الليل من قام إلى لا إلى ورد معلوم ولا إلى جزء مفهوم ههناك ألقاه بوجهي فيقف<sup>(٣)</sup>

(١) أفقت ح (٢) الاستغاثاة م (٣) يا عدا و م (٤) (٤) يا عبد  
 اذا طلبني فاطلبي حيث وجدني ولا تفص علي ق م (٥) ق - (٦) العاملين ق  
 (٧) يا عدا و م (٨) أمسكني ج (٩) بقص ق (١٠) م -  
 (١١) است ق م + (١٢) يقوم ح (١٣) (١٣) م - (١٤) معلوم م

بقيومتي لا يريد لى ولا يريد منى فإن شئت أن أحادثه حادثته وإن شئت أن أفهمه أفهمته .<sup>(١)</sup><sup>(٢)</sup>

يا عبد انصرف أهل الورد حين بلغوه وانصرف أهل الجزء من القرآن حين درسوه ولم ينصرف أهلى فكيف ينصرفون .<sup>(٣)</sup>

### مخاطبة ٥١

يا عبد أنا الصمد فلا تتخلل صفة العلم صفة الصمود .

يا عبد أنا الحق الحقيقى فكل شئ<sup>(٤)</sup> بى يقوم فن كلمته أشهدته أن ذلك بى فرأى قلبه العيان ومن لم أكلمه أعلمته أن ذلك بى فرأى قلبه المعلوم .

يا عبد قل للعلم ما بنى وملك سبيل لا أستدل بك فنوردنى على معلوماتك ، وقل للمعلومات ما بنى وملك سماء ولا أرض ولا خلال ولا فج تراجعنى فى علمك ، فإليه مرجعك أنت حملة وهو وعاءك وأنت طريقه الى الغايلين .<sup>(٦)</sup><sup>(٧)</sup>

يا عبد من صفة الأولى لا أعجب ولا أطلب ، كيف بهجب وهو يرى الله وكيف يطلب وهو يرى الله ، إنما العجب هو ارتعاد البصيرة وإنما ارتعاد البصيرة كالذى يبصر من حال والذى يبصر من خال يحتاج من خال ، والطالب لا يكون إلا فى حجاب .<sup>(٨)</sup><sup>(٩)</sup><sup>(١٠)</sup><sup>(١١)</sup><sup>(١٢)</sup>

يا عبد اذا أردت أن تدعونى فاستفتح بأى ، إلهى كيف أستفتح بأىك وانما أسماؤك عليه وانما صفاتك أسماؤك وانما فوت العقول والأوهام صفاتك .<sup>(١٣)</sup><sup>(١٤)</sup><sup>(١٥)</sup>

يا عبد اذا أردت أن تدعونى فرأت الجسد سبعا وصلبت على النبي صلى الله عليه وسلم عشرا ، فإن رأيت الباب قد فتح وهو أن نقف فى مقامك منى وهو مقام<sup>(١٦)</sup>

- (١) أفهم م (٢) فهمه ق (٣) حتى ق (٤) حق ج +  
(٥) - (٥) م - (٦) سبك ح (٧) جملة ق (٨) الراى م (٩) أعجب م  
(١٠) أطلب م (١١) ينصر ج (١٢) يا عبد وانما ق م (١٣) - (١٣) م -  
(١٤) - (١٤) ق - (١٥) فرأت م (١٦) وهذا ق

رؤيتي وهو مقام طرح النفس وطرح ما بدا فإن لم تغب الرؤية عنك في السؤال  
فادعني وسألني وإن غاب عنك المقام فلا تدعني من وراء الحجاب إلا بكشف  
الحجاب، ذلك فرض يعزى على من رأى .

### مخاطبة<sup>(١)</sup> ٥٢

يا عبد الحروف كلها مرضى إلا الألف، أما نرى كل حرف مائل، أما ترى  
الألف قائماً غير مائل، إنما المرص الميل وإنما الميل للسقام ولا نمل<sup>(٢)</sup> .

يا عبد لا نخرج<sup>(٥)</sup> بسرّي فأخرج بسرّك، انظر إلى كنفى عليك كيف أسترك به  
عن حلق ثم انظر إلى يديّ عليك كيف أسترك بهما عن كنفى ثم انظر إلى نظري  
إليك كيف أسترك به عن يديّ ثم انظر إلى كيف أسترك بي عن نظري وكيف<sup>(٦)</sup>  
أسترك بنظري عن نفسي .

يا عبد إن سترت ما بيني وبينك سترت ما بينك وبينى .

يا عبد لا إذن لك ثم لا إذن لك ثم سبعون مرة لا إذن لك أن تصف بكف  
تراني ولا كيف تدخل إلى خزانتي ولا كيف<sup>(٨)</sup> أحد منها حواتمي بهـ سادرنى ولا كيف<sup>(٩)</sup>  
تقتبس من الحرف حرفاً بعزة جبروتى<sup>(١٠)</sup> .

يا عبد كل علم إلا علم كيف تراني وكيف تدخل إلى خزانتي فلك فيه . وطن  
وللحاق فيه عندك مساكن ، فمن جاءك فاعرض عليه مساكن أفئدة العارفين ،  
فساكن ومسترحل وصامت زداد بما سمع وناطق يحاورك ثم إلى ما يسمع منك يرجع<sup>(١٢)</sup> .

(١) عهد في الحروف م - - (٢) - (٢) م - - (٣) السقام ق (٤) - (٤) ق -  
(٥) - (٥) ج - (٦) وهو الذى م - - (٧) به ق (٨) - (٨) تأخذه م  
(٩) تتلبس ج (١٠) حروف ج (١١) وإلى ق م (١٢) مرجع م

يا عبد اذا رأيتني ودخلت الى خزائني فنفسك وعلم إخلاص نفسك ونفوس كل  
العارفين معك في برزخ من حجاب الأمر وتحت سرادق من سرادقات النہی ،  
ما في ملكوت أسمائی نفس ولا علوم نفس ولا مرید علوم نفس .

وقال لی الأمر والنہی غطاء وعلم ما لك وعليك في غطاء ، وقد سبقتم رحمتي  
لكل من في الغطاء ، فانظر الى ذنوب من في الغطاء كيف تصعد ، ثم انظر الى  
عموی كيف يتلقاها كلها ولا يدعها تصعد إلى ولا يدع أهلها يذنبون ذكری بالسنة .  
وقال لی في الغطاء كرمی وحلمی وعموی ونعمتی .

وقال لی كل من في الغطاء أعمى عنی ، انما يبصر علمی ما رأی قط ولا رأی  
مجلسی ولا دخل الى حضرتی ، وكل خاص وعام في الغطاء فهو عام إلا أصحاب الأسماء  
والأصحاب الحروف ، أولئك قد رأوی جهرة قلوبهم لا جهرة رؤیی وأولئك قد  
رأوا جهرة حکمتی وجهرة قدرتی ورأوا جهرة صفتی الفعالة ، فأولئك فليحذرونی  
وليحذروا صفتی الفعالة فلا أجعل ذنوبهم في عموی ، انما ذلك لأهل الغطاء ، ولا  
أجعل قلوبهم في رفعتی ، انما ذلك لأهل الجباب .

وقال لی تعرف الأسماء وأنت في بشریتك وتعرف الحروف وأنت في بشریتك  
يا كل الخبل عفاك .

وقال لی ليحذر من عرف أسمائی من خبل عقله ثم ليحذر من عرف أسمائی  
من خبل قلبه .

وقال لی اذا رأيتني رأيت الخوف والرحاء في الطرد عنی ورأيت العلم والمعرفة  
في الطرد عنی .

- |               |                    |                 |                 |
|---------------|--------------------|-----------------|-----------------|
| (١) وعليك م + | (٢) الملكوت ح      | (٣) ح -         | (٤) يشنون ح     |
| (٥) وحكمتي ق  | (٦) عن ح           | (٧) لا ق +      | (٨) - (٨) ق -   |
| (٩) - (٩) ق - | (١٠) م -           | (١١) - (١١) م - | (١٢) - (١٢) ق - |
| (١٣) عهده     | (١٤) في الحروف ح + |                 |                 |

## مخاطبة ٥٣

يا عبد الحرف ناري الحرف قدرى الحرف حتمى <sup>(١)</sup> من أمرى الحرف خزائن سرى <sup>(٢)</sup> .  
يا عبد لا تدخل <sup>(٣)</sup> الى الحرف إلا ونظري في قلبك ونورى على وجهك واسمى  
الذى ينفسح له قلبك على لسانك .  
يا عبد لو دحات بقوة النار لأكلتك نار الحرف .  
يا عبد لا أقول لك ألق المعانيح بين يدى حضرنى أكرم بها فى سريرتك فقامك <sup>(٤)</sup>  
من وراء الحرف لدى <sup>(٥)</sup> ومن وراء معانيح الحروف ، فاذا أرسلتك الى الحروف  
فلتقتبس حرفا من حرف كما تفتبس نارا من نار أقول لك أخرج ألفا من باء أخرج  
باء من باء أخرج ألفا من ألف <sup>(٦)</sup> .  
يا عبد ما قلت لك ذلك حتى هديتك لذلك فرأيت ذلك رآه قلبك ، وعرفت  
ذلك عرفه قلبك <sup>(٧)</sup> .  
يا عبد ما لأفكارك تنعطف على أفكارك <sup>(٨)</sup> وما لهمومك تنبت ونصيح <sup>(٩)</sup> فى همومك ،  
أنت ولى وأنا أولى بك ، فأثبتنى ذات سرك فأنا بها وبما لتقلب به أعلم منك .

## مخاطبة ٥٤

يا عبد قلبك فى يديّ قرب ، قلبك بين يديّ بعد .  
يا عبد أقصد واطلب وإلا لم تنبت ، فاذا قصصدت وطلبت فقل بارب بك  
قصصدت وبك طلبت وبك ثبت <sup>(١٠)</sup> .

---

(١) حتمى م (٢) - (٢) حتى انه سوا ق (٣) إلا م (٤) أكرمك ق  
(٥) ق - (٦) تا ، ق (٧) ف - (٨) - (٨) م - (٩) ونصح ق  
(١٠) ثبت م

يا عبد قد رأيتني في كل قلب فدل كل قلب على لا على ذكرى لأحاطبه أنا  
فيمتدى ، ولا تدله إلا على فإنك إن لم تدله على دللته على التيه فتاه عنى  
وطالبتك به .

### مخاطبة ٥٥

يا عبد اكتب روحك وربحانك وفوزك وأمانك وراحتك العظمى ونصرة  
وجهك ، إننى أنا الله من عندى أتى ما أتى ومن عندى أتى الليل ومن عندى أتى  
النهار ومن عندى أتى تصريف ما أتى ، تنظر الى النهار لا يملك رجوعاً أو أقول له  
ارجع يا نهار ، تنظر الى الليل لا يملك رجوعاً إلا أقول له ارجع يا ليل .

يا عبد ما كشفت لك عن الأبد حتى سترت منك أحكام البسرية فبحسب  
ما كشفت لك سترت منك وبحسب ما سترت منك كشفت لك .

يا عبد إذا رأيت الأبد فقد رأيت صفة من صفات الصمود والصمود ألف  
صفة ، وعظمة من عظمة الدوام والدوام العظمة الدائمة .

يا عبد الليل لى فلا تفتح فيه أبواب قلبك إلا لى وحدى ، وكلما جاءك وإن  
كان من عندى فأرده الى ما عندى وإن لم يكن من عندى فأرده الى ما تبته .

يا عبد النهار لى فلا تفتح أبواب قلبك فيه إلا لى وإلا لعلمى ، فاذا دخل  
علمى إليه فاقفل أبواب قلبك عليه حتى إذا جاء الليل فافتح أبواب قلبك ليخرج  
ما فى قلبك من ذلك العلم ومن كل شئ هو سوى ، فما خرج فلا تردده وما لم يخرج  
فأخرجه ولا تبته ، وليكن قلبك لى لا لشيء من دونى ولا لشيء هو سوى .

(١) ونورك ق (٢) وإيمانك م (٣) ح - (٤)-(٤) ف - (٥) هنالك  
(٦)-(٦) ف ق م (٧) وقال لى ح + (٨)-(٨) م - (٩) فقل م  
(١٠) والدوام ق (١١) به م (١٢)-(١٢) ق - (١٣) يتيه ق يتهى م  
(١٤) تبته ح

يا عبد إذا كان ليلى<sup>(١)</sup> ونهارك لعلى كنت عظيماً من عظماء عبادى .

يا عبد إن لم تزل نفسك لم يزل الليل والنهار ولم يزل السموات والأرض وما فيهن من أعلام كل خلقه .

يا عبد إن لم يزل كل ولى لم يزل كل عدو .

يا عبد إن لم يزل كل عالم لم يزل كل جاهل<sup>(٢)</sup> .

يا عبد تكلمت بكلمة سبحت لى الحكمة خلفت من تسبيح الكلمة نورا وظلمة ، خلقت من النور أرواح من آمن وخلقت من الظلمة أرواح من كفر ، ثم مزجت النور بالظلمة فجعلتها حجرا جوهرة فالجوهرة من النور والمخبرية من الظلمة .

يا عبد إن يكون النهار لى ولا لعلى حتى يكون الليل لى فإذا كان ليلى<sup>(٣)</sup> كان نهارك لى ولعلى .

يا عبد اعزل نفسك ينزل معها الملك والمملوك فتلحق الدارين بالملك وتلحق العلوم بالمملوك فتكون عدى من وراء ما أبدى فلا يستطيع ما أبدى لأنك عدى وإذا كنت عدى كنت عدى وإذا كنت عدى كان عليك نورى فلا يستطيع ما أبدى وإن أرسلته إليك لأن نورى عليك وليس نورى عليه فإذا جاءك لم يطفك فأودنك به فتأذن أنت له<sup>(٤)</sup> .

يا عبد اخرج إلى كما يخرج أوليائى إلى تسلك طريقهم الذى يسلكون ويتلقون ويتواصلون ويتكلمون .

(١) لى ح + (٢) م - (٣) علم ق م (٤) جهل ق م  
(٥) العلم ق العلوم م (٦) - (٦) ج - (٧) جاء م (٨) م -  
(٩) وعزرك نورى فلا يستطيع بادى أرسلته إليك ح + (١٠) تسلك ح (١١) فتلقون  
فتواصلون ويتكلمون ق



## مخاطبة<sup>(١)</sup> ٥٦

يا عبد من شهدنى رأى كبريائى من الآيات نخشع لى وهنّ غير باديات ،  
وخضع لسلطانى وهنّ غير مساطنات ، هنالك اذا وقف فى يوم الجمع صحبته فى الأهوال ،  
كما صحبني من وراء الأستار وأرسلت اليه ثبنا فى الزلزال ، فثبت بى على كل حال .  
يا عبد من أجار نعمائى من كفر نفسه ، وأحار معارفى من ملان جهله ، وأجار  
ذ كرى اذا ذكرنى من غلبات طبعه ، هو المنخذ لى عهدا بنجاته ، وهو المحار لى  
غدا بأكرم مثباته .

يا عبد انما يتصل بى ولا وصل بى من ذهب عن جعلى الذى لا أذهبه .  
يا عبد لا يرتفع الضد أو يرتفع الأجل ولا يرتفع الأجل أو يرتفع الغيبة .  
يا عبد من لم يرى فلا علمه نفع ، ولا جهله ارتفع .  
يا عبد لا ترد نحتجب بالملائمة أو بالمنافاة فى حبك شىء ولا أوصلك شىء ،  
أنا الحاجب وأنا الموصل ، فالوصف والصفة فى مجعول ما أظهرت طرقات من  
وصل بها فإلها وصل ومن احتجب بها فعنها ما احتجب .  
يا عبد من عرفنى بى عرفنى معرفة لا تنكر بعدها أبدا .  
يا عبد إن فتحت لك فاتحة من ذكرى أعطك عن كل شىء وقامت بك فى كل  
شىء فلم تفتقر الى شىء فمر المستغنى بوجوده ، ولم تطمئن به طمأنينة المنتهى اليه .  
يا عبد ذ كرى لك هو يعترى اليك ، وفاتحة ذ كرى لك هى المعرفة .  
يا عبد من لم أعترف اليه لا يعرفنى ، ومن لم يعرفنى لم أسمع منه .

(١) بمخاطبة ٢٣ فى ق م (٢) مسلمات ح (٣) نى ح (٤) عبد ح عبدا م  
(٥) وصل ق (٦) - (٦) م - (٧) بالملائكة ح بالملائمة ق (٨) والصفات م  
(٩) ومن وصل الى فى وصل ق + (١٠) يسكنى م (١١) أعينك ج (١٢) لا م

يا عبد اذا رأيته أقصر منك سوى ولا أقصره عنه فسل عنى العالم والجاهل  
(١) وأسلك إلى الأمن والخطر .

يا عبد اذا رأيته أقصر عن سوى ولا أقصره عنه ففر إلى من فتى واستعد  
بى من مكرى .

يا عبد قل للعبيد او رأيته يقبض ويبسط ابرئتم من أنسابكم واعريتم من  
(٣) أحسابكم .

يا عبد لا وعزة الفردانية وفردانية العزه ما أقبض إلا بما به أبسط ولا أبسط  
(٤) إلا بما به أقبض ، ولو بسطت بى ما استعبدت ، ولو قبضت بى ما عرفت .  
يا عبد قل للعبيد او عرفتموه ما أنكرتموه ، ولو أنكرتم سواه عرفتموه .

يا عبد من أنثته فى المعرفة بواسطة محوته بها عن حقيقتها فعرف ، انتهى ،  
فكان بى فيما أقز والسوى فيما تحقق .

يا عبد لا كلطف اللطف أثلت سوى ولا سوى ، ولا كعز العز أفنى عن سوى  
فيا أشهد سوى .

يا عبد إن أثبتك نطقاً فلا يحكمه ، وإن أنثتكم صمتاً فلا يعبره .

يا عبد لا يقوم لى شيء ، ويعوم لى كل شيء .

يا عبد رأيت العلم وأعرضت عنه أعرضت عن سوى وإن كان رضا .

يا عبد أنا الراحم فلا تسبق رحمتى دنوب المذنبين ، وأنا العظيم فلا تستولى على  
معرفتى أجرام المجرمين .

(١) وأسالك ق (٢) الأمر والخطره فى (٣) أجسامكم ح (٤) - (٤) م -  
(٥) استعبدت م (٦) أثبتك ق (٧) علقى ق (٨) صمت ق (٩) ق -  
(١٠) كل ق بى م \* (١١) تشين م

يا عبد أنا الرؤوف فلا يحيط برأفتي إعراض المعرضين ، وأنا العواد بالجميل فلا  
يصرفني عنه غفلات الغافلين .

يا عبد أنا المحسن فلا يحجب إحساني إنكار المنكرين ، وأنا المنعم<sup>(١)</sup> فلا يقطع  
بعمي لهو اللاهين .

يا عبد أنا المنان مامني لأجل شكر الشاكرين ، وأنا الوهاب فلا يسلب موهبي  
بجود الجاحدين .

يا عبد أنا القريب فلا تعرف فربي معارف العارفين ، وأنا البعيد<sup>(٢)</sup> ها تدرك  
بعدي علوم العالمين<sup>(٣)</sup> .

يا عبد أنا الدائم فلا تحبر عني الآباد ، وأنا الواحد فلا تشبهني الأعداد .  
يا عبد أنا الظاهر فلا ترائي العيون ، وأنا الباطن فلا تطيف بي الظنون .  
يا عبد أنا الودود فلا ينصرف وجهي ما انصرفت ، وأنا الغفور فلا ينتظر  
عفوي ما اعتذرت .

يا عبد أنا الوهاب فلا أسلب ما وهبت ، وأنا المنيل فلا أسترد ما أنأت .  
يا عبد أنا المدبيل فلا يدال ما أدأت ، وأنا المزيل فلا يستقر ما أزلت .  
يا عبد أنا المجيل فلا يشب ما أجات ، وأنا المهيل فلا يطمن ما أهلت .  
يا عبد أنا المميل فلا يستقيم ما أمأت ، وأنا المقييل فلا يصرع ما أقلت .  
يا عبد كل شيء بطلبه ما منه<sup>(٦)</sup> ، وأنا الفرد المنفرد ، لا أنا من شيء فيطأني ،  
ولا أنا بشيء فيتخصص بي<sup>(٧)</sup> .

(١) ما ق م (٢) ما ن (٣) - (٣) م - (٤) المحل ح المجيد ق  
(٥) أحان ج ق (٦) - (٦) م - (٧) - (٧) ن -

## مخاطبة وبشارة وإيذان الوقت

أوقفني وقال لي قل لليل ألا أصبح لن تعود من بعد لائتي أطلع الشمس من لدن غابت عن الأرض وأحبسها أن تسير وبحرق ما كان يستطل بك وينبت نباتا لا ماء فيه ، وأبدو من كل ناحية فأرعى البهائم نبتك ويطول نبتى ويحسّن وتتفتح عيونته ويرونى وأحتج فيكتبون حجى بإيمانهم ، ويهرق الجبل الشاهق من فعره بعد أن كانت المياه فى أعلاه وهو لا يشرب ، وأخفض قعر الماء وأمد الهاجرة ولا أعقبها بالزوال ، هنالك يجتمعون وأكهمى الأواني كلها ، وترى الطائر يسرح فى وكره وترى المسنريح يشترى السهر بالنوم ويفتدى الحرب بالدعة .

وقال لي قل للباسطة الممدودة تأهبي لحبك وتزنى لمقامك واسترى وجهك بما يشف وصاحبي من يسترك بوجهه ، فانت وجهى الطالع من كل وجه فأخذى إيمانا لعهدك ، فادا خرجت فادخلى إلى حتى أقبل بين عبيك وأسرت إليك ما لا ينبغي أن يعامه سواك وأخرج معك الى الطريق وزين أصحابك كأنهم قلوب بلا أجسام ، وإذا استويت على الطريق فقفى فهو فصدك ، كذلك يقول الرب أخرجى عييك وانصبي بها علمك ولا تنامى ولا تسدقظى حتى آتاك .

يا عبد قف لي فأنت جسرى وانت مدرجه ذكرى عليك أعبأ الى أصحابى وقد نصبتك وألقبت عليك الكنف من الرنج وأريد أن أخرج علمى الذى لم يخرج فأجنده جندا جندا ويعبرون عليك ويقفون فيما يلبسك من دون الطريق ، وأبدو ولا تدرى من أين أمن قبلهم أم على مدرجتهم ، فإذا رأيتنى سرب وساروا ونصبتك

(١) تعد ح يعود ن بعد م (٢) واطمسا ح (٣) فيحرق ق (٤) وتبت ق (٥) صره ج (٦) الماهرة م (٧) المبطلة التى وسعت صفات الحق م + (٨) يبنى ح (٩) فأخذى م (١٠) بما ح (١١) ق - (١٢) كأنك ح (١٣) علمك م (١٤) م - جند ق

على يدي فتر كل شيء وراءك فمن عبر عليك تلقيته وحملته ومن جاز عندك هلك  
الهلاك كله .

يا عبد قف في الناموس فقد أوقفك ، وثب إلى ثأر همك كما وثب السبع إلى  
فريسته على السغب ، وقم فادرك بي ما تطاب واطلبنى بقيوميتي فيما تدرك فمن رآني  
رأى ما لا يظهر ولا يستتر .

يا عبد أن أوانك فاجمع لي عصبي إليك وأكثر كنوزي بمفاتيحي إلى آيتك  
واشد واشتد فقد أشرفت على أشدك واظهر بين يدي بما أظهرتك فيه واذكرني  
بنعمتي الرحمة فيحبنى من تذكرني عنده .

كذلك يقول الرب إني طالع على الأفنية أتبسم ويجمعون إلى ويستنصروني  
الضعيف ويتوكلون كلهم على وأنخرج نوري يمشى بينهم يسلمون عليه ويسلم عليهم  
فلتنبهين أيتها البائمة إلى قيامك ولتقومين أيتها القائمة إلى إمامك فأرجى الدور  
بنجومك واثبتى القطب بأصبعك والبسى رهبانبة الحق ولا تنقبي ، إنما الحكم لك  
وعود البركة يمينك ، فذلك أريد وأنا على ذلك شهيد ، تلك أنوار الله أفن يستضيء  
بوره إلا بإذنه ، ذلك هو الحق ونبا لا نبيك به الظنون وما يحادل به إلا الحاهلون .

كذلك يقول الرب أقبل ولا تراجح وأنظم لك العلاذه وأنخرج بدى إلى الأرض  
ويروني معك وأمامك فابرزى من خدرك فلإني أطلع عليك الشمس وحذى عافيتك  
يمينك واشتد كالأرياح وتدرعى بالرحمة السابقة ولا تمانين فقد أطلعت بحرك  
وقرب الصباح منك ذلك من آيات ربك وذلك لزول عيسى بن مريم من السماء

- (١) - (١) الثار م (٢) دم م (٣) بتسير ح (٤) عصي ح عصبي ق  
(٥) وأكثر م (٦) - (٦) واسدد راستد ح (٧) أسدك ح (٨) ج ق -  
(٩) عسى م (١٠) فاحى ح (١١) راشتى م رابتى ق (١٢) القصب م  
(١٣) تنمى ق (١٤) كذلك ق م (١٥) يستصلح ج (١٦) تانى ق

الى الأرض وأوان قريب يبشر به وإمارة للذين أوتوا العلم وهدى يهدى به الله إليه ويستنقذ كثيرا<sup>(١)</sup> يجهلون .

كذلك يقول الرب إنا أخبرتك لظهور الأبد<sup>(٢)</sup> فاكشفني البراقع عن وجهك واركني الدابة السباحة على الأرض وارنني قواعدى المدروسة واحملهم إلى على يديك من وافك على اليمين ومن خالفك على الشمال وابتهى أيتها المحزونة وتفسحى أيتها المسكونة ونسمرى أبوابك وارفعى إزارك على عاتقك ، إني أنظرك على كل فج فانسطى كالبر والبحر وارفعى كالسما المرتفعة ، فإني أرسل النار بين يديك ولا تدر ولا تستقر ، إن فى ذلك لآية نطهر كلمة الله<sup>(٣)</sup> فيظهر الله وليه فى الأرض يتخذ أولياء الله أولياء ، يبايع له المؤمنون بمكة ، أولئك أحببهم الله ينصرهم الله وينصرونه وأولئك هم المستحقون عتده من شهدوا بدرا يعملون ويصدقون ثمانية وثلاثة عشر أولئك هم الظاهرون .<sup>(٤)</sup>

كذلك أوقفنى الرب وقال لى فل للشمس أيتها المكتوبة بفلم الرب أخرجى وجهك وابسطى من أعطافك وسيبرى حيث ترين<sup>(٥)</sup> فرك على همك وارسلنى الفجر بين يديك ولتحقق بك العجوم الثابتة وسيبرى سحب السحاب واطلعى على قعور المياه ولا تغربى فى المغرب ولا تطلعى فى المشرق وفى لالظ<sup>(٦)</sup> ، انما أنت مرجه الرب وفدسه برسلك على من يشاء ، ذلك هدى الله يهدى به من يشاء ، كذلك ينزل الله الوحى ، فانقل أيتها الثاوية واطمأنى أيتها المتواربة ففقد ألقىت الازقة وقدم الرب بين بديك نحواه .

- (١) به م + (٢) اخترتك ق (٣) لساحه ح السابحة ق (٤) المدومة م  
(٥) أبوابك ح (٦) سعة ق م + (٧) تدور م (٨) كلمة م  
(٩) يعملون ق (١٠) - (١٠) م - (١١) يوحنا ح فيرجل ق  
(١٢) لتحميك ج (١٣) - (١٣) وقف الظالم م (١٤) يرسله ق  
(١٥) - (١٥) ح ق -

كذلك يقول الرب اطلعي أيتها الشمس المضيفة فقد سلخت الليل وانسطى  
على كل شيء ينبت الزرع وتؤتي كل شجرة أكلها بإذن ربها ، ويخرج اليك اليتيم<sup>(١١)</sup>  
فيطول ويجتمع اليك الدعاة وترين نوري كيف يزهر ، نخذي أهلك أيتها الخارجة<sup>(١٢)</sup>  
وتزودي للسفر ، انما أنت نور الرب قال له الرب انقيم للناس حكما عادلا تثبتهم<sup>(١٣)</sup> ،  
وتركن اليك قلوب المؤمنين ويقوى الضعفاء بك فيدافعون عن أنفسهم ما يخافون .  
أيتها النائمة هلمي فاستيقظي وابشري فقد أنزلت المائدة ونبتت عليها عيون<sup>(١٤)</sup>  
الطعام والشراب وسوف يأتوك فيروني عن يمينك وشمالك ويكونون أعوانك  
ويغلبون لأن الذي يقاثلهم يقاثلني وأنا الغلوب ، وانفسحي يا محصورة فقد أطلق<sup>(١٥)</sup>  
أسرك وفتحت الأبواب عليك ، فتريني وزيتني الشعوب يبهائي فقد أذهب عنك<sup>(١٦)</sup>  
الحزن وملأت قلبك بالفرح ، وسوف يصطقون صفا واحدا القدومي وأقدم بغتة ،  
فلا تدهشين ولا لتخبرين فلست أغيب بعد هذه إلا مرة ، ثم أظهر ولا أعيب  
وترين أوليائي القدماء يقيمون ويفرحون .

وقال لي حان حيني وأزف ميعات ظهوري وسوف أبدو ويجتمع إلى الضعفاء  
ويقوون بقوتي وأطعمهم أنا وأسقيهم وترى شكرهم لي ، فقم يانائم ونم يا قائم فقد  
جعلت المصيبة أسرا العزاء وأنزلت هداي ونوري وعمودي وآياتي .<sup>(١٧)</sup>

وقال لي انصب لي الأسرة وافرش لي الأرض بالعمارة وارفع الستور المسبلة<sup>(١٨)</sup>  
لموافاتي ، فإني أخرج وأصحابي معي وأرفع صوتي ونأتي الدعاة فيسترعوني فأحفظهم ،  
وتنزل البركة وتنبت شجرة الغنى في الأرض ويكون حكمي وحدي ، ذلك على المعيار<sup>(١٩)</sup>  
يكون وذلك الذي أريد .

(١) - (١) تمت لك الزرع ق (٢) ويقرى ، م (٣) راكك ج اكك م  
(٤) النعيم ح (٥) الرعاة ق (٦) وليقوم ق راقم م (٧) يثبتم ق  
(٨) عل ح (٩) انزل ج (١٠) اطلقت م (١١) اسراك ج (١٢) اذهب  
ق (١٣) الصبرة ح (١٤) أسر م (١٥) م - (١٦) المستدلة ج  
(١٧) الرعاة ق (١٨) الميعاد ق (١٩) ق -

## موقف الإدراك

- أوقفني في الإدراك وقال لي قف بين يدي ترى العلم وترى طريق العلم .
- <sup>(٢)</sup> وقال لي العلم طرقاً تنفذ الى حقائق العلم ، وحقائق العلم عزائمهم ، وعزائم العلم مبالغه ، ومبالغ العلم مطالعه ، ومطالع العلم حذره ، وحد العلم موقفه .
- وقال لي هذا صفة علمك كله وما هو صفة أعمالك كلها .
- وقال لي لن تحيط بصفة كليته من شيء فتلك لي ولا حظاتي .
- وقال لي كل ما علمت أسفر لك عن صفة من صفاته .
- وقال لي العلم وطرقاته وصف من أوصاف المعرفة ، والأعلام في العلم ليس في المعرفة أعلام .
- وقال لي العلم كله طرقاً ، طريق عمل طريق فطنة طريق فكرة طريق تدبر طريق نعلم طريق تفهم طريق إدراك طريق تذكرة طريق تبصرة طريق تنفذ طريق توقف طريق مؤلفه طريق مختلفة .
- وقال لي ما الى المعرفة طريق ولا طرقاً ولا فيها طريق ولا طرقاً .
- وقال لي المعرفة مستقر الغايات وهي منتهى النهايات .
- وقال لي الغايات غاياتك والنهايات نهاياتك والمستقرات مستقراتك والطرق طرقاً .
- وقال لي اذا كنت من أهل المعرفة فلا خروج من المعرفة إلا الى المعرفة ولا طريق في المعرفة ولا الى المعرفة ولا من المعرفة .

(١) العمل ج (٢) - (٢) ج - (٣) طريق ح + (٤) أن م  
(٥) - (٥) مال ح (٦) هي ج (٧) والمسقراتك م (٨) - (٨) الا م



وقال لى اذا استقررت فى المعرفة كشفت لك عين اليقين<sup>(١)</sup> بى فشهدتى فغابت المعرفة وغبت عليك وعن حكم المعرفة<sup>(٢)</sup>، لا عيبة ذهاب عن معرفة<sup>(٣)</sup> ولا عيبة ذهاب عن عارف بل غيبة ذهاب عن حكم معرفة وغيبة ذهاب عن حكم عارف، فاذا استقررت لك فلا نحكم عليك المعرفة انما أنا أحكم، ولا يحكمها تكون انما يحكمى تكون .

وقال لى اذا لم تحكم عليك المعرفة ولم تكن يحكمها أدركت مبلغ العلم، واذا أدركت مبلغ العلم قمت بحجتي فى كل شىء وعلى كل شىء .

وقال لى اذا أدركت مبلغ العلم وجب عليك النطق به فانظروا<sup>(٤)</sup> إذنى لك به لتطيق عنى فتخبر عنى فتكون من سفرائى .

وقال لى إن نطقت عن الوجوب فلم تنتظر إذنى نطقت عن العلم فأخبرت عن العلم فكنت سفيرا للعلم فعارضك العلم فلم تستطع رد العلم لأنه بعارضك من عنده نطقت ولسان من ألسنته أجبرت .

وقال لى علامة إذنى لك فى النطق أن تشهد غضبى إن صمت وتشهد زوال غضبى إن نطقت .

وقال لى ليس الإذن أن تشهد ولا ينى إن نطقت لأنك اذا شهدت الولاية نطقت عن ألسنة الرغبة والسعة، فمت بالرغبة وأملت وسكنت بالسعة وأسكنت .

وقال لى علامة رؤيتك لغضبي إن صمت ألا تنال ما ذهب منك<sup>(٦)</sup> فى وما بقى<sup>(٦)</sup> .

وقال لى علامة ذلك فبك أن ترصى به حتى النطق .

وقال لى اذا لم تنال بطنك<sup>(٧)</sup> لم تنال ما ذهب منك<sup>(٨)</sup> فى وما بقى<sup>(٨)</sup>، وإن لم تنال بأهلك ولا ولدك رضيت به إلى أن تلنقى<sup>(٩)</sup> .

(١) عن ح (٢) ح - (٣) م - (٤) فانظر م (٥) المعطى م  
(٦) - (٦) فى منك ح (٧) - (٧) ج ١ - ان لم تبك ج ٢ (٨) - (٨) فى منك ح  
(٩) من أجلى ولا ما م (١٠) دائما م +



كَمَل طبع "كتاب المواقف" و "كتاب المخاطبات"  
بمطبعة دار الكتب المصرية في يوم الخميس ١٥ ذو القعدة  
سنة ١٣٥٢ (أول مارس سنة ١٩٣٤) م

محمد نديم  
ملاحظ المطبعة بدار الكتب  
المصرية

1

THE  
LIBRARY  
OF THE  
MUSEUM  
OF  
COMPARATIVE ZOOLOGY  
AND  
ANATOMY  
HARVARD UNIVERSITY  
CAMBRIDGE, MASS.

- ṣabr*, 222, 452  
*ṣāhib*, 11  
*sā'ir*, 204  
*sakhiḥ*, 235  
*ṣamad*, 203  
*samadiyyah*, 203  
*shahādah*, 235  
*shāhid*, 204, 223  
*shajar*, 209  
*shar'*, 235  
*sharāḥ*, 215  
*sha'sha' anī*, 227  
*shin*, 162  
*shirk*, 215  
*sifah*, 187, 246  
*ṣifāt*, 246  
*sīhr*, 209  
*sirr*, 195  
*sīwā*, 15, 20  
  
*ta'arruf*, 248  
*tafrīqah*, 192  
*takwīn*, 22  
*talab*, 246  
*tamkīn*, 236  
*taqallub*, 245  
*ta'rif*, 223  
*taṣarruf*, 203  
*taṣrīf*, 238  
  
*tawāḥud*, 223  
*tawakkul*, 220  
*ta'wīl*, 235, 244  
*tlk*, 230  
  
*'ulamā*, 15, 18, 208  
*'ulūm*, 16, 18  
  
*wahm*, 208, 212, 230  
*waqd*, 223  
*waliyyah*, 210  
*waqfah*, 8, 10, 11, 13-18, 20, 22, 201, 203, 218, 225  
*wāqif*, 8, 10, 14-18, 204, 225, 235, 239, 240  
*wāqifiyyah*, 8  
*wasf*, 186, 187, 225  
*wāsiṭah*, 17, 18  
*wuḥūd*, 186  
*wuḥūd*, 14, 203  
  
*yaqīf*, 8, 9  
*yaqīn*, 213, 214, 237  
  
*zabī*, 232  
*zāhir*, 203, 211  
*zā'ir*, 207  
*zann*, 213, 214, 224  
*zatlāh*, 242, 244

- 'ibādah*, 223  
*'ibārah*, 236  
*ibtilā*, 247  
*'ilm*, 14-19, 22, 189, 209, 230  
*'ilm ladūmī*, 225, 235  
*'ilm rabbānī*, 225, 235  
*imām*, 11  
*ism*, 18, 22, 24, 213  
*istinbāt*, 201  
*itqān*, 249  
*ittihād*, 247  
*ittild*, 211  
*'izz*, 186, 187  
*'izzah*, 186  
  
*jabarūt*, 187  
*jabbār*, 202  
*jāhul*, 18, 225  
*jahl*, 15, 17, 18, 22, 187  
*jalāl*, 202, 227  
*jam'*, 20, 192  
*jama'*, 202  
*jawfa*, 203  
*jihād*, 215  
*jism*, 17, 204  
*jubbah*, 192  
  
*kāf*, 83, 138  
*kafr*, 243  
*kalām*, 17, 237  
*kalimāt*, 18  
*kamāl*, 202  
*karīm*, 15, 16, 20, 22, 194, 239  
*kawmīyah*, 22, 249  
*khafl*, 212  
*khalq*, 204  
*khawḍir*, 15  
*khaṣf*, 211  
*kūṭab*, 235  
*kufr*, 223  
*kun fa-yakūn*, 219  
  
*lām*, 161, 251  
*lā shay'*, 251  
  
*ma'rif*, 16, 17, 205  
*mablagh*, 225  
*maḥlūl*, 196, 220  
*maḥrūf*, 19, 22, 222  
*mā'il*, 241  
*mayāz*, 16  
*may'ūl*, 253  
*ma'nā*, 22, 23, 193, 241  
*ma'nawīyah*, 23  
*manzil*, 8-11  
*maqām*, 8-10, 189, 211, 225  
*maqāmāt*, 10, 213  
*marā*, 8  
  
*ma'rifah*, 14-23, 187-9, 205, 230, 234, 248  
*ma's'alah*, 221  
*ma'rif*, 241  
*maṣṣaf*, 209  
*maṣṣaf*, 1, 6-11, 13, 14, 24, 25, 193, 209, 221, 224, 226, 230, 244, 245, 252  
*maṣṣaf*, 205, 238, 248  
*maṣṣaf*, 3, 7-11, 13, 14, 190, 193, 196, 198-201, 210, 212, 213, 215, 218, 220-24, 228-31, 234-6, 240, 242, 244, 248  
*maṣṣaf al-idrak*, 7, 244  
*maṣṣaf*, 187  
*mayl*, 8  
*mihād*, 216  
*mi'rāj*, 208, 233  
*muharrir*, 233  
*mukhāṭabah wa-bishārah*, 7, 196  
*mukhāṭabāt*, 7, 24, 25, 210, 214, 239, 245  
*munāzalah*, 8-10  
*munkir*, 17  
*muqallib*, 235  
*muṣallā*, 216  
*mushāhadah*, 16, 231, 235  
*mutashābihah*, 201  
*mutṭa'at*, 210  
  
*naḥf*, 226  
*naḥarat*, 3  
*naḥs*, 20, 247  
*nakarāh*, 17, 18, 187  
*na't*, 225  
*naḥar*, 209  
*nāḥil*, 11  
*naḥr*, 242  
*naḥal*, 2, 3  
*nūr*, 14, 187, 227  
*nūḥīyah*, 249  
*nū'ūt*, 226  
  
*qalb*, 204  
*qayyūm*, 186  
*qibāb*, 251  
*qiblah*, 56  
*qiyās*, 244  
*qulūb*, 235  
*qurūb*, 191  
*quṭb*, 201  
  
*raḥīm*, 201  
*raḥīmīyah*, 201, 245  
*rajd*, 211  
*raṭīb*, 207  
*rah*, 14  
*rah*, 14, 17  
*ru'yah*, 14, 17, 18, 247

'Ubaydullah ibn al-Ḥurī, 3  
al-Ubullah, 3  
Ullathorne, 210  
Underhill, 190, 215, 236

Vaseth, 4  
*Verzeichniß der arab. Hand-  
schriften*, 2  
Veth, 2  
Von Hügel, 194  
*Vorlesungen*, 235, 236

Wensinck, 200, 210  
*Western Mysticism*, 189  
Wordsworth, 200  
Wüstenfeld, 3

Xavier, St Francis, 189  
Yahyá ibn Mu'ádh al-Rází, 186  
Yáqút, 2, 4  
al-Zabídí, 2

## II. ARABIC WORDS OCCURRING IN THE ENGLISH PART

*adáb*, 8, 9  
'*adam*, 239  
*afáda*, 220  
*ahadyya*, 233  
*ahwál*, 213  
*alif*, 113, 129, 174, 175, 241, 252  
'*álum*, 15-18  
'*álmua*, 204  
*amr*, 10  
*án*, 8  
*ana*, 233  
*ana 'l-haqq*, 195  
*anīyyah*, 23, 233  
*anna*, 233  
*anwā*, 187  
*aqdār*, 15  
'*araj*, 233  
'*árif*, 15-17, 225, 234  
'*asiz*, 186

*ba*, 129, 175  
*baḥ*, 201  
*balá*, 15, 219, 252  
*bana*, 234  
*baqá*, 211, 212, 230  
*baṣakh*, 8  
*basharīyyah*, 16, 203  
*bātm*, 203, 211  
*bayt*, 245  
*bilá kayf*, 236  
*bir*, 248

*dafta*, 242  
*dá'im*, 16  
*dállah*, 214  
*daw*, 226  
*dhikr*, 18, 191, 196, 220, 245  
*du'a*, 221  
*dunyá*, 224

*faná*, 186, 196, 198, 207, 210, 212,  
214, 230, 232, 234, 236, 247,  
249  
*far dān*, 186  
*farq*, 20  
*fasl*, 242  
*fikr*, 224

*ghāb*, 212  
*ghaybah*, 18, 19  
*ghay*, 20, 21, 195

*hadarāt*, 10  
*hadhar*, 242  
*hādī*, 190, 242  
*hadīth*, 186, 187, 190, 192, 197,  
210, 224  
*hadīth qudsī*, 186  
*hadrāh*, 10, 11, 19, 22, 196  
*hākūm*, 234  
*hāl*, 8-10, 16, 189, 211, 220, 221,  
225

*hamd*, 213  
*haqq*, 9, 220  
*harakāt*, 233  
*haram*, 237  
*harag*, 214  
*harf*, 15, 18-22, 186, 222, 249  
*hulthān*, 16, 245  
*hijāb*, 210  
*hikmah*, 210, 212, 219, 235  
*hujzah*, 231  
*hukm*, 15, 206, 210, 223, 232, 234  
*hukūmah*, 232, 236  
*hurūf*, 20, 22, 24, 186, 209, 222  
*hush*, 214  
*hurea dhā tanṣarīf*, 3, 228  
*hurea hurea*, 214, 237  
*hurūyyah*, 23, 217, 239

- Muhammad, 187, 198, 202, 203, 208, 212, 243, 247  
 al-Muḥāsibī, 186  
*Mu'jam al-Bulḍān*, 2  
*Mukhtasam al-Mawāqif*, 13  
 Müller, 5  
 al-Mundhirī, 10  
*Mushṭabih*, 14  
*Mysterienreligionen*, 188, 189  
*Mystery of Godliness*, 210  
*Mystical Element of Religion*, 194  
*Mystical Phenomena*, 188, 193, 207  
*Mysticism*, 190, 195, 236  
*Mystics of Islam*, 2, 198, 239  
  
 Naumania, 4  
 Naphai, 4  
 Nais, 3  
 Nicholson, 2, 3, 25, 187, 189, 194, 198, 214, 222, 233, 236, 239  
 Nislar, 2-6, 250  
 al-Nisṭaī, 1, 2, 6-9, 11, 13, 14, 16, 18, 20, 22, 26, 186, 187, 190-94, 196, 200, 201, 204, 206, 207, 209, 210, 212, 213, 218, 221-3, 225-7, 229, 231, 232, 235-7, 241, 244, 245, 251  
 Nissei, 5  
 Nisū, 5  
 Nīl, 4, 6, 249, 250  
 Nimrod, 3, 5  
 Nippur, 5, 6  
*Nippur*, 5  
 Nock, 187, 189, 194  
 Nophei, 5  
 Noiden, 189  
 Nybeig, 210, 241, 242  
  
*On the Shore*, 200  
*Oriens Christianus*, 4  
 Otto, 189  
  
 Pascal, 189  
*Passion d'al-Hallaj*, 186, 192, 203, 204, 207, 211, 213, 214, 218, 219, 222, 223, 225, 227, 233, 235, 241, 244  
 Pauly-Wissowa, *Realencyclopädie*, 5  
 Pennsylvania, University of, 5  
 Peters, 5  
 Philo, 207  
 Pinches, 5  
*Predications*, 195  
*Psychology of Religious Mysticism*, 188, 193  
 al-Qāshānī, 2, 13  
 Qur'an, 3, 123, 173, 186, 187, 189, 190, 201, 202, 209-11, 214, 219, 222, 223, 235, 239, 241, 243, 246, 247, 249  
 al-Qushayrī, 195, 222  
*Qūt al-Qulūb*, 187, 225  
  
*Rabia*, 189  
 Ramanathan, 210  
 Rawlinson, G., 5  
 Rawlinson, H., 5  
*Recueil de Textes Inédits*, 186, 187, 208, 219  
 Reitzenstein, 187, 189  
 Riḥwān, 84  
*al-Risālah al-Qushayryyah*, 195, 222  
  
*Sallustius*, 187, 194  
 al-Sam'ānī, 3  
 al-Sa'īdī, 187, 190, 192, 196, 203, 205, 207, 213, 214, 219, 222, 223, 225, 238  
 Sayce, 6  
 Schier, 3  
 Scott, 189  
 Sebaī Jesus, 4  
 Seleucia, 4  
 Seraphiel, 103  
 Sergius, 4  
 al-Shādhūfī, 238  
 al-Sha'rānī, 1, 2, 11, 12  
 al-Sharīfī, 206  
 al-Shubhī, 196  
 Smith, 189  
*Spiritual Torrents*, 235  
*Studies in Islamic Mysticism*, 194, 233  
 Suso, 188, 190, 209  
 al-Suyūtī, 2  
  
*al-Ṭabaqāt al-kubrā*, 1, 11  
 al-Ṭabarī, 3  
*Ṭadhkirat al-awliyā*, 189  
*Ṭāṭīyah*, 211  
*Ṭāṭ al-awāṣ*, 2  
 Tamīm, 3  
 Taysifūn, 3  
 Tennyson, 190  
 Teresa, St., 193, 195  
*Textes Hallajiens*, 203  
 Thompson, 206, 223  
 al-Tilimsānī, 1, 3, 4, 6, 13, 25, 26, 186, 187, 190-93, 195, 196, 198, 200-208, 210-30, 232, 234-6, 238-44  
 Tornbeig, 3  
 Traherne, 209  
 al-Tustarī, 222

- Groundwork of Christian Virtues*, 210  
 Guyon, 235
- al-Hajjāj ibn Yūsuf, 4  
 Hājī Khalīfa, 1, 2, 13, 227  
 al-Hallāj, 186, 190, 192, 195, 203, 204, 208, 222, 229, 231  
 al-Hamadhānī, 3  
 Hanbalites, 186, 223  
 Hasan al-Basrī, 197, 208  
*Hastings' Dictionary of the Bible*, 5  
 Herodotus, 5  
 al-Hud, 3  
 Holmes, 191  
*Hound of Heaven*, 206  
 Hugo, St Victor, 210  
 al-Hujwī, 191, 214, 219, 222, 236
- Iblīs, 22, 112  
 Ibn al-'Arābī, 2, 7-9, 11, 14, 25, 26, 192, 194, 201, 206, 218, 226, 241, 242  
 Ibn al-'Arif, 209, 226  
 Ibn al-Athīr, 3  
 Ibn al-Fārid, 211  
 Ibn Hanbal, 203  
 Ibn Sarāqa, 234  
 Ibn Ya'qūb, 2  
 Ibrāhīm ibn Adham, 186  
*Idea of Personality in Sufism*, 189, 222  
*Idea of the Holy*, 189  
 Ihyā, 224  
 Ināmites, 241  
*India Office MS*, 1, 3, 25  
 Inge, 193, 210  
*Interior Castle*, 195  
*Intimations of Immortality*, 200  
 'Iṣāq, 2-4, 228  
 Isaac of Nineveh, 200, 210  
*Islam and the Divine Comedy*, 188, 206, 208, 241
- Jalāl al-Dīn Rūmī, 232  
 Jesus, 202  
 John of the Cross, St, 205, 206, 208, 211  
 Julian of Norwich, 193  
 al-Junayd, 195, 219, 222
- Kabbalists, 241  
 al-Kalābādhī, 190  
 Kan'an, 3  
*Kashf al-Zunūn*, 1, 13  
*Kashf al-Mahjūb*, 191, 214, 219, 222, 236
- Kaskāi, 3  
*Khārijites*, 241  
 al-Khaṭīb, 3  
 al-Khūnājī, 206  
 al-Khusrawshāhī, 206  
*Kitāb al-Ansāb*, 3  
*Kitāb al-Luma'*, 187, 190, 192, 196, 203, 205, 207, 213, 214, 219, 222, 223, 225, 238  
*Kitāb al-Maqānāt*, 10  
*Kitāb al-Ta'arruf*, 190  
*Kitāb al-Tawāṣiṭ*, 186, 190, 209, 214, 223, 227, 229, 241  
*Klemere Schriften*, 210, 241, 242  
*Kubla Khan*, 232  
 al-Kūfah, 3, 4
- Lands of the Eastern Caliphate*, 6  
 Lane (*Arabic-English Lexicon*), 212, 213, 220, 231, 232, 234, 242  
*Lata' if al-'Alām*, 13  
 Layard, 5  
*Leiden MS*, 25, 199  
 Leroy, 188  
 le Strange, 6  
*Letters of Lowell*, 188  
 Leuba, 188, 189, 193  
*Levitation*, 188  
*Living Flame*, 211  
 Lowell, 188  
*Lubb al-Lubb*, 2
- al-Madā'in, 3  
 al-Maghribī, 209  
*Mahasīn al-Mayālīs*, 209, 226  
 Mahdī, 7, 198, 215  
 al-Makkī, 187, 189, 225  
 Mālik, 84  
 Manichees, 192  
 Mananama, 4  
 Margolouth, 2, 207, 209, 210, 218, 220, 225  
 Marius, 4  
 Massignon, 2, 5, 6, 186, 187, 189, 190, 192, 197, 201, 203, 204, 207, 209, 211, 213, 214, 218, 219, 222, 223, 225, 227, 229, 233, 235, 241, 244  
*Mathnawī*, 232, 246  
 Mecca, 220  
*Medical Review of Reviews*, 193  
 Michael, 101  
 Mīna, 220  
*Mishkāt al-Anwār*, 187, 192, 201, 210, 228, 241  
 Mīsi, 4  
*Mission en Mésopotamie*, 5  
 Moses, 190, 202



## INDEX B

### I. NAMES OF PERSONS, PLACES, BOOKS, ETC.

- 'Abdul-Karīm al-Sūzī, 199  
 'Abdurrahīm ibn al-Ṣabbāgh, 197  
 Abū Bakī, 192  
 Abū 'l-Fidā, 3  
 Abū Mundhī, 3  
 Adam, 194  
 Afai (Avar), 5  
*Agnostos Theos*, 189  
 Ahlwardt, 2  
 Albert the Blessed, 188, 210  
 Andrae, 187  
 Antioch, 240  
 Aquinas, St Thomas, 188, 206, 207  
 Atendonk, 25  
*Ascent of Mt Carmel*, 205, 208  
 Asin Palacios, 188, 206, 208, 209, 241  
 Assemanus, 4  
 'Aṭṭāi, 189  
 Augustine, St, 187, 188, 190  
*Autobiography of Suso*, 188, 190, 209  
  
 Bābil, 3  
 Babylonia, 5  
*Babylonians and Assyrians*, 6  
 Bactria, 4  
 Baghdad, 4  
 Bakī, 3  
 Banū Mazyad, 4  
 al-Baṣrah, 3  
*Berlin MS.* 3218, 2  
 Bevan, 4  
 Bible, 5  
 al-Bisṭāmī, 8, 208, 211, 218, 222, 229, 231  
 Brauninger, 189  
 Brockelmann, 2  
 Butler, 189  
  
*Cairo MS.*, 1, 25  
 Calneh, 5  
*Cambridge Ancient History*, 6  
*Canticum on Ecstasy*, 206  
 Canute, 207  
 Carpenter, 200  
*Catalogue of Leyden Oriental MSS.*, 14  
 Catherine of Siena, St, 232  
*Christian Mysticism*, 193, 210  
 Coleridge, 232  
*Confessions of St Augustine*, 187, 190  
*Corpus Hermeticum*, 189  
  
 Dau-Cunc, 4  
 David, 209  
*De Divinis Nominibus*, 206  
 De Goeje, 14  
 Delphic Oracle, 210  
 al-Dhahabī, 2, 14  
 Dhū 'l-Nūn al-Misī, 187, 189, 222  
*Die Person Mohammeds*, 187  
 Dionysius (Pseudo), 206  
*Discoveries in the Ruins of Nineveh and Babylon*, 5  
*Divine Dialogues*, 232  
 Doi-Kena, 4  
  
*Early Development of Mohammedanism*, 2, 207, 218, 220, 225  
*Early History of Babylonia*, 5  
 Ebedjesus, 4  
 Eckhardt, 195  
 Egypt, 1, 238  
*Enarratio in Ps. xli*, 188  
*Encyclopaedia Biblica*, 5  
*Essai sur les Origines*, 2, 186, 189, 190, 197, 201, 241  
*Essays on the Trinity and the Incarnation*, 189  
 Euphrates, 4  
  
 al-Fakhadhmi, 3  
 Faiges, 188, 193, 207  
 Fāis, 3  
*Five Great Monarchies*, 5  
 Flugel, 1, 13  
 Fraenkel, 5  
*al-Futūḥāt al-Maklūyya*, 2, 8, 201  
  
 Gabriel, 101, 103  
 Gaudner, 187, 210, 241  
*Geschichte der arab. Literatur*, 2  
 al-Ghazzālī, 187, 192, 201, 210, 224, 228, 241  
 Goldziher, 235, 236  
*Gotha MS.*, 1, 4, 25, 227, 234, 242, 244, 245, 249, 250

- WSWS** *waswasah* M. 36. 3-6, 8, 10-12; 58. 2; 63. 8, 67. 17.
- WŞF** *wasf* M. 1. 5, 2 5; 7. 1; 28. 4; 32. 4, 5; 60. 4; 66. 10; 67. 70-3. A. 15. 9; 17. 8; 23. 5; 40. 6; 56. 6. **Plur.** M. 18. 5, 55. 18; 67. 35. A. 17. 7; 40. 7
- sifah* M. 2. 13; 12. 1, 2, 19, 20; 17. 16; 33. 8, 15, 35. 14-16, 18; 58. 3; 62. 5; 63. 9; 72. 7, 11, 14; 77. 10. A. 3. 16; 11. 6; 13. 10; 19. 24; 22. 4; 51. 1, 4, 5, 52. 9; 55. 3; 56. 6. **Plur.** M. 63. 9; 72. 6, 11, 14. A. 19. 9
- WŞL** *wusil* M. 57. 13; 64. 18. A. 19. 6, 34. 1.
- silah* M. 31. 1
- mukwāsalah* M. 22. 2; 73. 7.
- ittisil* M. 64. 18.
- WQT** *waqt* M. 5. 8.
- mlqāt* A. 36. 6. **Plur.** M. 10. 10; 57. 17. A. 12. 16
- WQF** *waqfah* M. 8. 3, 5, 6, 8-10, 12-18, 21, 25-7, 36, 39, 42, 46, 48-50, 52, 55, 57, 59-65, 70, 72, 74, 77-80, 82, 86, 88, 92, 95, 96, 102-5; 9. 8; 10. 11; 18. 1-3; 36. 20, 21; 37. 19. A. 1. 21; 17. 6.
- wuqūf* M. 8. 36, 14. 5, 35. 7, 53. 3; 54. 10; 56. 4, 65. 5; 66. 2, 3. A. 13. 3, 23. 1.
- wāqif* M. 3. 8; 8. 7, 11, 17, 20, 23, 24, 28-33, 35, 37, 39, 41, 43, 47, 51, 53, 54, 58, 64, 66-9, 71, 73, 74, 76, 81, 84, 85, 87-91, 93, 94, 97-101; 18. 6; 25. 6; 37. 12; 64. 14. A. 13. 3. **Plur.** M. 3. 8, 10, 8. 44, 106, 51. 9; 65. 7; 70. 36. A. 23. 1
- mawqif* M. 3. 10, 8. 11; 14. 5, 36. 1-3; 56. 4; 66. 1, 67. 22, 64. A. 7. 8, 13. 3; 41. 2. **Plur.** M. 36. 13, 15
- WLY** *wall* M. 13. 5, 14. 10, 16. 4; 35. 4; 49. 14, 57. 27; 61. 1, 3, 4; 71. 1. A. 24. 2, 27. 11, 51. 4, 55. 8. **Plur.** M. 3. 8, 5. 8; 14. 8, 10; 27. 11; 31. 11, 58. 2, 61. 2, 7; 63. 10; 67. 81. A. 1. 12, 2. 3; 3. 1, 10; 19. 24; 39. 5; 55. 14.
- wildayah* M. 14. 8, 10; 35. 5, 15, 64. 11; 72. 9, 18.
- YQZ** *yaqazah* M. 8. 38, 28. 9; 60. 12, 68. 7. A. 34. 8.
- YQN** *yaqlu* M. 15. 14, 15, 19. 1, 2, 5, 6; 58. 1, 2, 63. 7; 73. 4.

- NKR** *nakarah* M. 17 15; 55. 22; 57. 11.  
*inkār* M. 50. 18; 55. 56. A. 56. 23.  
*tanakkur* M. 11 14. A. 12. 12.
- NHR** *nahār* M. 8. 9; 12. 12, 13; 55. 43, 44; 60. 3-6; 62. 2, 68. 9;  
 72. 29; 74. 27. A. 22. 6; 27. 5, 6; 48. 2; 55. 1, 5-7, 11.
- NHY** *nahy* M. 8 88; 13 1; 55. 48; 70. 18. A. 34. 22; 39. 6, 7;  
 52. 6, 7.  
*muntahā* M. 19. 5; 22. 5, 6; 25 11, 12; 36 25. A. 9. 4, 5;  
 11. 6; 24. 23; 32. 5; 56. 8.
- NWR** *nūr* M. 3. 5; 5. 8, 7. 10; 8. 79; 26. 7; 30 5; 42 1; 44. 2;  
 51. 2, 59. 4; 62 3, 4; 73. 6; 74. 34; 77. 8. A. 13 3, 17. 15;  
 19. 2-4; 22 3, 9; 23. 10; 32. 3; 37. 17; 41 1; 47. 5, 6, 53.  
 2; 55 10, 12. Plur. M. 1. 8; 3. 5; 11. 15; 37. 12; 43 1; 44.  
 1, 3; 49. 5; 55. 61, 67. 65, 73 7. A. 1. 2; 13. 3; 23. 7; 41 1.  
*nūriyyah* M. 8. 8; 15 7, 21. 15, 72. 26. A. 19. 1, 2.  
*ndr* M. 5. 8; 11. 16; 16. 1; 17. 6; 21. 1; 24. 9; 46. 6; 50. 4, 5;  
 55. 59; 56. 3; 65. 12; 67 2, 65, 67, 81; 69. 4, 70 22, 23,  
 71. 10, 13, 14; 74. 3, 5, 6. A. 13 3; 18. 5; 22. 8, 27. 10;  
 34. 1; 53 1, 3.
- HMM** *hamm* M. 14. 11; 18. 3; 22. 9; 29 8, 35. 12; 55 44; 68. 6,  
 69. 6, 7; 71. 11; 74. 4, 20-2; 77. 11. A. 1. 7, 4, 2; 7. 1, 2,  
 9, 12, 14, 15, 18; 14. 12; 24 20; 27. 4, 39. 6, 7. Plur. M. 10.  
 9; 61. 2; 67. 2. A. 53. 6.
- WTIQ** *thiqah* M. 48 12; 73. 5.  
*mtihāq* M. 8. 78; 73. 5.
- WJD** *wajd* M. 3. 4; 7. 2; 11. 17; 13. 7; 17. 1, 2, 4, 6; 18. 13; 34. 5;  
 54. 1; 55. 35, 59; 59. 2; 68. 1; 70. 31; 72. 7, 14, 16-18;  
 73 3; 77. 11. A. 1. 8, 15, 23; 2. 2; 4. 1; 8. 5; 12 6; 15. 12;  
 19. 27; 24. 27.  
*warjūd* M. 2. 2; 13. 8; 47. 29. A. 56. 8.  
*tarwajūd* M. 34. 5.  
*marwajūd* M. 34. 5, 6.
- WJH** *wajh* M. 5. 8; 8. 106, 11 17; 15. 37, 38; 20. 8; 24. 21; 41. 1,  
 2; 67. 2, 42, 81; 70. 10, 15, 77. 9. A. 1. 22, 2, 3; 15. 11;  
 23 5; 25. 1; 30. 7; 33. 2; 36 11; 38 1, 42. 7; 43 2; 44 1;  
 50. 1; 56 28.  
*jihah* M. 12. 2; 21 1; 56. 7; 67 20. A. 17. 6.
- WHD** *wahdah* M. 67 60. A. 13 1.  
*wahdāniyyah* M. 18 2, 42. 3, 49. 1; 56. 7. A. 15. 9  
 23. 8.  
*ṭawhid* M. 48. 18.  
*ittihād* M. 67 60.
- WISH** *wahshah* M. 48. 4; 67 60.  
*mūhiṣh* M. 14. 10. A. 43. 11.
- WDD** *wadd* M. 14. 10; 67. 68, 69, 75. A. 3. 1  
*mawaddah* A. 24 7; 37. 1
- WST** *welsitah* M. 33. 11. A. 43 8; 56 16. Plur. M. 77. 2, 3.

- LSN** *lsān* M. 1 6; 3 9; 7. 10; 36. 34; 67. 11; 68. 12, 14; 74. 28, 29. A 23 2; 34 4; 53. 2. Plur. M 11. 7, 16, 15. 3; 63. 10. A. 30 15, 43 6; 52. 7.
- LGHW** *lughah* M 1. 4, 3. 3; 24 13, 14, 38. 1; 72. 7. A. 23 10. Plur. A. 23. 10; 33 2.
- LYL** *layl* M. 8. 9; 12. 12, 13; 14. 8; 35. 10-12; 55. 43, 44; 60. 3-6, 62. 1; 68 9; 72 29; 74 27. A. 22. 6; 27. 5, 6, 48. 2, 50. 1, 55. 1, 4, 6, 7, 11.
- MHW** *maḥw* M 3 4, 8. 15, 36. 40; 49. 8; 67. 48. A 4. 13.
- MDD** *māddah* M. 14 11; 37. 22-4; 69 8.
- MTW** *matīyyah* M 21. 4; 69. 6; 70. 16. Plur. M. 77. 8, 9.
- M'** *ma'īyyah* M. 20 21.
- MKR** *makr* M. 8 49, 21. 3; 30 8, 53. 5, 6. A 56. 12.
- MLK** *mulk* M. 11. 2, 16 1; 61 7; 65. 6. A. 11. 6; 13. 3; 20. 4; 23. 9; 30 21, 55. 12.  
*malakūt* M 11. 2; 13. 6; 16. 1; 56. 7; 60. 14, 61. 7, 65. 6; 66. 10; 70. 17. A. 11. 6; 13. 3, 20. 4; 23. 9; 52. 6; 55. 12.  
*mald'ikah* M. 12. 10; 14 4; 20 1; 35 15; 61. 7; 77. 8.
- MWT** *mawt* M. 24. 7; 25 10; 33. 25; 47. 16; 48. 5; 55. 41; 56. 2; 74. 1.
- MYL** *mayl* M. 12. 15; 34. 3. A. 14. 12, 36. 7, 52. 1.
- NB'** *nabl* M. 34. 13. A. 51. 6. Plur A 1 15.  
*nubuwwah* M 77. 7
- NJW** *najdh* M. 6. 4; 29. 6, 37. 1; 57. 14. A. 10. 4.
- NZL** *manzil* M. 50 14, 74. 10.  
*manzilah* M. 49. 11.
- NSB** *nasab* M. 9. 8, 13, 36. 25-7; 47 24; 70. 33-5. A. 36. 4; 42 5. Plur A. 19. 20; 56. 13.
- NTQ** *niṭq* M. 8. 94, 24 14, 32. 4; 37. 6, 7, 28, 55. 31, 32; 67. 2, 78. A. 1. 4; 12. 18; 14 7, 8; 20 4; 23. 4, 30. 16; 56. 18.  
*niṭqīyyah* M 37. 29. A. 4. 2  
*nāṭiq* M. 5. 5; 63. 1. A. 1. 4; 17. 11; 28 8, 29 5; 52. 5
- NZR** *nazar* M 2. 3; 5. 6; 12. 10; 13 8; 14. 10; 25 20; 26 13; 64 14; 65. 12, 67 68, 69; 73 1; 74. 5, 77. 8-10. A. 12 1, 19 24, 22 6; 23 1, 25. 1, 36. 7; 38 8; 42. 7; 52. 2, 53. 2.  
*manẓar* M. 56. 8, 67. 2. A 2. 2; 27 12; 42. 7
- N'T** *na't* M 36. 24; 65 1, 2.
- N'M** *na'mah* M. 15. 35-7, 17. 13; 20. 4; 28 12, 13; 67 68; 77. 6, 8, 11. A 12. 3; 15. 15, 16; 35. 2, 42 9; 52 8; 56 23.  
*na'm* M. 8. 28, 9 3, 10 1; 11. 16; 33. 11; 48 20, 51. 21; 67. 12, 13, 44, 67, 70. A. 20. 7.  
*na'mā* M. 17 1, 20 9; 74 32. A. 56. 2.
- NFS** *nafs* M. 14 14; 53. 10, 60. 14; 74. 44; 76 2. A 13. 6; 17. 9, 19. 5, 6, 11, 31. 4; 51 6, 52. 6; 55 7, 12; 56 2.

- QIR** *qahr* M. 10 7; 36. 11; 70. 20.
- QWL** *qawl* M. 8. 15; 11. 9; 20. 15; 33. 5, 10; 34. 3, 5; 67. 82; 71 14; 76 2, 3. A 4. 3; 5 8; 19 27, 30. Plur. M. 33. 3, 6, 13; 64. 5 A. 19 27-9.  
*qawliyyah* M. 17. 10; 34. 3.  
*maqûldt* M. 34. 5, 6.
- QWM** *qayyim* M. 67 20. A 23. 9.  
*qayyim* A. 40 6; 41 14.  
*qayyûmiyyah* M. 7. 10; 35. 6; 48. 15; 56. 7; 66. 5; 70. 1-6; 74. 41. A 12. 18; 17. 12; 23 9; 25 1; 36. 11; 50. 1.  
*qiyâm* M. 35 6, 67. 20; 68. 9; 70. 4, 74. 16; 77. 10. A. 1. 12, 19. 30; 50 1.  
*qiyâmah* M. 74 12. A. 1. 23; 19. 2; 31. 1.  
*maqâm* M 7 11; 12. 3, 13 7, 8; 14 10, 12, 13; 19. 1; 35. 7, 16, 18; 36 13, 21, 51. 22-4; 55. 59; 56. 4; 57. 6, 25, 60. 1, 3, 5, 61. 3; 64 12, 16, 20, 21; 65. 7; 66 3, 4; 70. 40; 72. 4, 5, 7-12, 18, 21, 22, 26, 74 9; 77. 4, 7. A 1. 12; 2. 1, 2, 13, 4. 19; 10. 15; 12 8; 13. 3, 4; 14. 1; 17 15; 19 5, 6, 28-30; 23. 2, 3; 27. 8, 9, 51. 6; 53. 4. Plur. M. 12. 10; 35. 12. A. 2. 2; 19. 7; 23. 1.
- QWY** *quwwah* M 3 4; 14. 13; 15 27; 17. 14; 24 23; 33. 17, 56. 1, 6; 70. 1, 3, 4, 6-8, 10-16, 18, 21, 26, 28; 77. 4, 5. A. 18. 6, 40. 9; 53. 3.
- KBR** *kabriyâ* M. 3. 6; 10. 7; 18. 2; 56. 7, 67. 65, 66. A. 44. 1; 56. 1.
- KRM** *karam* M 3. 8; 11. 16, 55 47, 60; 57 33; 67. 68, 69; 77. 9. A. 3. 18; 6. 2; 13. 9, 22 4; 36 5; 52 8.  
*kardmah* M. 14. 8; 67 56. A 23. 6. Plur. M. 3. 6.
- KSHF** *kashf* M. 4. 12; 14. 10; 29 2; 31. 3, 33. 8, 15; 59. 2; 64. 20; 68. 10. A. 27. 9, 10; 51. 6.  
*kashîf* M 29 1; 67. 27. A. 14. 9, 10.
- KFR** *kufir* M. 34. 6; 67 60, 72 23  
*kufûn* M. 53 12
- KL** *kull* M. 7 8; 31. 10; 36 30; 45 5; 55 31, 32 A 5. 8.  
*kullhiyyah* M. 36 30; 55 2. A. 5 8.
- KLM** *kahmah* M 56. 1; 68. 2. A. 18. 5; 23. 3; 55. 10 Plur. M. 11. 2, 15 A. 12. 3.  
*kaldm* M. 28. 10, 57. 2, 76. 2. A. 18. 5; 35. 8; 43. 3.
- KNH** *kunh* M. 17. 13. A. 4. 2.
- KWN** *kawn* M. 4. 8, 8 99, 101, 103, 10 4, 5; 11 3, 4, 13 7; 15 16, 17, 17. 7; 33 16, 36. 1-3, 7; 39. 1; 60 5; 61. 7; 65. 11, 66. 4; 67 9; 72. 5, 7, 26. A. 4. 12, 13; 5. 4, 14. 13; 19. 13; 32. 1. Plur. M. 61. 7; 63 9  
*kawniyyah* M 8. 36. A 19. 8  
*takwîn* M 17 7. A. 5. 7.  
*makân* M. 12. 2, 17 8, 36 3; 56. 2; 67. 20, 22. A. 23. 4; 43. 2.

- FRD* *farḍ* M. 49. 12. A. 41. 16, 56. 33.  
*farḍūt* M. 74. 32.  
*farḍāmyyah* M. 9. 11. A. 56. 14.  
*ifrād* A. 2. 1.  
*munfarid* A. 56. 33.
- FRQ* *farq* M. 3. 2; 8. 96 A. 43. 1.  
*tafīḥah* A. 23. 10.
- F'L* *fi'l* M. 8. 15; 32. 6, 33. 5; 56. 3; 71. 14; 76. 2, 3. A. 19. 30.  
**Plur** M. 33. 3, 6, 13.  
*fi'liyyah* M. 17. 10.
- FQR* *faqr* M. 16. 1, 23. 1; 31. 4; 48. 19. A. 10. 9, 19. 22; 24. 13,  
 40. 1, 9, 56. 8.  
*faqḥ* M. 46. 6, 7 A. 41. 5. **Plur.** M. 46. 6, 7.
- FQH* *fiqh* M. 20. 4, 35. 12; 41. 3.  
*faqih* M. 41. 3, 74. 31.
- FKR* *fikr* M. 72. 7 A. 3. 5; 30. 16. **Plur.** M. 17. 10, 55. 20;  
 57. 20; 60. 4 A. 1. 4; 53. 6.
- FNy* *fanā* M. 10. 1, 12. 2; 20. 15; 48. 18, 51. 9 A. 40. 9.
- FHM* *fahm* M. 72. 29; 74. 11 **Plur.** M. 1. 4.
- QBR* *qabr* M. 12. 8, 9; 20. 13; 48. 10, 14; 55. 58; 67. 54, 55.  
 A. 1. 22.
- QBL* *iqbal* M. 11. 17; 12. 5, 27. 7, 71. 9; 73. 2; 74. 37. A. 36. 9.
- QDR* *qadar* M. 8. 25, 58. A. 4. 10, 53. 1 **Plur.** M. 8. 9, 57. 20  
*qudrah* M. 3. 4, 9, 56. 7 A. 23. 9, 52. 4, 9.
- QDS* *quds* M. 55. 61; 56. 6, 63. 1, 72. 19; 74. 33; 77. 8.
- QRB* *qurb* M. 2. 1-8, 3. 6, 8. 82, 90; 27. 10, 33. 13, 15; 52. 13,  
 55. 8, 61; 56. 7; 67. 39, 61. A. 1. 18; 3. 1; 4. 2; 15. 12,  
 38. 1; 41. 3; 42. 7, 45. 1; 54. 1, 56. 25.  
*qarīb* M. 37. 34; 41. 1; 67. 39 A. 1. 18; 41. 9; 56. 25.  
*aqāb* M. 1. 2, 2. 9, 8. 89, 56. 7 A. 2. 2; 17. 1.
- QLB* *qalb* M. 2. 12, 13, 7. 14; 8. 47; 11. 2, 9, 16, 17, 13. 6; 14. 7,  
 10, 11, 14; 15. 25, 31, 39; 19. 3, 20. 5, 12; 24. 2, 4, 5, 7,  
 10-12, 15; 25. 4-7, 26. 8; 28. 4, 14, 31. 2, 32. 9, 11; 35. 13,  
 37. 31, 53. 2; 55. 44, 56; 57. 32, 34, 58. 2, 3; 60. 8-10, 12,  
 61. 4, 62. 4, 63. 4, 5, 64. 12, 14; 65. 10, 11; 67. 29,  
 70; 68. 1, 12; 69. 7; 70. 39; 72. 3, 74. 4, 20-2; 77. 3,  
 11, 12. A. 1. 13; 3. 2, 3, 7-9; 4. 3, 7, 13; 5. 4, 6; 7. 11,  
 15, 16, 18, 9. 2, 12. 15; 13. 3, 9; 14. 6, 18. 4, 5, 12; 19. 15,  
 31, 32, 22. 9, 23. 1, 2, 24. 10, 20-2, 25. 1, 29. 2; 30. 12,  
 31. 6; 34. 6, 12; 35. 1; 37. 12, 13; 38. 1, 6-8; 39. 2; 42. 6;  
 44. 1, 51. 2; 52. 11; 53. 2, 5; 54. 1, 3; 55. 4, 5. **Plur.** M. 1.  
 8; 5. 8, 17. 13; 27. 6, 32. 3; 37. 32; 55. 50, 56. 9, 57. 1, 9,  
 10, 12-17, 20, 21, 23-5, 31, 58. 2; 64. 12, 14, 67. 81;  
 77. 13. A. 2. 3; 3. 2, 9; 4. 3; 12. 15; 13. 3; 23. 1; 40. 5;  
 52. 9.  
*taqlib* M. 70. 6 A. 38. 1  
*taqallub* M. 25. 5; 56. 9; 77. 13. A. 4. 3, 7; 7. 20, 31. 6.

- 'ML 'amal M. 8. 69; 10. 1, 11. 17; 12. 10-14, 16, 17, 19, 21; 15. 31, 32; 16. 2; 20. 19; 22. 9; 25. 3; 35. 6; 36. 16; 53. 8; 55. 5, 46; 57. 8, 9; 67. 54, 60, 71, 72; 70. 15; 71. 3, 11, 12, 17; 72. 25; 74. 23; 77. 10-12. A. 1. 21; 2. 2; 13. 1; 19. 15, 22. 2; 23. 1. Plur. M. 12. 9, 10; 16. 1; 55. 25-7; 70. 25, 39. A. 19. 14, 28, 29; 49. 2.
- 'ND 'indhyah M. 62. 2. A. 36. 20.
- 'NY ma'ná M. 4. 8; 5. 3; 18. 14; 21. 1, 8; 24. 19; 37. 7; 55. 4, 6, 35, 54, 55; 56. 9; 67. 30-5; 70. 21; 74. 18. A. 18. 8, 23. 9, 10; 39. 2. Plur. M. 13. 13, 14; 63. 9, 64. 5; 67. 27. ma'nawiyah M. 11. 11; 37. 28; 49. 7, 12; 56. 4. A. 12. 13.
- 'HD 'ahd M. 11. 16, 17; 35. 5, 9; 51. 1; 52. 4, 5; 60. 1; 63. 12. A. 6. 1; 7. 19; 56. 2. Plur. M. 65. 8. A. 19. 21.
- 'YN 'ayn M. 20. 8; 21. 7; 25. 4; 26. 15; 28. 14, 32. 2; 33. 13; 36. 17, 18; 49. 16, 17; 62. 4; 64. 3; 72. 21, 22. A. 11. 2; 24. 12, 27. 7; 34. 6, 12; 36. 10; 44. 1. Plur. M. 5. 8; 21. 8; 25. 18, 27. 7, 32. 2, 3; 36. 17; 47. 1; 57. 17. A. 24. 7; 56. 27.  
a'yán M. 36. 19; 58. 2; 64. 2, 3, 5, 6. A. 40. 7.  
'iyán M. 55. 61, 57. 2; 61. 7. A. 51. 2.  
ta'ayyun M. 8. 72.  
ma'yán M. 32. 1-4.
- GHDB ghadab M. 7. 7; 18. 10, 11; 45. 1. A. 19. 6; 38. 4.
- GHFW ghita M. 20. 15, 59. 2, 68. 10. A. 27. 9, 10; 52. 7-9.
- GHFL ghaffah M. 8. 38; 55. 26; 67. 60. Plur. A. 3. 1; 56. 22.  
ghāfil A. 30. 10. Plur. M. 57. 28; 70. 25. A. 51. 3; 56. 22.
- GHLB ghalabah M. 3. 8. A. 12. 4; 25. 7. Plur. A. 56. 2.
- GHNY ghina M. 16. 1; 18. 2; 23. 4; 37. 18; 48. 19; 55. 28. A. 24. 13, 34. 25; 40. 3, 9; 43. 2.  
ghand M. 46. 7; 47. 25. A. 30. 22, 41. 5. Plur. M. 46. 7.
- GHYB ghaybah M. 7. 10, 10. 5, 6; 23. 2; 27. 2, 28. 5, 6, 8, 11, 29. 10, 12, 16, 19, 22, 23; 30. 1-6; 33. 18, 66. 5, 6. A. 4. 5; 6. 9; 7. 20; 10. 16; 11. 6; 24. 5, 8, 14, 25, 26; 25. 3, 8, 11, 14; 26. 5; 27. 3, 6, 8, 9, 13-15; 28. 7; 30. 4, 11, 15, 20; 31. 4, 6; 32. 3, 4; 33. 2, 5-9; 34. 23, 35. 2; 36. 3, 20; 37. 5, 43. 12; 45. 1, 46. 8; 47. 8, 9, 48. 5; 56. 4.
- GHYR ghayr M. 5. 2, 21. 10; 26. 2, 9; 39. 1; 40. 1, 2; 41. 2; 45. 5, 48. 21; 51. 6; 60. 9; 61. 1; 74. 30. A. 11. 6, 36. 14, 43. 2. Plur. M. 17. 12; 74. 6.  
ghayrah M. 14. 10; 15. 5; 25. 18, 19, 53. 6, 74. 42. A. 2. 3; 36. 8, 10.  
ghiyā M. 8. 93. A. 1. 2.  
taghayyun M. 12. 2.
- F'D af'idah M. 1. 8; 17. 6; 53. 2; 60. 4; 77. 12. A. 52. 5.
- FTN fitnah M. 24. 22; 28. 15, 36. 31, 55. 56. A. 8. 5, 12. 4, 40. 5; 41. 3, 56. 12. Plur. M. 15. 19.

- '**SM**     '*ismah* M. 8. 29; 35. 16. A. 12. 4; 46. 5.
- '**SY**     '*ma'siyah* M. 15. 12; 33. 19, 42. 2, 72. 17. A. 8. 3; 25. 6; 42. 7; 46. 2, 3.
- '**TF**     '*atf* M. 10. 2; 67. 68, 69; 77. 8.  
          '*atuf* M. 10. 7.
- '**ZM**     '*azamah* M. 13. 6; 17. 15; 55. 60, 61; 56. 7; 67. 65, 66; 74. 34. A. 44. 1, 55. 3.  
          '*ta'zīm* M. 13. 8; 32. 12; 55. 27, 28 A. 11. 26.
- '**FW**     '*afw* M. 11. 16, 12. 6, 37. 16, 51. 1, 52. 3, 15; 55. 46; 72. 1, 10, 18; 77. 8. A. 22. 4; 36. 7; 52. 7-9, 56. 28.  
          '*afiyah* M. 26. 12, 13. A. 3. 15.
- '**QL**     '*aql* M. 11. 2; 13. 12; 14. 7; 17. 14; 55. 48; 57. 7; 67. 9, 29. A. 52. 10, 11. Plur. M. 17. 10; 61. 2. A. 1. 4; 40. 5, 51. 5.
- '**LM**     '*ilm* M. 1. 12, 3. 1, 6, 8; 7. 2, 15, 16; 8. 6, 15, 18, 31, 36-8, 42, 46, 50, 53, 56, 59, 65, 69, 70, 75-7, 82, 86-8, 92, 94, 105; 10. 11, 12; 11. 2, 3, 6, 7, 9, 14, 16-18; 12. 11, 16-21; 13. 5, 12; 14. 1, 3, 5, 8, 10, 14, 15. 7, 8, 11, 13, 16, 17, 22, 23, 32, 16. 1; 17. 16; 24. 3; 25. 1, 26. 7; 29. 1, 6, 19-21; 31. 7; 32. 1; 35. 1, 5; 36. 4, 14, 16, 28, 29; 37. 34; 48. 3, 15; 51. 2, 7, 8, 10, 18; 52. 12, 53. 5, 8, 9, 11-13, 15; 54. 2, 5, 9, 10, 12; 55. 5, 21, 23, 24, 34, 40, 44, 46, 56. 4, 8, 57. 4, 23; 58. 2, 59. 2; 60. 13; 61. 1; 62. 1-3; 63. 7; 64. 4, 8, 10, 14, 20, 21; 65. 4, 8; 67. 16, 18-20, 22, 26, 29, 42, 46, 48, 52-4, 60, 62, 81, 68. 6; 69. 8, 70. 9; 71. 11, 12, 72. 7, 21, 25; 74. 17, 35, 44, 76. 2, 77. 2, 10-12. A. 1. 3, 15, 21; 2. 2, 3, 2, 3; 4. 1, 17, 19, 5. 2, 5, 7, 8, 6. 6, 7; 7. 2; 8. 1, 4; 9. 1; 10. 2, 5, 10, 11; 11. 1, 6, 13. 3, 14. 8-10, 13, 16, 2-4, 6, 7, 17. 5, 6, 12-15; 19. 6, 20. 5; 22. 2, 6, 8; 23. 1, 5, 7, 9, 30. 3, 19; 32. 1; 34. 14, 36. 3, 7, 37. 17, 38. 1; 39. 3; 42. 1, 2, 8; 43. 8, 44. 1; 45. 1, 46. 1; 47. 1-6, 48. 5; 51. 1, 3; 52. 5-7, 9, 12, 55. 5, 6, 11; 56. 5, 20. Plur. M. 2. 3, 8. 13, 33; 11. 9, 15, 12. 9; 14. 10; 17. 9; 18. 10; 36. 5, 15; 53. 15; 55. 23; 57. 10; 60. 8, 14; 64. 2, 4-7, 14, 15; 67. 36, 77. 12. A. 2. 3; 4. 3; 6. 9; 13. 3; 19. 12; 37. 16; 52. 6, 55. 12, 56. 25.  
          '*ilīm* M. 8. 53, 66, 76, 87, 88, 90, 91, 94; 13. 11; 15. 10, 23, 26; 37. 16; 57. 29; 63. 4; 64. 21. A. 1. 5, 15; 23. 7; 42. 1; 47. 3, 8; 55. 9, 56. 11. Plur. M. 8. 32, 33, 11. 16, 15. 39; 51. 10, 18; 52. 12, 53. 15; 57. 6, 64. 15, 20, 21. A. 1. 15; 45. 1; 47. 4, 5, 7, 49. 3; 56. 25.  
          '*ma'ilīm* M. 8. 36-8; 32. 1-4; 58. 2; 62. 2; 77. 2. A. 4. 1; 5. 1, 2; 17. 12, 13; 51. 2. Plur. A. 4. 1, 14. 10; 17. 6, 51. 3.
- '**MM**     '*amm* M. 29. 4-6; 67. 47 A. 52. 9  
          '*ammī* M. 50. 11  
          '*ammuyyāh* M. 32. 13; 49. 11. A. 30. 1.  
          '*ammālī* M. 47. 24, 74. 9.  
          '*umūm* M. 4. 7; 14. 10; 30. 3; 37. 1. A. 37. 12; 39. 2; 53. 6.



- 'BR 'ibdrah M. 4, 14, 13 6; 28, 2, 3; 34, 4; 42, 2; 55, 12, 14-19, 35; 60, 3, 64, 21; 74 30. Plur. M. 11, 7.
- 'DM 'adam M. 1, 5; 47, 29. A. 14 13; 19, 23, 24.
- 'DW 'aduww allah M. 5, 8; 24 16, 28 6; 29 15, 30, 3; 48, 11. Plur. A. 3 10; 13, 3.
- 'aduww al-'abd M. 68, 14, 15. A. 17, 9; 24, 17; 34, 17.
- 'DHB 'adlhab M. 11, 16, 17; 51, 21; 67, 12, 13, 44, 56, 67, 70; 71, 10.
- 'DHR 'udhr M. 11, 16, 18; 31, 8; 61 5. A. 3, 18; 13 12, 14, 11, 12; 46, 3.
- 'RSH 'arsh M. 21 9; 45, 3; 49, 4; 51, 19; 56, 6, 7; 59, 2; 62, 2; 67, 2, 72, 13; 74, 2, 26. A. 45, 1.
- 'RF 'arif M. 8, 43, 53, 58, 66-8, 73, 74, 76, 78, 83, 87, 88, 90, 91, 94, 97, 100; 13, 11; 15, 18, 23-9, 42; 17, 15; 37, 9, 10; 51, 20; 52, 9; 54, 4; 57, 2, 63, 3; 67, 23, 24. Plur. M. 3, 7; 8, 44, 106; 11 16; 35, 9, 51 10; 57, 1, 32; 59, 4. A. 1, 8; 52, 5, 6, 56, 25.
- ma'rifah M. 1, 10; 2, 3, 4; 3, 4, 8, 7, 4; 8, 12, 42, 44, 46, 53, 59, 62, 65, 69, 70, 74-6, 78, 82, 86-8, 92, 95, 97, 103-105; 9, 4-6, 8-11, 10, 11; 11, 2, 3, 5-8, 15, 16; 13, 4, 6, 8, 10, 14; 14, 14; 15, 7, 8, 11, 13, 16, 23-5; 16, 1, 3, 5; 17, 14, 15; 25 21; 26, 7; 32, 11; 33 17; 34, 3; 35 9; 36, 28-30, 39; 37, 1-4, 7-11, 18-20, 27, 29, 50, 18; 51, 2, 7, 8, 10; 52, 15; 53, 2, 11-14; 54, 12; 55, 6, 22, 34, 59, 61, 57, 1-5, 11, 13, 16, 21, 23-5, 58, 1, 59, 2, 4; 60, 10, 13; 63, 3; 64, 14, 16; 66 3, 10, 67, 9, 13, 14, 41, 73, 68, 1-3, 69, 2; 70 27, 28, 40; 71 3; 74 3, 5, 32, 34, 77 10, 13. A. 1, 1, 9, 10, 2 2, 3; 3, 3, 4 4, 7, 13; 12, 5, 7, 11, 12; 13 2, 3; 16, 7, 8; 19, 16, 20, 4; 22, 8, 24, 1, 4, 25, 14; 34, 2, 21, 43, 12; 52 12; 56 7, 9, 16, 21. Plur. M. 1, 4, 6; 8 45, 84; 11, 3, 5, 7, 8, 15, 16; 16, 3; 17, 9; 18 10, 13, 32, 11; 35 9, 13, 36, 9; 37, 15; 54 5, 57 34, 59, 4; 64, 15; 67, 62, 64; 68, 1. A. 12, 12; 13, 3; 14, 6; 56 2, 25.
- ta'rif M. 14, 10, 34 6; 57, 14. A. 3, 13, 24 2, 34, 2
- ta'arruf M. 1, 11; 3 4, 11 14, 16-18; 14, 9, 13, 14, 25 7, 28 11, 50, 18, 54, 3; 55, 16; 56, 4, 9, 57, 5; 66, 10; 67, 64; 77, 11. A. 1, 3, 18; 3, 1; 4 3; 10 1, 6, 12 5; 24, 1; 30 1, 2; 51, 6; 56, 9.
- muta'arruf M. 11, 14, 75 1. A. 1, 18; 41, 7.
- 'ZZ 'izz M. 1 1, 4, 7; 3, 6; 10, 7, 13, 8, 37 24; 55 61; 56, 7; A. 24, 26; 43, 1; 56, 17.
- 'izzah M. 1, 8; 3, 8; 14 10; 18, 2, 27, 2, 6, 7; 45, 1, 50, 15; 55, 28, 56, 7, 67, 65, 66. A. 1 12, 19 17; 36 9; 37 15, 44, 1; 52, 4, 56 14.
- 'aziz M. 1, 1; 5, 8; 37 13. A. 30 20; 41, 4. Plur. M. 25, 11; 27, 2, 6-8, 10, 11. A. 13, 9; 14, 8.
- 'ZM 'azm M. 28, 10, 11; 33 17; 55, 44. A. 48, 6.
- 'azmah M. 11, 18, 14, 3. Plur. M. 14, 4.

- ŞFIV *iştifâ* M. 65. 9, 67. 68, 69; 72. 19; 75. 1.
- ŞLW *şaldh* M. 8. 22; 12. 8; 20. 1; 23. 8; 24. 3, 30. 5; 47. 22; 50. 7; 74. 27. A. 9. 2; 39. 4. Plur. M. 47. 21; 55. 45; 71. 16.
- ŞMT *samt* M. 8. 94; 28. 10; 55. 31, 32. A. 14. 7, 8; 30. 16; 56. 18.  
*samatiyyah* M. 37. 29. A. 4. 2.  
*sâmit* M. 5. 5, 74. 17. A. 28. 8; 29. 5; 52. 5.
- ŞMD *samad* M. 21. 2; 49. 12. A. 41. 11, 15; 51. 1.  
*şamûd* M. 8. 41, 80; 18. 2. A. 1. 6; 51. 1, 55. 3.  
*samadiyyah* M. 8. 16
- ÐDD *dûd* M. 46. 6. A. 34. 26; 43. 13, 56. 4. Dual M. 15. 2, 19. 7. A. 4. 12.  
*ðuddiyyah* M. 26. 6, 13. A. 26. 3; 30. 19.
- TRQ *talq* M. 11. 3, 4; 15. 14, 20. 13; 43. 1, 47. 7, 50. 8; 55. 4, 73. 6, 76. 2. A. 16. 7, 20. 5; 32. 5, 51. 3; 55. 13. Plur. M. 21. 7. A. 10. 16; 32. 5, 34. 24.
- TLB *talab* M. 9. 1; 12. 14; 36. 26, 37. 26; 47. 24. A. 28. 6, 9; 33. 6; 42. 11, 51. 4.  
*tilbah* M. 57. 26, 27.  
*talib* M. 16. 6; 37. 26. A. 28. 4.  
*maṭlab* M. 12. 14. Plur. M. 27. 12. A. 36. 8, 16.  
*muṭṭalabah* M. 26. 3, 4, 55. 34. A. 28. 7; 30. 23.
- TL' *maṭla'* M. 74. 16, 77. 12. Plur. A. 41. 1.  
*muṭṭala'ah* M. 34. 15.  
*utlâ'* M. 24. 17.  
*muttala'* M. 8. 18; 15. 8, 9, 22, 25, 17. 6; 67. 48. A. 23. 5.
- TMN *tuma'ninah* M. 37. 20, 67. 82; 74. 22. A. 56. 9.
- ṬW' *ta'ah* M. 38. 4; 67. 3; 74. 29. A. 25. 6, 48. 7  
*taw'* M. 70. 20; 76. 2.
- ŽLL *zill* M. 44. 2, 46. 6, 56. 7, 72. 4, 8; 74. 2, 24-6. A. 36. 7
- ZLM *zulmah* M. 6. 5; 38. 1, 43. 1, 3. A. 13. 3; 15. 17, 27. 13; 55. 10. Plur. M. 3. 5, 8. 79; 49. 5. A. 41. 1
- ZHR *zuhûn* M. 3. 1, 5; 48. 13; 68. 10. A. 19. 19, 38. 6-8; 46. 5.  
*ẓâhn* M. 1. 1; 3. 1; 8. 16; 29. 1; 36. 31, 48. 6, 57. 7; 64. 8, 67. 40, 48; 70. 31. A. 14. 8; 17. 12; 41. 13; 47. 2; 56. 27.  
Plur. M. 67. 40. A. 19. 19; 41. 13.  
*ẓḥâr* M. 17. 11, 49. 12; 53. 1, 66. 6. A. 24. 14; 37. 11, 17.
- 'BD *'abd* M. 11. 16; 12. 14, 15; 20. 17, 19; 36. 21, 34, 35; 47. 25; 50. 20; 57. 27, 65. 1-4. A. 8. 6, 11. 1, 2, 16. 4, 17. 5; 19. 1; 20. 1-3, 8, 36. 1, 38. 5, 40. 4, 44. 1, 55. 12; 56. 2. Plur. M. 47. 26. A. 14. 8, 17. 15; 55. 6; 56. 13, 15.  
*kull 'abd* M. 64. 9. A. 13. 2, 3; 22. 6-9.  
*'ibâdah* M. 3. 8; 9. 1, 14. 11; 15. 37; 25. 3, 44. 3, 55. 28, 67. 4, 74. 1-5, 9, 11-13, 17, 20. A. 2. 4; 10. 16, 13. 11, 18. 9, 23. 1, 31. 1; 38. 1  
*'ubûdiyyah* M. 20. 17, 29. 22; 36. 28. A. 5. 1.  
*'abdânyyah* M. 65. 1-3, 5.

- SLM** *saldmah* M. 25. 3.  
*taslīm* M. 35. 5; 55. 5; 56. 5; 74. 42. A. 19. 26.  
*islām* M. 76. 1.
- SMW** *ism* M. 13. 7; 14. 10, 14; 19. 2; 20. 17-19; 24. 1; 31. 5;  
 37. 3; 51. 11; 54. 12; 55. 20, 52, 54-6, 57. 4; 60. 8, 11;  
 63. 4, 5, 7; 64. 12, 17-19, 65. 8; 67. 45; 74. 23. A. 1. 20;  
 12. 3; 14. 14; 17. 8, 12-15; 23. 5, 7, 8; 27. 7; 28. 2; 39. 2;  
 43. 12, 13; 53. 2. Plur. M. 11. 2; 13. 13, 14. 10, 14; 18. 4,  
 13, 14; 22. 10; 54. 12; 60. 8, 13, 14; 63. 9; 64. 2, 12, 65. 8;  
 74. 25. A. 13. 3; 17. 7; 19. 3, 9, 23. 9; 37. 10, 39. 2;  
 51. 5; 52. 6, 9-11.  
*tasmīyah* M. 37. 33; 38. 1; 74. 23, 24, 26. A. 42. 12.  
*musammā* M. 74. 26. A. 17. 13, 14; 19. 3; 23. 7, 36. 7.  
 Plur. M. 18. 4.
- SWF** *masāfah* M. 2. 8; 21. 5. A. 10. 9.
- SWY** *srod* M. 4. 9; 5. 7, 6. 9; 7. 10; 8. 1, 4, 5, 10, 30, 43, 76; 9. 2,  
 9, 10, 10. 3, 17. 1, 2, 4, 6; 20. 2, 3, 5, 7, 9, 10, 14; 23. 5, 6;  
 24. 9, 13, 22; 25. 4, 26. 15; 32. 8, 14; 33. 4; 35. 1; 36. 32-7,  
 40; 37. 15, 19, 38. 2, 39. 1, 51. 13; 54. 9; 55. 7, 40, 55;  
 56. 8, 58. 2, 64. 9, 10; 65. 1; 66. 2, 10; 67. 52, 54, 55, 61;  
 70. 14, 33, 35, 36, 73. 2; 77. 12. A. 2. 1, 3, 2, 3; 4. 1, 4;  
 6. 1; 8. 6; 12. 11, 13. 9, 15. 8, 15; 17. 9; 19. 27; 23. 1; 24. 1,  
 6; 28. 5; 30. 1, 24; 31. 3; 34. 10, 11, 15, 24; 35. 5; 36. 7,  
 37. 12; 38. 1, 7, 8; 39. 1; 40. 2-6; 43. 10; 55. 5, 56. 11, 12,  
 15-17, 20.
- SHRK** *shirk* M. 4. 11, 67. 60. A. 34. 19.
- SHHD** *shḥud* M. 2. 11; 8. 40, 33, 18, 21-4; 54. 10, 77. 10. Plur.  
 M. 49. 10; 67. 36.  
*shahādah* M. 36. 44.  
*shuhūd* A. 1. 15.  
*muḥḥadah* M. 53. 14, 15.  
*ishḥād* M. 13. 6, 7; 17. 14; 34. 11; 37. 16, 54. 7; 56. 7; 66.  
 10. A. 13. 8.  
*mashḥūd* M. 8. 37, 40; 58. 2. A. 1. 8; 25. 1.
- SHHW** *shahwah* M. 37. 20, 71. 3, 11. A. 34. 9. Plur. M. 35. 16, 17;  
 71. 11. A. 3. 6; 19. 4.
- ŠBR** *šabr* M. 8. 52; 33. 17; 37. 22, 23, 54. 11; 74. 11. A. 1. 14;  
 3. 7, 15, 7. 20.  
*muṣābarah* M. 24. 5.
- ŠHB** *šāḥb* M. 11. 16; 35. 12, 46. 6; 60. 12. Plur. M. 51. 16, 57.  
 18. A. 11. 6.  
*mashḥūb* M. 37. 27, 28.
- ŠDR** *šadh* M. 11. 16. A. 38. 1.
- ŠDQ** *šidq* M. 24. 10.  
*šādīq* M. 12. 4, 6. A. 18. 6.  
*šiddīqīyyah* M. 24. 10; 77. 7.  
*tasdīq* M. 19. 5.
- ŠRF** *taṣṣīf* M. 34. 3; 61. 1. A. 23. 9, 10; 25. 7; 39. 1; 55. 1.

- RʿYIV** *rajā* M 15. 21, 16 1, 22 9; 24 17; 37. 27, 65. 3; 73. 5. A. 52. 12.
- RḤM** *rahmah* M. 7. 3; 13. 8; 16. 1, 67. 14, 21, 68, 69. A. 24 11; 49 6; 52. 7; 56 21.  
*rahīm* A 56. 21.  
*rahīm* M. 5. 8; 13 8 A. 41. 10  
*rahman* M. 13 8; 21. 2; 35. 12; 74. 36  
*rahmanyah* M. 7. 1, 3, 6, 45. 2; 74. 30, 31. A. 1 1; 15. 9; 19. 12
- RḌY** *raḍḍ* M 17. 9, 29 21; 42. 2, 45 3; 47. 32, 67 68, 69. A. 40. 4-6; 41. 17; 47. 10; 56. 20
- RḠHB** *raḡhibah* M. 7. 14; 15. 37, 38, 36 23; 72 23. A. 24 9.
- RFQ** *rafq* M 4 11; 14. 11; 32. 9, 54. 11. A. 52. 9.
- RHB** *rahbah* M. 7. 14, 36. 23. A 24 9.
- RWH** *rah* M. 8. 42; 55. 48 A. 31 5. Plur. M. 3. 7; 49. 5. A. 55. 10.  
*rawh* M. 74. 1. A 55. 1.  
*rahah* A 24 23; 55 1.  
*rah allah* M 8 63, 45. 4.  
*rayhan* M 74 1. A. 15 6; 55 1.
- RW'** *raw'* M. 8. 39, 15 15; 74 15. A 1. 22; 19 25.
- ZHD** *zuhd* M 24. 22.
- ZYN** *zinah* M 5. 8; 8. 2, 56. 7. A 36 10, 38. 4-5
- S'L** *mas'alah* M. 28 5, 7, 8; 29 14; 57 33; 66 6; 67. 64. A 28. 4; 36 7, 17; 42 9.
- SBB** *sabab* M 7. 16, 8. 60, 9. 7, 8, 13, 36 25-7, 64. 10; 72. 5. A. 8 4, 5; 10 6; 30 1; 36 4. Plur. M. 29. 3; 67. 34. A. 3. 16, 10. 6, 13. 10; 18 5; 19. 20; 41. 11.
- SBL** *sabl* M. 18. 9; 53. 6. A 47. 1, 51. 3. Plur. M 25. 20. A 44 1
- STR** *sitr* M. 28 3; 35 17; 60. 4, 5 A 11 6, 37. 4, 38 1. Plur M 64. 16. A 56 1  
*sitrah* M. 35 17; 53. 12 M 1 23, 24. 4; 37 1.  
*istitār* M. 71 10  
*mastūr* M. 35. 17.
- SRR** *sirr* M. 11 2, 16, 56. 4; 65. 8 A 4 15; 13 1; 30 18; 52. 2, 53 1, 6. Plur M 27. 6; 53 1, 60 4. A. 4 12, 38 5.  
*sarīrah* M. 37. 8, 60 12; 65 6. A. 53 4 Plur M 63 3; 64 5.
- SRMD** *sarmadī* M. 8. 72.
- STW** *saṭwah* M. 11. 14, 16; 17. 3, 55 50; 67. 62, 65
- SKN** *sukūn* M. 48. 20; 74. 4, 20, 22. A 13 3  
*sakīnah* M. 35 3, 54. 1-4, 6, 7, 9-11.
- SLṬ** *sulṭān* M. 7 10, 12 7, 13. 8; 14 13; 26. 7; 58. 2; 67. 65, 66 A. 41. 1; 56. 1

- KHLQ** *khalq* M. 20. 21; 37. 1; 38. 2; 47. 1, 20, 33; 50. 14; 53. 2; 56. 4. A. 19. 13; 52. 2, 5.  
*khalqah* M. 35. 18, 65. 7. A. 3. 2; 5. 4; 55. 8.
- KHLW** *khalwah* M. 48. 5. A. 7. 19; 13. 1; 37. 12.
- KHWF** *khawf* M. 12. 14; 15. 20, 21, 37, 38; 16. 1, 22. 9; 24. 19, 32. 12; 37. 9, 27; 65. 3. A. 4. 11, 52. 12.
- KHYR** *ihhtuyâr* M. 7. 10, 27. 6; 50. 1. A. 8. 2, 5; 19. 9; 34. 5.
- D'W** *du'd* M. 35. 7, 11; 37. 30; 68. 10; 71. 8. A. 42. 12; 43. 5
- DLL** *dall* M. 13. 11, 37. 25; 52. 7-9; 53. 6; 73. 3; 76. 2. A. 4. 19; 41. 7.  
*dulâlah* M. 15. 29, 37. 25; 48. 8.
- DNW** *dunyâ* M. 6. 11; 8. 21; 11. 16, 12. 4-6; 18. 10; 25. 13; 27. 1, 8, 9, 30. 1, 2; 35. 19; 36. 13; 48. 7, 13; 51. 1, 59. 1; 64. 3; 65. 7, 67. 8, 48; 72. 22-4; 74. 33; A. 1. 23; 5. 4; 12. 1, 13. 3; 14. 4, 5; 15. 7; 16. 7, 19. 2, 20. 8, 9; 27. 8, 30. 12, 31. 1.
- DWM** *du'im* M. 8. 17; 74. 41. A. 11. 6; 23. 9; 55. 4, 56. 26.  
*darwâm* M. 10. 1; 67. 82. A. 1. 6, 40. 9; 55. 4.  
*daymûmîyyah* M. 8. 17, 36, 80; 56. 7. A. 47. 8.  
*muddâwamah* M. 1. 1; 3. 4; 25. 10; 58. 2. A. 10. 16
- DHKR** *dhkr* M. 5. 7; 10. 3, 14. 14; 18. 5; 21. 9; 23. 6; 28. 17; 29. 16; 33. 1, 2; 37. 32, 33, 41. 1, 47. 12; 48. 10; 49. 2; 54. 12, 55. 20, 27, 40, 61, 58. 2, 64. 17-19; 65. 12, 66. 10; 67. 60, 69. 8, 70. 34, 72. 7, 73. 3. A. 1. 20; 3. 1-3, 4. 5, 5. 4; 7. 11; 10. 16, 11. 6, 12. 8; 13. 3, 20. 3; 30. 11; 37. 2, 6, 44. 1, 52. 7; 54. 3; 56. 2, 8, 9. Plur. M. 13. 8; 18. 5; 29. 15, 16; 67. 76.  
*dhikrâ* M. 17. 1.  
*dhâkur* M. 2. 11; 55. 61
- DHWT** *dhât* M. 54. 12, 62. 5, 67. 65, 66, 68. A. 15. 10.  
*dhâtîyyah* M. 18. 2.
- R'Y** *ru'yah* M. 7. 16, 8. 27, 90; 11. 2, 16, 13. 7, 8; 19. 7, 23. 2, 6, 25. 16, 18, 27. 2, 4, 5, 7, 8, 10, 29. 1, 16, 18, 19, 22, 30. 2-4, 6, 33. 9, 35. 14-16; 36. 39, 38. 2, 4, 53. 4, 12, 54. 8, 12, 55. 29-31; 58. 2, 59. 2, 60. 3, 5, 6; 64. 12, 66. 6. A. 1. 21; 2. 1, 4. 2, 8, 6. 9; 7. 20; 10. 7, 8, 11. 5, 6; 12. 5, 9, 16, 14. 5; 24. 14; 25. 8, 11, 12, 26. 3, 5, 27. 3, 6, 13-15, 30. 3, 7, 11, 16, 19, 20; 31. 5, 6, 32. 3, 4; 33. 2, 6-9, 34. 14, 15, 25, 26, 35. 2, 3, 6, 37. 5, 6, 9-11, 16, 17; 39. 1, 47. 8, 9, 48. 5, 6; 51. 6.  
*ru'yat allâh* M. 7. 5, 9. 3; 10. 6; 12. 7; 29. 11, 12, 23; 47. 2, 62. 5, 66. 5, 10. A. 4. 13; 10. 16, 22. 6; 24. 25, 26, 27. 3, 39. 6, 42. 9; 46. 8; 47. 7, 52. 9.
- RBB** *rabb* M. 8. 98, 11. 16; 12. 14, 15, 47. 25, 26, 33; 65. 11. A. 11. 1, 2, 23. 2, 29. 1, 2, 36. 13, 38. 1, 2; 39. 3; 44. 1.  
*rabbânî* M. 36. 28; 55. 23; 63. 4, 64. 20; 74. 31. A. 16. 8.

- HQQ** *haqq* M. 4. 13; 8. 36; 15. 2, 4, 36, 37; 19. 5; 27. 9; 29. 22; 34. 15, 16, 36. 6, 37. 1, 2, 4; 51. 23; 52. 2; 55. 61; 65. 10; 67. 42, 43, 65, 68; 73. 3; 74. 3, 76. 2 A. 13. 2; 19. 27, 23. 5, 51. 2.  
*haqq haqlqah* M. 59. 2.  
*haqq haqlq* A. 51. 2.  
*haqq haqlqt* M. 24. 13.  
*haqlqah* M. 4. 12, 13; 8. 81; 10. 11, 12; 11. 9; 20. 15; 67. 81; 77. 6. A. 6. 3; 7. 4, 11. 6; 23. 9, 36. 2; 56. 16. Plur. M. 35. 13. A. 4. 3; 14. 13.  
*haqlqiyyah* M. 42. 3  
*tahqlq* M. 15. 5; 73. 4.  
*ihqdaq* A. 35. 6.  
*tahagguq* M. 13. 10. A. 1. 12.
- HKM** *hukm* M. 8. 31; 11. 7, 9; 12. 15, 14. 6; 35. 18; 36. 36; 37. 28, 30, 38. 2; 51. 10; 54. 2; 55. 15; 64. 7, 8, 10, 12; 69. 8; 70. 20, 73. 2; 74. 35; 76. 2, 3; 77. 10. A. 9. 8, 14. 14; 17. 3, 4, 12, 19. 18, 23. 5; 38. 1; 39. 1, 44. 1. Plur. M. 7. 10; 59. 2; 74. 35; 76. 2. A. 55. 3  
*hukmah* M. 15. 28, 36; 25. 16; 52. 14, 15; 53. 6; 57. 26-30; 70. 17, 72. 21; 74. 31. A. 3. 2, 3, 7, 9. 6; 10. 15; 11. 6; 17. 12; 19. 9, 32; 23. 5, 8; 25. 7; 36. 7; 37. 2; 48. 8; 52. 9; 56. 18  
*hukmah* M. 8. 94; 20. 1, 6, 12, 22. 10; 49. 4; 55. 12; 74. 3. A. 3. 15, 19. 18; 23. 5; 39. 2, 7.
- HWL** *hdl* M. 9. 4, 12; 11. 16; 28. 7, 16; 36. 22, 38; 47. 33, 57. 14, 15, 23; 67. 13; 70. 4. A. 1. 19; 7. 3, 10. 11; 19. 26; 37. 7; 39. 7; 47. 8, 56. 1 Plur. A. 19. 14
- HYY** *hayd* M. 18. 11; 35. 16, 47. 31. A. 9. 7, 42. 6.
- KHSS** *khass* M. 29. 4, 5, 7, 8; 67. 47. A. 52. 9.  
*khuss* M. 14. 10, 30. 3; 37. 1. A. 37. 12.  
*khasssiyya* M. 32. 13.  
*khassah* M. 74. 9. A. 1. 20.
- KIITB** *khitab* M. 2. 13; 8. 92; 66. 1, 2, 74. 30. A. 3. 16; 6. 2; 13. 10; 18. 2; 44. 1.
- KIITR** *khatar* M. 20. 15; 50. 13; 67. 29. A. 24. 8; 37. 15; 56. 11.  
*khatar* M. 11. 8; 24. 9; 35. 3, 53. 11, 14; 55. 56; 67. 7, 52, 74. 16. A. 1. 3; 22. 8, 38. 2. Plur. M. 8. 8, 84, 55. 20; 67. 17, 51. A. 5. 6.
- KHLS** *ikhlas* M. 12. 21; 29. 21; 55. 5, 65. 3; 67. 9, 60, 81.  
*mukhlis* M. 50. 17; 65. 3; 70. 25.
- KHLF** *khalfah* M. 7. 16.  
*khilafah* M. 7. 11, 13.  
*khilafiyyah* M. 7. 4.  
*khulaf* M. 7. 3 A. 12. 12.  
*mukhālafah* M. 15. 34. A. 3. 18; 13. 12.  
*ikhtilaf* M. 8. 54, 14. 3, 58. 3. A. 10. 6, 24. 22.  
*mukhtalif* A. 19. 31, 33.

- JHL** *jahl* M. 7. 4; 8. 15, 50, 62; **II.** 1, 16; **II.** 20; **25.** 1; **29.** 1, 20, 21; **33.** 16, 17; **36.** 11-16, 27; **37.** 1, 2; **53.** 9; **54.** 9; **55.** 21, 23, 24; **58.** 2, 62. 1-5; **64.** 2; **67.** 5, 16-19, 25, 48, 54, 60, 70, 8, 9. A. 5. 2, 5, 8; 9. 1; 14. 2, 8; **16.** 3, 4; **34.** 14; **46.** 3; **56.** 2, 5.  
*jahl haqlql* M. **II.** 7; **55.** 23.  
*jahlalah* M. **15.** 24.  
*jahlil* M. **15.** 42, **37.** 16; **57.** 29, 30. A. **36.** 7; **41.** 6; **55.** 10; **56.** 11. Plur. M. **39.** 1; **52.** 12.
- JWR** *jwrd* M. 8. 57; **77.** 10. A. **13.** 5, 6.  
*mujāwarah* M. **1.** 1; **24.** 17. A. **13.** 6-8.
- HBB** *hubb* M. **33.** 13; **36.** 9; **67.** 68, 69; **77.** 9. A. **3.** 1; 7. 13, 9, 6; **35.** 8; **42.** 7.  
*mahabbah* M. **37.** 18, **65.** 3; **72.** 19. A. **4.** 6; **37.** 1.
- HJB** *hijdh* M. 4. 12; 7. 13; 8. 92; **12.** 6, 14; **14.** 10, 14; **18.** 6, 8-11, 20 15; **24.** 20; **26.** 14; **27.** 1; **29.** 1-3, **31.** 3; **33.** 8, 15; **38.** 2, 47. 1; **49.** 2; **52.** 7-9, 11; **53.** 7; **55.** 2, 28, 30, 31, 56, 3, 5; **57.** 13, **59.** 2-4; **61.** 3; **62.** 2; **64.** 2-8, 20; **67.** 1, 61; **72.** 5, 6, 13, 14; **77.** 12. A. 2. 2; 3. 2, 3; 9. 7; **12.** 9, 13; **14.** 8-10; **16.** 2, 3; **17.** 15; **18.** 4, 5; **19.** 6; **20.** 8; **24.** 26; **25.** 3; **28.** 9; **32.** 5; **33.** 3; **34.** 1; **38.** 2; **48.** 1; **51.** 4, 6; **52.** 6, 9. Plur. M. 7. 10; **28.** 10; **36.** 26; **49.** 1; **64.** 1, 2, 4, 16. A. **12.** 12; **32.** 5; **34.** 19; **45.** 1.  
*mahjūb* M. **46.** 4, **72.** 5; **77.** 12. A. **35.** 4.
- HJY** *hujjah* M. 7. 11; **II.** 6, 8; **45.** 2; **52.** 4, **55.** 34; **67.** 21. A. 3. 7.  
*mahayyah* M. **12.** 4, 6, **15.** 29; **19.** 1; **46.** 1, 2; **73.** 6. A. **23.** 3.
- HDD** *hadd* M. 8. 39, 78, 85; 9. 3; **12.** 2; **14.** 1; **17.** 8, 14, 16; **25.** 16, 29 20; **36.** 26, 30; **38.** 2; **49.** 6, 12; **64.** 21. A. **1.** 7, 2. 2; **12.** 13, 17, **14.** 8, **22.** 2. Plur. M. 6. 7; **29.** 20, **55.** 8; **76.** 2. A. 2. 2, **12.** 2.  
*haddyyah* M. **55.** 9. A. **14.** 8; **48.** 8.
- HTII** *hadathdn* M. 8. 12, 80. A. **1.** 1.  
*muhādathah* M. **63.** 8, **65.** 8; **66.** 1, 3. A. **2.** 1, 4; 3. 17; **13.** 11; **28.** 8.
- HFR** *harf* M. **1.** 5; **18.** 3, 4, **33.** 9, 10; **34.** 3, 7-9; **51.** 12-15, 24; **52.** 1, 3-6, **54.** 12, **55.** 1-7, 10, 11, 20, 23, 29; **57.** 4; **61.** 1, 63, 9; **65.** 8, **67.** 1, 9-11, 20, 22, 23, 25, 26, 28, 49, 51, 58, 59, 77, 81; **77.** 8, 9. A. 4. 2; 5. 4; **15.** 1; **17.** 1-3, 5, 12, 14, 15, **19.** 3; **23.** 6, 8, 10; **37.** 3; **52.** 1, 4; **53.** 1-4. Plur. M. **13.** 13, **32.** 4; **51.** 13, 14, 24; **60.** 13, **64.** 2, 7, 8, **67.** 27, 41, 46. A. **16.** 5; **20.** 4; **52.** 1, 9, 10; **53.** 4.  
*mahrif* M. **33.** 9. A. **17.** 2, 12, 14.
- HPR** *hadrah* M. 8. 92, **13.** 6; **14.** 4, 10; **18.** 11; **60.** 3; **63.** 2-4; **64.** 14, 17, 20; **67.** 48-50, 52, 53, 57, 58, 63, 64, **72.** 14; **74.** 41. A. 2. 1, 3; **19.** 24; **37.** 9, 10; **52.** 9; **53.** 4.  
*hādū* M. **41.** 1; **65.** 11; **70.** 16.  
*mahdar* M. **43.** 1; **67.** 1, 47, 63, **73.** 1.

- BDN* *badan* M. 24. 7; 25. 6; 77. 3.
- BDW* *badw* M. 4. 6; 14. 14; 26. 5; 58. 2. A. 11. 6.  
*bádt* M. 4. 4, 14. 14; 26. 5; 29. 7, 35. 13; 37. 3; 49. 11;  
 67. 15, 48. A. 55. 12. Plur. M. 67. 48.  
*bádiyāh* M. 55. 62, 63. Plur. M. 49. 7; 56. 1-4. A. 1.  
 23, 2. 2; 56. 1.  
*ibdt'* M. 4. 4, 6, 14. 12-14, 24. 1, 56. 4; 58. 2; 65. 8.  
 A. 45. 1
- B<sub>SHR</sub>* *bashariyyah* M. 7. 7; 8. 24. A. 52. 10; 55. 3.
- BSR* *abšār* M. 17. 10; 60. 4. A. 3. 2.  
*bashrah* M. 17. 14. A. 51. 4. Plur. M. 17. 13  
*tabshrah* A. 3. 3
- BTL* *bātūl* M. 15. 2, 3, 34. 15, 16; 36. 6; 51. 23; 52. 2, 73. 3.
- BTN* *bātun* M. 1. 1; 3. 1, 8. 16, 29. 1; 36. 31; 57. 7, 64. 8; 67. 40,  
 48, 70. 31. A. 14. 8; 17. 12, 41. 13, 47. 2; 56. 25.
- B'D* *bu'd* M. 2. 1-4; 8. 82, 90; 21. 5; 27. 10; 33. 15, 52. 13;  
 55. 8, 61; 67. 39, 61. A. 12. 9; 15. 2; 38. 1; 41. 3; 48. 6;  
 54. 1, 56. 25.  
*ba'id* M. 2. 6; 37. 34, 41. 1, 67. 39. A. 56. 25
- BQY* *baqā* M. 48. 18. A. 40. 9, 48. 8
- BLY* *balā* M. 8. 53, 9. 3; 14. 8; 25. 10, 26. 8, 11-14; 32. 8; 37. 1;  
 38. 4, 50. 18, 62. 2, 3. A. 6. 9, 7. 20, 8. 4; 13. 10; 24. 25;  
 34. 19; 48. 6.  
*ibtlā* M. 8. 28; 65. 9; 77. 6. A. 3. 13; 12. 4
- BHW* *bahā* M. 13. 6; 18. 2; 56. 7, 72. 3.
- BYT* *bayt* M. 5. 8, 8. 11, 13. 3, 20. 1, 2, 4-7, 9, 13, 14; 61. 4;  
 64. 15. A. 13. 3, 9; 25. 1, 26. 1, 30. 12. Plur. M. 5. 8;  
 64. 16, 17. A. 3. 2; 13. 9; 14. 8, 43. 9
- TWB* *tawbah* M. 15. 34; 68. 5, 9. A. 32. 5; 38. 8
- THBT* *thabt* M. 4. 1; 8. 15, 22. 4; 49. 8, 11; 58. 2; 66. 10. A. 4. 13;  
 11. 6, 33. 2; 45. 1; 56. 1.  
*thabatiyyah* M. 49. 12  
*thābit* M. 4. 1  
*tathbt* M. 74. 14. A. 33. 2.  
*thibat* M. 15. 15, 17. 12; 33. 17; 64. 19.  
*uthbat* M. 22. 7, 36. 40; 66. 10; 69. 2. A. 7. 12.  
*muthbit* M. 22. 4, 66. 10. A. 30. 5; 41. 14.  
*muthbat* M. 4. 1, 2.
- JBR* *jabarūt* M. 1. 6; 8. 29; 13. 8; 56. 7; 64. 13; 67. 65, 66.  
 A. 1. 2; 52. 4.
- JSM* *jism* M. 8. 47, 11. 16. A. 7. 16; 38. 6, 7. Plur. M. 3. 7,  
 13. 4, 49. 5, 64. 14
- JM'* *jam'* M. 3. 2; 51. 9. A. 13. 1; 43. 1.



## INDEX A

### TECHNICAL TERMS USED BY NIFFARÍ

The following abbreviations are used:

M. = Kitáb al-Mawáqif  
A. = Kitáb al-Mukhátabát.

The figures in heavy type (thus: 6) refer to the number of the Mawqif or Mukhátabah, those in light type (thus: 27) refer to the number of the "verse," according to the system of numeration adopted in the English translation.

- ABD** *abad* M. 57. 17; 60. 3, 4. A. 55. 2, 3. **Plur.** A. 56. 26.
- ATHR** *athar* M. 36. 35, 36, 37. A. 44. 1.  
*athar nazr alláh* M. 5. 6.  
*athar siwá 'lláh* M. 4. 9.  
*áthár* M. 74. 5, 6; 77. 10.  
*áthár nazr alláh* M. 2. 3; 73. 1; 74. 5.  
*áthár ghaybat alláh* A. 24. 25.
- AKHR** *dkhrah* M. 6. 11; 8. 21; 11. 16; 18. 10; 25. 13; 27. 1, 8, 9;  
30. 2; 36. 13, 64. 3; 65. 7, 67. 8, 48; 72. 22; 74. 33.  
A. 5. 4; 8. 5, 12. 1; 13. 3; 14. 4, 5; 16. 7; 27. 9, 30. 12; 31. 1.  
*ákhniyyah* M. 24. 1, 22.  
*awákhur* M. 8. 20.
- ALF** *alíf* M. 67. 45; 77. 8. A. 52. 1, 53. 4.  
*i'tiláf* M. 8. 45. A. 10. 6.  
*mu'talíf* A. 19. 31, 32, 33.
- AMR** *amr* M. 8. 88; 13. 1; 14. 1-6; 54. 2; 55. 49; 57. 7; 64. 14,  
71. 13; 72. 4; 76. 2, 3. A. 23. 7; 26. 4; 34. 22; 36. 7, 13;  
39. 6, 7; 52. 6, 7; 53. 1.
- AMN** *amn* M. 12. 14; 15. 15. A. 4. 11; 56. 11.  
*amán* M. 68. 10; 72. 8.  
*amánah* M. 7. 11; 72. 9. A. 9. 8; 23. 6.
- ANS** *uns* M. 8. 26; 48. 5. A. 16. 8.  
*mu'us* M. 14. 10. A. 43. 11.
- AHL** *ahl alláh* M. 8. 44, 45, 10. 8; 50. 14, 15; 63. 7. A. 13. 9; 50. 2.
- AWL** *awwalíyyah* M. 8. 36; 24. 1, 22. A. 12. 16.  
*awá'il* M. 8. 20.  
*ta'wíl* M. 53. 7; 70. 30.
- BAHR** *bahr* M. 6. 1, 38. 1; 39. 1; 44. 2. A. 16. 4; 33. 2.



## ADDRESS (56)

2. "places of tuning," cf. S. 2. 119.

3. "my making," vid. A. 17 2, sc. created things.

6. For *may'ill*, cf. A. 12. 10.

8. The man who is content with himself needs other things to gratify his desires: the man who seeks God needs nothing else

13. Vid. M. 42. 1.

14. Expanding and contracting, sc. witnessed creation, is only possible through God using otherness as a medium. if it were performed through Himself, there would be no relation of Lord and servant, Knower and known.

17. God's kindness is not like the kindness conceived by man, nor is His might like the might of man. He shows His kindness in establishing the duality of other and not-other, in order that man may turn to Him from other: and He shows His might in causing man to witness other, so that it may be a means of expelling him from other.

20. Cf. A. 40. 4.

## ADDRESS (39)

1. "rejoiced" because it knew that through seeing God in phenomena the mystic was expelled from the true vision of God.

2. For the casting away of God's name, cf. M. 20 19; 31 5; A. 14. 14.

## ADDRESS (40)

5. God approves of otherness as a means of assuring gnostics of His existence as manifested in it but for those who are beyond this stage otherness is a hindrance.

7. The self-subsistence of God preserves against variance and discord. Cf. M. 66. 5; A. 36 11, 50. 1.

## ADDRESS (42)

9. "thanks for the requesting," sc. because God put it into the heart of man to make requests of Him

## ADDRESS (44)

1. "For thy sake," cf. A. 24. 18.

## ADDRESS (48)

2 Cf. A. 25. 5

6. It is a mercy of God that makes man to feel his incapacity, for this brings him to his knees. this is the essential meaning of *balâ*.

## ADDRESS (51)

4. "trembling of the sight," sc. quivering of the eyelid to protect the eyes from the exceeding brightness of the vision of God.

5 The second half of this verse is curious, as it were a comment on the first half

## ADDRESS (52)

1. *Alif* is the symbol of the Divine Unity Cf. M. 67. 45 n

4. Cf. M. 77 8. The Treasury is a letter, sc. otherness, and from it is derived the knowledge of all otherness

9 "my active quality," sc. God as the Creator.

## ADDRESS (55)

2 This verse appears to belong to the *Mawâqif* It might fit in with M. 60 3-6

7. In this passage night means "vision" and day "absence."

11. A fine presentation of the Neoplatonic conception of creation.

12. "the two houses," sc. this world and the next

## ADDRESS (31)

1. A splendid paradox, emphasising the baseness of considering the reward before entering upon an action.

2 Cf. A. 14. 5.

6 Vid. M. 25. 5 n.

## ADDRESS (32)

1. Divine science is the field in which the ball of existence is tossed to and fro. This is a curious anticipation of the simile which was so familiar to the later Persian poets.

## ADDRESS (33)

1. As a strong gust of wind sweeping a stormy sea appears to strike the crest of a wave and level it, so God, finding the mystic tossing on the troubled sea of estrangement (vid. A. 16. 4 n.), stretches out towards him His powerful hand and puts an end to his infirmity.

10. "Cast the *lām* . . .," thus giving *lā shay'*, sc. there is nothing other than God.

## ADDRESS (34)

2. When a man lacks true knowledge, he is eager to impart his spurious knowledge to others: but when the true knowledge is attained, it is realised with humility that only God is able to impart knowledge to man.

11. "eye of the heart," vid. M. 31. 2 n.

13. Cf. A. 30. 9, 10.

19. As long as alternate vision and absence are experienced by the mystic, the affliction (vid. M. 25. 10 n.) continues, and infidelity and veiling are still possible.

22. Cf. M. 8. 88; A. 39. 6; 52. 7.

## ADDRESS (35)

3. In the desert there is no shade: so in God's vision there is no changing. For Nisfai's own explanation of "desert," vid. 5 *infra*.

8. Sc. on the day of creation, when God asked "*Alastu bi'abbikum?*" This established the relation of converse and conversant, lover and beloved.

## ADDRESS (36)

4. When God considers the man, and not his immediate need, then his need is fully supplied.

6 Cf. 17 *infra*.

8. Perhaps, however, we should adopt G's reading *qibāb* for the sake of the rhyme.

11. "It," sc. the request. For the worship of God's face, cf. M. 74.

20. Even in this associate thyself with God's action, that thou mayst become disassociated from thyself.

## ADDRESS (24)

- 8. Cf. M. 6. 2-4.
- 18. A saying of incomparable boldness: cf. M. 4. 8 n.
- 19. Sc. it is the "sake" *par excellence*, the inner "meaning" of all creation.
- 20. As it were a correction of A 15 13.
- 21. Cf. A. 15. 13. These three verses should probably be taken together.
- 28. God gives Himself in exchange for personal emotion. cf. M. 4. 4; 20 9

## ADDRESS (25)

Before this address G writes "Niffai during Muharram in the year 353."

- 1. Vid. M. 2. 3 n.
- 12. Cf. A. 13. 2.
- 14. When gnosis is achieved, it is worthless compared with God's revelation.

## ADDRESS (26)

- 1. This verse and A 25. 2 evidently go together.

## ADDRESS (27)

- 5. This verse goes with 6 and 14. The meaning would appear to be, that the mystic's experience of vision is in accordance with his behaviour during absence
- 11. Sc. he is a self-consistent unity.

## ADDRESS (28)

- 1. The sense runs on from the previous address.
- 3. Cf. M 11. 16 "until I bring his day to him."
- 4. Sc. do not make any particular request of Me, for this would mean preferring the request before Me.
- 6. What man seeks, God withholds cf. 9 *infra*.

## ADDRESS (29)

- 3. Sc. the essential part of everything is that part which bears witness to God's creating it.
- G writes at the end. "At Nil in the year 353 "

## ADDRESS (30)

- 1. Cf. M. 32. 13.
- 8. Sc. efface the need of curing.
- 12. Cf. A. 13 9 n
- 18. Taking refuge is an act of personal initiative
- 19. Sc. the knowledge of how to make vision permanent, so that there is no absence to interrupt it.

12. For the word *itqdn*, vid. M. 22. 7 n.

15. Cf. S. 24 35 *God is the light of the heavens and the earth.*

## ADDRESS (18)

5. The grammatical terms here used keep up the metaphor *lia* (phenomena). Cf. M. 34. 3; 61. 1; A. 23. 9, 10; 39 1.

## ADDRESS (19)

1. For *nūmyyah*, cf. M. 8. 8; 15. 7; 21. 15; 72. 26.

8. A perfect expression of *fand*. The word *kawmyyah* occurs again at M. 8 36.

9. Cf. S. 55 29: "Every day He is upon some affair."

27. Sc. when each phenomenon "speaks" to the mystic, as described at M. 11. 2.

31. Cf. M. 8. 54 n.; A. 10. 6.

33. The issue is a matter of indifference to the true mystic: cf. M. 15. 22

## ADDRESS (20)

4. By complete union with God the mystic attains the power of viewing other things from God's standpoint, and as it were applies to them the jargon used by God.

7. Cf. M. 8. 3.

8. For there is no compact between the mystic and the people of this world.

## ADDRESS (21)

This passage is cast as it were in the form of a balance, hence its title. Thus:

A is B, and C is A.

D is C, and E is D.

A. writes: "That is, the servant restores to God what he possesses by departing from it, and what he does not possess by acquiescing in God's withholding it from him "

## ADDRESS (22)

6-9. Cf. M. 64. 9; A. 13. 2, 3. If these verses are grouped together, they form the characteristic sevenfold formation: perhaps, therefore, they should be so arranged

## ADDRESS (23)

1. Vid. A. 13. 3 n.

3. Qur'ān, S. 9 40: *The word of God is the upper (word).*

9, 10. Vid. A. 18. 5 n. Reality is the substance of the universe and letter, name, etc., the accidents. The accidents produce the apparent multiplicity and variety that may be witnessed in the world of phenomena: but behind it all is God, the One and Single.

At the end of this passage G has the statement "Copy of what is in the six books written at Nif in the year 353."

16 For *mawdūqit*, cf. M. 10. 10, 57. 17 If phenomena are regarded as coming to an end, then the true perspective is obtained, for God alone will be seen to abide; but if they are regarded as coming into existence in time, they will not be seen *sub specie aeternitatis*, and the vision of the true reality will be dimmed.

18 So the mystic is encouraged to learn wisdom even of phenomena. They display assurance in disclosing themselves as possessed of a (false) self-subsistence, which causes them to experience on a lower plane that self-sufficiency which suggests, however faintly, the self-sufficiency which is achieved by union with God. For the true nature of "need," cf. M. 35. 11, A. 46. 7.

#### ADDRESS (13)

2. Cf. M. 64. 9. "transported," sc. beyond all things to God. Cf. A. 25. 12. "they that transport the real," sc. they are equal to bearing the vision of the truth.

3. Everything has its proper station with God. The proper station of man's heart is beyond otherness with God. Cf. M. 1. 8 n.

5. "neighbourhood," cf. M. 8. 57.

9. "thy heart is my temple," cf. M. 20. 1.

10. Quality is an affliction, because it separates from God. Cf. M. 12. 2.

11. Cf. A. 3. 17.

#### ADDRESS (14)

1. This verse appears to have been transferred from A. 15.

6. For gnosis falls short of revelation. *Ma'rifah* is in man subjective and therefore imperfect. *ta'arruf* is wholly of God.

7. The vision of God is beyond opposites. cf. A. 30. 19.

8. Ignorance is here preferred above knowledge. vid. M. 11. 2 n.

11. This and the following verses should doubtless be transferred to follow A. 13. 12.

12. There is no room for personal feelings.

#### ADDRESS (15)

9. For God's *bihi*, cf. M. 66. 10; A. 13. 12.

13. The recollection of both sin and virtue is to be entirely cast away in the vision of God.

#### ADDRESS (16)

3. Cf. M. 52. 11, a verse which should probably be transferred to follow here, thereby restoring the sevenfold-structure of that *mawqif*.

4. "sea," vid. M. 6 n.

8. The mystic should be truly beyond gnosis, not retaining it as a companion.

#### ADDRESS (17)

2. Everything that exists only exists because God causes it to exist, not through any relation that it may have with other things.

11. Vid. M. 1. 3 n.



## ADDRESS (8)

- 2 The meaning is, that true freewill is only attained through *tawakkul*.
3. Sc. consider the course of nature and the consequences of lust.
5. For the meaning of "face," cf. M. 74. 20.

## ADDRESS (9)

- 2 Cf. the tradition of the Prophet, "My delight is in prayer."
4. With this and the following verse cf. M. 22. 6.
8. A nice expression of the true principle of immanence. Man, in his dealings with phenomena, cannot fail to recognise in them the signs of God: but it is dangerous that he should associate God with phenomena, or phenomena with God, for this is polytheism. He must only regard God in the phenomena, and then the phenomena will lose their false existence, and man will see God in His unity, even as he saw Him before phenomena came into existence. The quotation from the Qur'ân is S. 48. 10.

## ADDRESS (10)

1. Every man must have his own station and his own degree of revelation: he must not covet another's, for that would be wholly unsuitable to him.
3. For "need," cf. M. 35. 11, 18, A. 46. 7.
6. "afflicted portion," cf. M. 25. 10 n. For the vision of God beyond the opposites, vid. M. 19. 7 n.
9. This verse should be followed by vv. 12, 13.
- 10 Cf. M. 8. 88.

## ADDRESS (11)

1. The terms "lord" and "servant" are inapplicable to the new relation set up between God and man by Union.
- 2 The Qur'anic quotation is from S. 80. 23.
- 5 There is a station beyond *in'yah*, sc. *ittihâd*, which was man's station before his creation.
6. "prolonging and leaving," sc. without the experience of *fanâ*. It is not God who is veiled, but man; man is only unveiled when he achieves *fanâ*.

## ADDRESS (12)

4. Here we have explained the proper use of *nafs*, as being a protection against *ibtildâ*. The divine affliction might well be too great for the ordinary man to bear, and it is in order to protect him from being overwhelmed by the affliction that *nafs* is given him.
8. Only the thought of God is proper during vision.
10. Regret and desire, like hope and fear, constitute obstacles on the way to the true knowledge of God.
11. The gnosis of other than God cannot remain along with the gnosis of God.

- 7 Cf. A. 56 18.  
 13. With this verse cf. M. 65. 9, and vid. M. 25. 10 n.  
 15. Vid. A. 1. 14 n.  
 16 This verse is repeated in a slightly different form at A. 13. 10. For the qualities of the mystic, cf. M. 12. 1, 2. God externalised man by means of a *sifah*, and man knows God through His *şifât*: ideally, the two *şifât* (sc. God and man) are identical, and in this state they disappear, and God and man are left face to face. It is in this sense that man becomes the conversant of God, not the *sifah* of man.  
 17. This and the following verses are also repeated in a different form at A. 13. 11 f.

## ADDRESS (4)

2. Cf. M. 35. 27.  
 3 Cf. M. 34 1, 2  
 5. Cf. M. 29 16; A. 10 16.  
 6 Vid. M. 7 12 n.  
 7 Vid. M. 25 5 n.  
 8 Cf. M. 28. 5; 33 12.  
 9. The first part of this verse is a quotation from the Qur'ân, S. 21 31.  
 12. Vid. M. 19. 7 n.  
 14. Cf. M. 32. 6.  
 17. Probably another variation of the theme "whoso knows himself has known his Lord"  
 18. Picks up the thread of v. 8 f.

## ADDRESS (5)

- 3 For the error of *şalab*, cf. M. 36 26; 47 24; A. 51 4.  
 4. Cf. A. 4 3  
 7. This verse appears to imply the elements of a Logos doctrine: cf. M. 14 13 n. Man is the means in the bringing of otherness into existence: but God loves him so well, and is so jealous for him, that He grudges the part played by man in the process  
 8. The true expression of the doctrine of the Perfect Man.

## ADDRESS (6)

2. That is, God, in addressing the mystic, only addresses him in terms that imply that the expression "thou" is not really applicable to Him. The mystic errs in addressing God as "thou" (cf. the famous apologue of the *Mathnawî*) but God forgives him and turns aside the reproach, by reminding him that "I" is the only expression that is permissible between them.  
 3. Cf. M. 10. 11  
 9. Vid. M. 25 10 n.

## ADDRESS (7)

1. A quotation from the Qur'ân, S. 14 29  
 12 The meaning appears to be, that it is God that puts the distress into the mystic's attention.

13. For *taqallub*, vid. M. 25 5 n. The text of this last *mawqif* is somewhat unsatisfactory in places, and gives the impression that in the archetype the last page was somewhat damaged.

At the end of the *Mawdûqif* G has the following statement: "Here end the *Mawdûqif* which I have copied from a manuscript in the handwriting of Muhammad ibn 'Abdî 'l-Jabbâr al-Niffârî." If this statement is a true representation of the facts—and there is no reason to suppose otherwise—need we search further for evidence as to the genuineness of the *Mawdûqif*?

### ADDRESS (1)

The text of the *Mukhâtabât* is in G introduced in the following words: "In the Name of God, the Merciful, the Compassionate. An account of the Addresses (*mukhâtabât*) related on the authority of Muhammad ibn 'Abdî 'l-Jabbâr ibn al-Hasan al-Niffârî (God sanctify his spirit!). He that is recollected said, making prayers for himself in the recollection of his Lord (Exalted is He with Whom is the knowledge of the issue, and the possession of both worlds!), and related in the year 354 on the authority of his Lord, saying, O my servant "

1. For *rahmânîyyah*, cf. M. 7. 3; A. 19. 12. For *hadathân* cf. M. 8. 12, 80.

2. Vid. M. 1 8 n.

4. This latter half is explained at M. 53. 2.

7. Cf. M. 18 11, A. 7. 18, 24. 20.

8. For "whoso knows himself has known his Lord," vid. M. 14 9 n.

14. For the high rank of *sabr*, cf. M. 8. 52.

17. Man being transformed by the knowledge of himself, stands in the same relation to other things as that in which God stood to him before he attained to this knowledge.

19. Cf. M. 7. 3, 19. 26, 37. 7.

20. This is a more reasoned exposition of the principle enunciated at M. 5 7 it is not the *dhikr* that veils from God, but God's will in respect of it.

22. Vid. M. 12. 9 n. For the doctrine of the intercessors, vid. M. 31. 9 n., and cf. 74. 13

### ADDRESS (2)

2. For "beginning" and "ending," vid. A. 37. 3. For "my regarding," vid. M. 56 8; A. 42. 7.

3. For the form, vid. M. 1. 8 n.

4. A neat expression of the mystic's progress from the servanthood of God to His familiarity: the point always being made that it is through God's bounty, and not out of any merit on the mystic's part, that this happens.

### ADDRESS (3)

2. Cf. M. 1 8 n. For the use of *bayt*, vid. M. 20. 1 n. The heart is described as a "sanctuary" of God again at M. 20. 14

3. For the "gates of thy heart," cf. A. 13. 9; 55. 4, 5.

## MAWQIF (74)

G omits the title of this and the preceding *mawqif*. The expression "facial worship" is certainly clumsy, but it has been used for the sake of brevity. The meaning is, "worship which is directed to God's face". cf. M. 67. 2 n., 42, 81; 70. 15.

2. This verse appears to belong to the context of vv. 24-6.

3. Cf. M. 15. 38.

12. So, they will be intercessors with God: vid. M. 31. 9 n.

14. Cf. M. 12. 8; 24. 7; 55. 41.

15. This verse interrupts the sequence, and probably belongs elsewhere.

20. Here v. 4 belongs.

27. 'I' remarks "By 'night-watching' he means works of supererogation, and by 'work of the daytime' he means ritual works: works of supererogation are of no avail except after the performance of the ritual works." With this extremely orthodox position, compare the view adopted by certain mystics, ap. Massignon, *Passion*, 783.

39. I have followed G in reading *zulfah*, because this is the form which is used at M. 69. 8. However, both forms occur commonly, and the consensus may be right.

43. This and the following verse seem to belong to the context of vv. 23, 24. They are certainly out of place here, and the *mawqif* should end with v. 42.

## MAWQIF (75)

G omits the title of this *mawqif* also. At the end of this *mawqif* T. writes "The *mawqif* which is found in some of the texts following this *mawqif* is the *Mawqif al-Idrak*. It is not found in the archetype of the author of the *Mawqif*, however, and so it must be an interpolation in these texts and for this reason I have not copied it here." In deference to his authority, I have printed the *Mawqif al-Idrak*, which is contained in G M, at the end of the book.

## MAWQIF (76)

At the commencement of this *mawqif* G writes "Copy of the register of the year 361."

2. In this verse Niffa'i shows his true colours as an orthodox Sunni by condemning *qiyās* and *ta'wīl*.

## MAWQIF (77)

1. The sense seems to carry on from the preceding *mawqif*, so there is hardly any real justification for a fresh title.

3. Cf. M. 24. 7, 25. 6.

7. Prophethood is the end of the mystic. cf. A. 1. 15.

10. Every action and thought should be directed towards God: when it is not so, then it comes back to God bearing witness against its master. Cf. the description at M. 12. 10.

they act on "account" of other than God, and therefore "account" separates them from God.

39. This verse appears to be an interpolation.

43. Cf. S. 7. 7; 23. 104; 101. 5.

### MAWQIF (71)

3. This verse is explained by v. 11, which should probably follow it.

4. T. quotes in explanation of this the saying of the Prophet, "God said, Whosoever draws near to Me a span, to him I draw near a cubit."

7. Cf. M. 15. 18 ff.

10. This verse does not seem particularly apposite in this context.

14. God takes charge of fire, through punishing by means of it, and thereafter it does God's bidding. So God takes charge of man, by giving him a theory (v. 12), and man must thereafter direct all his actions to God.

16. "It is said that the hypocrites neglect this prayer and that of morning: but whoso omits this, the rest of his prayers are omitted. If it is performed with a view to parade before men, then in the same way all the prayers are performed without presence of heart and sincerity of purpose. But if it is entirely free from blemish, then the other prayers are free from blemish." T.

17. Vid. M. 12. 21 n., 19. 1 n.

### MAWQIF (72)

For the title, vid. M. 33 n.

2. Vid. M. 67. 80 n.

4. This verse seems more appropriate to M. 65 than to its present context, and should probably be transferred thither.

6. Vid. M. 65. 1, 2.

10. Sc. he has become "every servant," vid. M. 64. 9 n.

12. Vid. M. 25. 21 n.

13. The praises of the Throne are mentioned at M. 56. 7. Man's position as God's vicegerent is between God and the Throne: so he is bidden at M. 49. 4 to sit down above the Throne.

14. This verse is obviously out of place here, as T. observes, and perhaps belongs to M. 67.

15. Transfer this verse to its context at vv. 2, 3.

21. Cf. M. 11. 7.

23. Or we may translate *kafī*, "veiling." So T.

26. Cf. A. 19. 1, 2.

### MAWQIF (73)

The "creeping of the skins" is that mentioned in the Qur'ān, S. 39. 24.

1. For God's regard, vid. M. 2. 3 n.

2. Man being the passive instrument in God's hands. Cf. M. 27. 7.

5. Perhaps we should adopt the reading of G I here.

## MAWQIF (68)

G has at the beginning of this *mawqif* the statement "Copy of the register (*daftar*) of the year 360."

1. "lest thou convert thy experience," sc. turn thy love into forgetfulness. "set a seal" T. writes: "We seek refuge of God from this, for it is the closing of the gate of gnosis"

2 Cf. the phrase *faṣl lā nazr wa-lā hadhar* used of the Prophet's speech; vid. Lane s.v. *faṣl*.

8. "His ailments are the connections and bonds the ailments of the ailments are the causes of these connections and bonds." T.

11 A reference to S. 2. 55; 7. 161.

15. Vid M 33 1, 2; 77. 6.

## MAWQIF (69)

2. The Pen is mentioned at M. 56. 4, 5 and in the same context the Throne is mentioned. These and the Tablet are among the Heavenly Ideas in the system of Ibn al-'Arabi, vid. Nyberg, *Kleinere Schriften*, Introd

4 I follow here the reading of GM, which is clearly superior, vid. M. 67. 77 n T. has a laboured and unconvincing note in explanation of his reading.

8. The word *sulfah* occurs with this meaning at S. 67 27.

## MAWQIF (70)

2 This verse is followed in G by the words "It subsists through one thing according to one quality, and through another according to another"

3. "He who has power is veiled, he who has self-subsistence witnesses." T

4 "a variety of subsistence" the object varies from stronger to weaker

10 "thou mountest power" T. explains, "This means a firmness of purpose regarding good works, and continuance in them."

13 S 41 30

16. Each grade relies upon the station of the grade immediately above.

17. For "wisdom," vid. M 57 26-30.

20 Sc God's name *Al-Hādī*, the Guide

22. "The first avoids sin out of obedience, the second avoids sin unwillingly, the third stretches out after sin" T.

23. Vid M. 67. 77 n

25. Vid S. 10. 27.

26. This should probably follow v. 21 and be followed by v. 28, making a triplet then v 27 should be omitted, as being irrelevant in this context The meaning is, that it is God who is the scribe in reality, according to the tradition quoted at M. 1. 3.

37 The meaning appears to be, that the former class act on account of God, and in them the "account" acts as a force concentrating upon God, whereas the latter are "diseased" in their intentions, sc.

- 15 The good suggestion comes from God, the evil from Satan.
- 16 For the identity of the higher knowledge and the higher ignorance, vid. M. 11. 2 n.
17. Vid. M. 58. 2 n.
- 20 This expression of the transcendence of God is far removed from pantheism.
21. This verse interrupts the continuity, and should probably be regarded as an interpolation.
27. "The companions of the letters" are those who assert the existence of things other than God.
29. Cf. M. 53. 11.
30. The *ma'nd* of man comprises everything for "God created Adam in His likeness" vid. Massignon, *Kitāb al-ʿIzāz*, 129, n. 2; Nyberg, *Kleinere Schriften*, 99. Man is therefore the intermediary between God and the Universe, vid. M. 4. 6 n.
38. For "helping" God, vid. M. 7. 12 n.
39. Vid. M. 2. 8 n.
40. Vid. M. 1. 1 n.
41. So the Prophet said, "I take refuge with Thee against taking refuge with Thee"
42. "for the sake of my face," vid. M. 67. 2; 74
44. Cf. M. 7. 7.
45. At A 52 1 we read, "All the letters are sick except *alif*," the explanation being that all the others are *ma'ūd*. *Alif* is the symbol of unity among the Kabbalists, vid. Massignon, *Essai*, 80, and all the other letters are derived from it. T. explains that *ma'ūf* implies that the letter is "inclined" towards itself, that is, the name is not other than the thing named. For this point of view, which was held by the *Khāwājites*, vid. Massignon, *Passion*, 701. As this is contrary to the doctrine of the *Imānites*, whom Niffarī generally follows, it is doubtful whether we should accept T.'s interpretation. The verse is obscure and seemingly isolated from its proper context.
46. Cf. M. 67. 9.
55. Vid. M. 12. 9 n.
56. A reminiscence of M. 11. 16.
- 65-69. The Moslem eschatologists were by no means unanimous in their enumerations of the tiers of heaven and hell. The commonest view is, that there are seven of each (vid. M. Asin, *Islam and the Divine Comedy*, 147f.), but Ibn al-ʿArabī himself speaks of eight tiers of heaven (*ibid.* 150 n. 3), and this is the view which Niffarī adopts here. The Qurʾān mentions only seven tiers (S. 67. 3; 71. 14), a conception taken over from the Ptolemaic system, vid. Gaudner's translation of Ghazzālī, *Mishkāt al-Anwār*, Introd. 26. A tradition states that there are eight gates to Paradise, and in the Qurʾān there are eight bearers of the Throne (S. 69. 17).
70. Cf. S. 11. 123.
77. Ordinary believers worship God either in hope of Heaven or in fear of Hell, and their intentions in either case fall short of God.
80. God accepting a good deed would imply that He is really the agent and as He cannot but be an agent of good, all deeds would of necessity be good.
81. For practice being sincerity, cf. M. 12. 21.

9. For "every servant" cf. A. 13. 2, 3, 22. 6-9. "I give him of everything," cf. M. 8. 51.

14. "the hearts whose bodies," vid. M. 8. 47 n.

15. Vid. M. 61. 4 n.

18. Vid. M. 33. 12 n.

19. Cf. M. 4. 3.

#### MAWQIF (65)

1. Vid. M. 36. 24 n, and cf. M. 20. 17.

4. Cf. M. 71. 15, which possibly belongs to this context

5. As T. points out, the "servanthood of possession" implies a dualism, which is effaced by the condition of staying.

8. As stated at M. 64. 2, letter, name, and science are veils. For "secret," cf. M. 54. 4; A. 52. 2, 53. 1.

10. And this is the condition of the *wāqif* vid. M. 8. 51.

#### MAWQIF (66)

1. Vid. M. 63. 11 n. For "weeping" etc., vid. M. 4. 4 n.

4. This verse ends f. 64 in G, and f. 65 which follows it is misplaced. The next verse appears at f. 72 as beginning a new and untitled *mawqif*.

5. The meaning is, that in God's vision the greatest calamities will leave the mystic unaffected, whereas during His absence the slightest distraction will be sufficient to destroy his whole purpose.

6. Cf. M. 28. 7.

7. Cf. M. 8. 53. The true mystic makes his calamities a means of attachment to God, just as much as the removal of them. T. has on this verse the following interesting comment: "A visitation once came to me in the mountains of Antioch, so that I lost my senses through it. Then a voice said, Dost thou wish to see God? I said, Yes. Then the voice said, Come up. And I felt my spirit separated from my body, from my feet upwards to my neck: and my soul was troubled, and I imagined that death had seized upon me. Now I had heard from the Shaykh before this incident that the mystic, when he desires a thing, must concentrate upon it, and then it is done. So I remembered this saying, and I said, Let me concentrate upon the returning of my soul to my body. This I did, fleeing from death: and it came to pass, and my soul returned to my body, and my senses returned. Then I repented of having sought my soul's return to me, and said, Would that I had not listened to this speech of the Shaykh, for through it I have fallen into error."

10. The words from "O my servant" to the end are interpolated from A. 24. 1, they hardly belong to this context

#### MAWQIF (67)

At the beginning of this *mawqif* G has the date 358.

2. Cf. the description at M. 12. 10.

3. Cf. M. 33. 19.

6. Cf. M. 33. 1, 2.

8. See that part of the mystic which is connected with other

13. For he who knows God is beyond bliss and punishment.



5. Vid. M. 31. 8 n, and cf. A. 3. 18; 13. 12; 14. 12. For the "sign" of God, cf. M. 58. 3.

6. A beautiful expression of the complete accord between the lover and the Divine Beloved.

7. The Qur'ān teaches the creation of man from clay: cf. S. 6. 2; 7. 11; 17. 63, etc. For the "stretching-out" of the earth, vid. S. 79. 30. T. has this curious note: "When a carpenter takes a piece of wood in order to make a chair, he addresses that piece of wood, saying that he will make of it a chair, and he addresses every particle of the chair before it comes into existence, saying that he will make it; and the wood answers him, metaphorically speaking, Yes, and in like manner every particle of the chair says Yes to him."

## MAWQIF (62)

1. The "night" here referred to is presumably the "Dark Night of the Soul," for the "ignorance" to be laid hold of is the "veritable" ignorance described at M. 11. 2 n. For this conception in the Sūfī experience, vid. Nicholson, *Mystics of Islam*, 166 ff. The "descending" of God is of course His revelation in gnosis.

2. Vid. M. 29. 1 n. For *balā*, vid. M. 25. 10 n.

4. Vid. M. 25. 21 n.

## MAWQIF (63)

1. "The sanctity is called eloquent because afterwards we read, Let that person in thee address Me whom I address (v. 6)." T.

5. Vid. M. 60. 8 n.

8. This "temptation" is the kind described at M. 58. 2 n.

9. For the "ineffable," vid. M. 34. 3, A. 4. 3. The existence (*kawn*) of things, which would otherwise be non-existent ('*adam*'), is due to the joining with them of a divine quality: it is the *ḥuwiyya* of God which gives form to the *ḥuwiyya* of the universe, vid. M. 49. 7 n. So it is with man, cf. M. 12. 1. For letter-name-meaning, vid. M. 13. 13 n.

11. Cf. M. 66. 1 and vid. Introd. 7, where this passage is cited as evidence for the genuineness of the *Mukhātābāt*. For the principle, vid. M. 36. 22 n.

## MAWQIF (64)

2. For the veil of the essences, cf. M. 36. 17, 19.

5. The essence of a thing cannot be known in itself, but only through the senses and subject to the categories of the reason: hence it is not the essence itself that science cognises, but the veil of the essence.

7. For "condition," vid. M. 37. 28 n, and cf. M. 55. 15. The "conditioning" veil means the veil of the condition: and according to T. this is the reading of one of the MSS. known to him. The letter has two veils, an outer one (knowledge) and an inner one (condition): and it is only in the *waqif* that these two are complete (vid. M. 8. 31), that is, only in him are they fully identified with their original divine state, in which they cease to be veils. Cf. M. 11. 7 n., M. 64. 10.

mentioned is doubtless that kind which is described at M. 36. 8, 11, viz. the temptation which restores to God. As for the last sentence of this verse, God is only witnessed ocularily in the next world: vid. Sarāj, *Kitāb al-Lumʿa*, 428.

3. The signs are diverse, and as indications they are useless: but their reality is one, being God's Self-revelation, and this is a sufficient guide. Cf. M. 13. 11.

## MAWQIF (59)

1. Vid. M. 14. 12 n.

2. Vid. M. 56. 6 n. Gabriel is mentioned again at M. 60. 13. For the distinction between vision and the knowledge of vision, cf. M. 57. 4. "The lifting of the veil from that," sc. from the declaration that *there is naught like unto Him*. This "faith" vanishes before the direct knowledge of God.

4. "If the veil were raised gradually, so that the doubts of the people of faith concerning the direct vision were little by little removed, until they were transferred from the station of faith to the station of direct vision which is above it by slow degrees, they would find rest in that which appears after the raising of the veil. But God generally has another way with His saints: they fall upon the vision suddenly and completely. Many of them are terrified by this, and the majority being possessed by fear remain in their station. Such a man I saw in a monastery in Egypt. He was a Maghribī, and his name was Shaykh Abū 'l-Hasan al-Shādhilī (n. the founder of the Shādhilī order). One of the signs of fear that had overmastered him was, that when he was in the company of fellow-mystics and he fell to informing them of the visitations and revelations that came to him, he would cry out and lift up his voice as he spoke, until he was almost heard by those that passed by in the road. His bodily eyes were dimmed, but the eyes of his heart were bright." T.

## MAWQIF (60)

1. Vid. M. 57. 15 n.

3. Night and day are at S. 2. 159 and 45.4 quoted as signs of God to those who understand and believe. This present verse lends support to my interpretation of M. 57. 17 quoted at M. 10. 10 n. Day and night are the *marwāqif* witnessed by the senses, and confirming the hearts' vision of eternity.

6. The "splitting" of the heavens is that mentioned at S. 82. 1. All things exist through the self-subsistence of God: therefore it is right to ascribe all things to Him, to "cast" them all upon Him.

8. For "name," vid. M. 18. 14 n. For the mystic inheriting the names of God, cf. M. 37. 3 n., 55. 54, 63. 5, 7.

14. To this passage also appear to belong M. 74. 43, 44, verses which are manifestly foreign to their context.

## MAWQIF (61)

1. For *tasrīf*, vid. M. 34. 3 n., and cf. A. 23. 9, 10; 38. 1.

3. The saint is here identified with the Perfect Man: vid. M. 8. 8 n.

4. Cf. M. 64. 15, A. 3. 2.

9. The meaning is, when the mystic no longer exists in reality with other hearts, but is entirely with God, then that is a sign that God has revealed Himself to him: and when the mystic is no longer regarding himself as the agent in his actions, then God is the mover of his heart. Vid. M. 53. 2 n.

## MAWQIF (57)

- 1 Cf. M. 28. 7; 67. 64.
2. The word *kalâm* is here used as the opposite of "silence": cf. M. 28. 10
4. Because the real gnostic derives his experience from God.
7. The command which is affirmed by the intellect is the religious law, and that not affirmed is the special law which applies only to the gnostics. For the latter, vid. M. 14.
9. Cf. M. 12. 10.
13. Because it is only right to stay with God, not with gnosis.
15. For "preservation of the state," cf. M. 9. 4; 36. 38; 60. 1, 2; A. 38. 7.
17. Vid. M. 10. 10 n.
- 19 Cf. M. 59. 1, 2. The gnostics however are occupied with God, and therefore give no thought to the Hour, sc. the Day of Resurrection.
20. Vid. M. 8. 9 n., and cf. v. 18 sup.
22. T. explains this as meaning that it is wrong to continue satisfied in any spiritual station, because by this means one is only transferred from one station to another. In order to reach God, it is necessary to give up everything other than Him.
23. Cf. M. 9. 12, 28. 9 n.
26. Vid. M. 16. 6 n.; 52. 14 n.
28. Vid. M. 46. 6 n. Those that are intent upon God are veiled by their intention and therefore are not even such safe guides as those that are heedless of God, for these latter are at all events free from self-seeking. This is a profoundly true saying: for who has not known so-called "pagans" who approach more truly to a knowledge of the God they affect to deny, than those believers who are excessively occupied with their own prospects of salvation, and so succeed in shutting God out of their hearts?
31. Sc. God's Presence is a *ḥayam* which is secure against those who are foreign to it.
33. Cf. M. 67. 64, A. 28. 4, 5. Petition of itself has no magical value, to compel God's favour: it is only when the petition is made in the name of God, that God dispenses His bounty. In this case, from the mystical standpoint, God is at once both the petitioner and the petitioned.

## MAWQIF (58)

- 1 For the doctrine of *yagîn*, vid. M. 19. 1 n.
2. For the doctrine of *huwa huwa*, to which reference is here made, vid. M. 21. 3 n., and cf. M. 49. 7 n. By "thy desire" I suppose that Nisrâi means —if the word is his, for G does not possess it—according as you wish, any of the following varieties. The "temptation" here

8. For the meaning of *tamkin*, vid. Nicholson's translation of Hujwiri, *Kashf al-Mahjub*, 370 ff.

10 Cf. M. 54. 2.

#### MAWQIF (55)

This is the second *mawqif* of this name, cf M 43.

5 "modalises," lit gives the correct grammatical form to, sc. makes it of avail Cf M. 12. 21.

6. "for a reality," sc. God

8 Cf. M. 2. 8; 67. 39.

10 Cf. M. 57 34.

11. Doubtless a reminiscence of the *bilā kayf* formula of the anthropomorphists vid. Goldziher, *Vorlesungen*, 102, 121

12. For 'ibrah, vid. M. 28 3; 34. 4. The term *hukūmah* is explained at M. 49. 4 n., which may also be consulted on v. 18.

21. Cf M. 36. 14.

23 Cf M. 11. 2 n.

31. Vid. M. 28. 11, A. 56. 18.

35. The subject of v. 12 ff. returns.

40 An explanation of M. 5. 7, vid. note *ad loc*

42. This idea of "dying daily" is a favourite theme with the mystics. vid Underhill, *Mysticism*, 261 ff.

45. Cf M 47. 21.

50. A reminiscence of S. 22 52, 39. 23.

61. Vid. M. 1 8 n. This verse seems to be an interpolation, for it breaks the triple formation of vv. 60, 62, 63.

62. So God calls to Himself at S. 59 25.

63 All things proceed from God and to God return S. 2. 151.

#### MAWQIF (56)

2 T. says, "his station before the things that appear is non-existence." I am not certain that this is the meaning it seems more likely that *Niffari* means that man after death is released from all the conditions appertaining to phenomena, and restored to his proper place as the intermediary between God and the world By "death" is of course meant *fanā*, vid M. 50. 16 n.

4. The Pen (S. 68 1) was for the orthodox Muslim actually existent in Heaven: and T. says that "it is nobler than man, but man is more perfect than it." He refers, of course, as he hastens to point out, to the Perfect Man.

5 T. writes "There is nothing difficult in this passage, except the words 'if He causes me to listen on thy account, thou art for me listening, not a listener.' That is because man is the Pen in actuality, just as the Pen is man in potentiality and so the Pen is an instrument for man. If man is caused to listen on account of the Pen, this is not on account of anything contrary to man consequently, the Pen is hearing for man, while man is the hearer, not the Pen. He does not listen to the Pen but through the Pen and the Pen is his in the same way as hearing belongs to the hearer."

6. This passage is inspired by S. 40. 7.

6. Cf. M. 13. 8; 51. 23.  
 7. Vid. M. 37 25 n. As T. points out, the veil belongs to the genus of punishment because it is the Fire which destroys the veil: cf. M. 56 3.  
 11. Vid. A. 16. 3 n.  
 12. For *'ilm ladunnī*, vid. M. 36. 28 n.  
 13. The *wdqif* is beyond nearness and fatness (M. 8. 82), and these are qualities (M. 33. 15) which are beyond the comprehension of gnostic and scientist (A. 56. 25).  
 14. T. states that by *hikmah* is here meant *shar'*, the religious law. In this sense it occurs frequently in the Qui'an in combination with *kitāb* and this meaning fits in admirably at M. 15 28, 35; 74. 31. But elsewhere in Niffarī, the word appears to have another meaning, esp. at M. 57. 26-30.

## MAWQIF (53)

2. God is the *muqallib al-qulūb*: vid. M. 25. 5 n. Of this "motion of the heart" Madame Guyon writes (*Spiritual Torrents*, 24): "The heart of man is perpetually in motion, and can find no rest till it returns to its origin and centre, which is God. like fire, which, being removed from its sphere, is in continual agitation, and does not rest till it has returned to it, and then, by a miracle of nature, this element, so active itself as to consume everything by its activity, is at perfect rest."  
 6. For "jealousy," cf. M. 15 5; A. 2 3.  
 7. Niffarī again condemns *ta'wil* at M. 70. 30: it involves the exercise of intellect and mind, and this is contrary to the principle of complete self-surrender.  
 10. This verse seems to be out of context here, and should perhaps be assigned to M. 33. 20.  
 12. Cf. M. 8. 73. "The gnostic begins with good actions, and is therefore approved of in that respect by the theist: but the visionary begins by passing away from himself, and is consequently beyond the comprehension of the gnostic from the very first." T.  
 13. Cf. M. 8 59. For *mushāhadah*, which only occurs in this passage, vid. M. 36 44 (*shahādah*): Niffarī does not seem to have taken any exception to this form of the word, vid. Goldziher, *Vorlesungen*, 163.  
 14. Gnosis still retains the dualism of knower and known, but in contemplation, unity is achieved and gnosis is banished.  
 15. The contemplative has a theory all his own which, being based on the direct experience of God, is far beyond that of the ordinary theists: a new dispensation is given destroying the old.

## MAWQIF (54)

- G has the date 358 written at the beginning of this *mawqif*.  
 1. Massignon defines *saktnah* (*Passion*, 742): "l'accession de la raison à cette vision pure de l'essence divine, qui est la préfigure spirituelle du dénouement humain dans l'union mystique."  
 5. So they depart from God possessing a *'ilm rabbānī*: vid. M. 36. 28 n.  
 6. For "calling unto God," vid. M. 35 7 n. This whole passage is based on S. 48. 26.

11. Man must still retain his essential creatureliness, otherwise he will fall into spiritual pride on account of the divine favours which he has experienced.

12. The "companion" is that mentioned at S. 43. 35-7; 50. 22-6.

14. For the "barrier," cf. S. 36. 8. The meaning appears to be that it is better to be in Hell with God than in Heaven without Him. The commentary of T. is useless here, for he adopts the reading *sham*, which must be inferior, in view of the context, and then gives a lengthy explanation of that. If we have understood the passage correctly, this is a singularly bold metaphor to adopt, especially when in the next verse we are told that the attractions of Paradise are many and powerful but specious and unreal, if God is absent from them.

16. T. notes, as a variant for *lan tarānū, tarāka*. Sleep, he says, is the brother of death and by death is meant *fand*.

18. Vid. M. 25. 10 n.

19. On this verse T. observes it is out of context here. I do not know of any context to which it could be conveniently assigned. The next verse is also not particularly apposite here but both are of such a general character that, for want of better, they might just as well be placed here as in any other place.

#### MAWQIF (51)

1. Man must abandon the idea that he is the agent.

7. For *sakīnah*, vid. M. 54.

8. Cf. M. 8. 83, 99.

10. For *hukm*, vid. M. 37. 28 n. As the '*drif* possesses *ma'rifah*, so the *hākīm* possesses *hukm*.

12. That is, the man who is concerned with other than God finds his diversion in passing among things other than God. T. observes that when people who are veiled from God sit conversing, their conversation is free from the mention of God, and they are bored if He is referred to. He then relates that he has seen Shaykh Muhyi 'l-Dīn ibn Sarāqa, when compelled to speak of some worldly affair, close his narrative by mentioning God, and then he has been shaken with joy at the mention of God, and become, for all his years, like the branch of a *bana* tree. (This comparison is a favourite one among the poets for a young girl vid. Lane s.v.)

13. Man in his dealings with the world other than God has the power of elevating or debasing it according to his own state of soul: so, in mixing with other men, he leads them towards either Heaven or Hell (v. 14).

16. Vid. M. 7. 12 n.

22. For "my station," cf. M. 13. 7, 14. 12, 19. 1.

#### MAWQIF (52)

At the beginning of this *mawqif* G has written in a small hand "in 358"

2. Cf. M. 15. 2.

3, 4. Vid. M. 51. 1 n., and cf. M. 12. 10.

6 Darkness is limited by light, but there is no limit to light.

7 "Thou" is the meaning of the whole of phenomenal existence, we read at M. 4. 8; and doubtless that is the key to this difficult passage. Phenomena *per se* are in darkness, sc. in non-existence but when viewed in their relation to the Perfect Man, they have an existence which may lead them to God. The remainder of this remarkable verse sketches the skeleton of the doctrine which was afterwards developed by Jilī, and is described by Nicholson, *Studies in Islamic Mysticism*, 83 f. "Jilī calls the simple essence, apart from all qualities and relations, 'the dark mist' (al-'amā). It develops consciousness by passing through three stages of manifestation, which modify its simplicity. The first stage is Oneness (*Ahadiyya*), the second is He-ness (*Huwiyya*), and the third is I-ness (*Aniyya*). By this process of descent Absolute Being has become the subject and object of all thought and has revealed itself as Divinity with distinctive attributes embracing the whole series of existence." It is interesting to note that this present passage supports the derivation of the term *aniyya* from *ana*, as distinct from Massignon's derivation of it from the particle *anna*, vid. *Passion*, 565 n. 3; cf. Nicholson, *op. cit.* 96 n. 2. The "He" that manifested the manifests is the *Huwiyya* of God, whereas the former "he" is the *huwiyya* of the universe (vid. *ibid.* n. 1). We have here a mystical experience which is the contrary process to that of the divine descent. The manifests are the *aniyya*, the "worlds of abiding" are the *huwiyya*: God manifests His *Huwiyya*, and both *aniyya* and *huwiyya* pass away, and there remains the *Ahadiyya*, sc. the "spirituality," vid. M. 37. 28 n., 56. 4, A. 12. 13.

9. Vid. M. 13. 8 n.

11. The mentioning of God's name is a recollection, and recollection implies the survival of self. Vid. M. 5. 7 n.

12. Man is between the *huwiyya* and the *Ahadiyya*, he is the link between the timeless, spaceless order of God, and the time-space order of the universe.

#### MAWQIF (50)

2. This verse seems very obscure. Who or what is the "physician"? Perhaps it is the created world, viewed as an aspect of God. The people who retain their "choice" practise abstention, but with a view only to material advantages, and not for the sake of God. But it is doubtful whether we are right in translating "promise."

3. They are formerly united to the will of God: but then God gave them freewill, and they have not yet converted their will to God. Hell is the reward of unconverted will (v. 5): but man must not shrink from the responsibility of freewill (v. 4), but must exercise it, in order to convert it to God (this is the meaning of the "quenching of Hell-fire").

6. Man inevitably regards his *harakāt* as the product of habit but this is an error, for God is really the *muharrrik*.

7. Sc. both are connected with means to God, and not with God Himself. Cf. A. 30. 16.

10. "Empty desert" is a symbol for the casting-away of all secondary means. The second half of the verse is evidently meant to refer to the experimental *mi'raj* claimed by many mystics (vid. M. 13. 8 n.), for the very word *'araj* is used.

itself better than that of T., that the verse means that by existing through God the mystic is master of himself.

31. T. observes that although this is the reading of all the MSS. which have fallen into his hands, it is not very satisfactory, and he would be prepared to adopt any variant that gave better sense. Perhaps then we should read *zabd*, which is the word used in a tradition for the "gift" of unbelievers which Muḥammad refused to accept (vid. Lane s.v.). But as the next verse is also extremely difficult to understand in this context, it may well be that both have been wrongly interpolated here.

#### MAWQIF (48)

1. This seems to mean that man is a stranger coming into the midst of phenomena, and then departing, but never at any time really part of the phenomena. I prefer this interpretation to that of T., who says that the "scent" is the individuality of the mystic, which is really non-existent.

3. Ridwān is the angel who keeps guard over the gate of Paradise, and Mālik the angel who keeps guard over the gate of Hell. The meaning is, that knowledge is connected with the desire for Paradise and the fear of Hell.

5. "death" here probably stands for *fañd*.

8. Vid. M. 37. 25 n.

14. Vid. M. 12. 9 n.

17. Cf. the tradition quoted at M. 1. 3 n.

18. In this verse Niffarī extracts himself from a notable difficulty into which he had fallen, namely, that although he declares frequently that the highest moments of ecstasy transcend speech, nevertheless, after emerging from them, he has no difficulty in writing down the communications which he alleges he received during those moments. One is reminded of the experience of Coleridge, who wrote down his *Kubla Khan* entire after a dream in which the poem seemed to be dictated to him; and the phenomenon is in fact somewhat akin to what is called "trance-mediumship," in which the sensitive has no knowledge of the words that pass his lips, or are formed by the pencil in automatic control. Jalāl al-Dīn Rūmī dictated whole passages of his *Mathnawī* while in a state of deep trance, and St Catherine of Siena composed her *Divine Dialogues* under similar conditions. There seems little reason to doubt that the experience which Niffarī here describes was of this psychical order, and entirely genuine.

21. This verse seems more appropriate to follow M. 47. 13, and should probably be transferred thither.

#### MAWQIF (49)

4. For *hukūmah*, vid. M. 37. 28 n. It appears to have the same meaning as *hukm*. Each created thing consists of two parts: one is a quality of God, the other is a peculiar condition. These are quite separate, but the latter may gradually be approximated and finally identified with the former, when *fañd* is achieved.

5. Vid. M. 3. 5 n.



## MAWQIF (47)

Those that are veiled by God are those that see in phenomena nothing but God, while those that are veiled by creation are those that see in phenomena nothing but form: both are in error, because both have grasped only one aspect of the truth.

1 This is a description of the experience of those who are veiled by God from God: they suppose that they can see God in themselves, but this is an error. Niffari here parts company with the thoroughgoing pantheists, such as (apparently) Bisṭāmī and Hallāj, and demonstrates the eminent sanity of his outlook.

3 "they would not have said, No" This probably refers to the opening word of the Muhammadan profession of faith. This was the subject of much discussion among the theologians and mystics, and Niffari here appears to mean that this word in the profession of faith is not permissible to those who have experienced *maṣḥādah*.

4 Relations with ordinary men must not be interrupted for the sake of prolonging the divine experience after its time is past: for more benefit is to be derived from the intercourse of ordinary people than from waiting for the renewal of an experience which is already past.

5 The mystic must however conduct himself in the market of the world like a poor man calling his wares, not like a rich merchant sitting down and waiting for others to come to him: that is, he must remember the essential not-being of self.

6 Because spending implies a regard for the value of possessions, and this is not permissible to the mystic.

7. God does not present Himself to men openly on the road of belief or intellect.

8. Whereas the true mystic is in neither, but with God. The slave acts because he expects no reward, therefore his actions are single, and he is rewarded with Paradise. The freeman acts and expects a reward: therefore he is rewarded—with Hell.

9 This rather enigmatic saying appears to signify that in Paradise the worshipper of God is washed of his impurities until he is fit to see God.

11. Because "whoso knows himself has known his Lord"

14. God is really the knower: if man thinks that he knows God, he is apart from God.

15. "thee" here meaning the apart-from-God identity of the mystic

18 The reckoning of duties and acts of worship performed is not permitted to the mystic: only God knows how to judge of them.

20. We now return to the subject with which the *maqif* opened.

21. In the preliminary stages it is necessary to exert personal initiative but as the mystic progresses, such exertion must be diminished, until it disappears altogether, otherwise even the most strenuous exercises (v 23) will be in vain.

26. The word *huyzah* occurs in a tradition: vid Lane, s.v., who explains it as meaning "a means of obtaining access."

28. The persistence of the idea "I" and "Thou" is alone sufficient to keep the mystic apart from God. This interpretation commends

## MAWQIF (45)

The following is an abstract of T's commentary on this rather difficult *mawqif*. "Anger implies the activity of desire in seeking vengeance of the person towards whom the anger is felt, and the name 'avenger' is one of God's names. Therefore, it is a mistake to suppose that it is from oneself that the anger proceeds, for this would imply the existence of two that are angry and this is impossible. If then the mystic is angry, God cannot be angry, and *vice versa*. In the same way, if phenomena enter into the wrath, that is, if it appears that wrath proceeds from them, God expels them from the wrath by showing that the wrath only proceeds from Himself. The same applies equally in the case of approval. Everything shoots, that is, it derives strength from God. The wind is here imagination (*wahm*) and doubt. The 'dunghill' is this world, and the 'dogs' are its people: the 'castle guarded' is the concealment of Unity."

## MAWQIF (46)

"He means here by *tilh* the straying of mystics in their search for the path to God; and, by God, I have never seen any finer expression for describing the state of man on this path, nor any more appropriate simile. Travellers are of two kinds, those that travel on the way of religious law, that is, the followers of the prophets, and those that travel on the way of intellect, namely, the philosophers and those that study them." T

1. Those that look towards the sky are the philosophers, and those that look towards the earth are the mystics, who examine themselves.

4. It is dangerous to follow those that are joined, *sc.* the advanced mystics, because they have states and practices which are incomprehensible to the ordinary man. T. explains that "needle" is *'iln* and "thread" is *ma'rifah* the needle moves about freely, and the thread, which is connected with it, joins between one thing and another.

5. "Sit in the eye of the needle," that is, the place where gnosis proceeds from knowledge. The mystic is to allow the gnosis free play, and must not interfere in any way with its course. The mystic must reach God alone, unaccompanied by ordinary men. God forgives the variance of ordinary men, because they are not His Elect. They are "free," that is, they are excused.

6. T. explains that the seeking of God "in him who is the boldest" is enjoined because such people, although they do not know it, partake of the "masterful" quality of God, and are free from the "slave-mentality" of more righteous men. The "sword" is the religious law. the mystic must not be severe in his use of it, because he belongs to the condition of contemplation, and is therefore subject to rules different from those of the ordinary man. "Be at enmity" in the condition of the veil, but reject the results of that enmity when in the condition of contemplation.

7. This verse, according to T., is the only place in the *Mawâqif* that refers to the condition of *baqû ba'd al-faná*. The "rich" are those that experience this condition, while the "poor" are those that only experience *fanâ*. God sees with him neither rich nor poor, because he comes to God alone, and by "species" is meant multiplicity.

suppose that they are then still non-existent, or identical with God (*huwa*). Niffarī here lays his finger on the very point through which mystics have always been charged with pantheism. It is the gravest possible blunder to interpret the lower state in terms of the higher.

## MAWQIF (41)

1. The condition referred to is that in which the mystic retains no personal attributes: even recollection is then unlawful (vid. M. 5. 7 n.), for it interferes with real recollection, sc. that there is nothing other than God. The "face" of everything is its reality, and that is attached only to God: its "back" is its aspect in the veil, sc. in the ordinary world, and that is connected with the sacred law.

3. For "whoso knows himself has known his Lord," and the identity of subject and object is now complete. The state of "the turning of the eye" or, as T. takes it, "the conversion of the essence" my rendering refers the words to the act of regarding first God and then the self, and finding them to be identical, T.'s refers them to the actual changing of the personal identity into the larger identity of God.

## MAWQIF (42)

1. "I shall not contract," for this would imply a distinction between God and light, whereas the two are one.

2. "to seek after His approval was to disobey Him," because it implies a certain degree of personal initiative. The ordinary obedience is also defective, because it implies the existence of an obeyer and an obeyed: so with the ordinary self-regard.

## MAWQIF (43)

1. "Glorify be to thee," cf. the famous saying of Bistāmī, "Glorify be to me!" For the interpretation and condemnation assigned by Hallāj to this saying, vid. Massignon, *Kitāb al-Ṭawāṣiṭ*, 176 f.

This *mawqif*, like those preceding, is concerned with the exalted condition of identity between God and the mystic, and the error of retaining any kind of personal feeling. In this condition, as is stated in v. 3, there is a complete reversal of previous rules, apparently, and ordinary worship and practice become blasphemy.

## MAWQIF (44)

This is undoubtedly the finest of all Niffarī's writings, and deserves a place of honour among the most famous descriptions of mystical experience. Like the preceding, it deals with the passing-away of self in God.

3. For the speaking of phenomena, vid. M. 13. 8 n.

clearest possible way his complete absorption in God and his insight into the worthlessness of everything other than Him.

#### MAWQIF (39)

This is T.'s commentary on this *mawqif* "By this sea is meant the bewilderment resulting from the divine epiphany: the mystic is bewildered between the regard for the world of reality and the world of creation. He does not name it, because if He named it, its phenomenality would be realised, for everything is named in respect of its contingency and creatureliness. As for the special aspect, God gives it no name this point is mentioned by Ghazzālī in his *Mishkāt al-Anwār*, with reference to the words *Everything is perishing except His face* (S. 55 26). His treatment is lucid, but he deals with the intellected and not the contemplated aspect of God. God says, 'I did not name it, because thou art mine, not its': that is, if I informed thee concerning its name, thou wouldst be drawn to its creatureliness, and thy inward part would be occupied with my creation to the exclusion of My Reality, whereas thou belongest to Me, not to creation. Then, whoever knows other than Him, is the most ignorant of the ignorant, because He has no other, except in respect of phenomenal existence, and that is the respect of the people of the veil, because contemplation banishes it. Then, whoever regards phenomena with the eye of the Real, finds that they call him to the Real, not to themselves but he will be punished unless he realises that it is the Real that calls him, not phenomena. 'I must needs have thee,' because man is the shadow of God and is made in His image, and the shadow is inseparable from the object shadowed. So there is a correspondence between the names of God and phenomena, such as Provider and provided, Creator and created, etc. 'So seek of Me both food and raiment,' manifest thy need of Me in both small and great things in thy human aspect. 'And I shall rejoice,' for I shall see that thou hast known, for "I was a hidden treasure and was not known, and I desired to be known," 'Sit with Me, and I will delight thee,' sit with Me in observance, and I will rejoice thee by making Myself known to thee. 'Look upon Me,' let the mystic compare the names of his servanthood with the names of God, and not be occupied with other than that. Man is the only existing thing that deserves that God should look at him, since he is the vicegerent of God. 'When thou bringest Me... nor I to thee,' man must bring to God nothing but God, and he must see God in all things."

#### MAWQIF (40)

1. "The balance," in which the actions of mankind will be weighed on the Day of Judgement cf. S. 21. 48.

2. T. observes that the words *huwa dhā tansartf* are a peculiarity of the dialect of 'Irāq, vid. Introd. 3.

As T. points out, the object of this verse is to warn the mystic against being influenced after his emergence from the mystical condition by the experiences proper to that condition. In the lower state, phenomena do exist, and are other than God, and it is a mistake to

22. Patience, contentment, and power are inferior states, because they depend upon a condition other than God.

25. Cf. M. 48. 8; 52. 7, 8, 9.

26. The reading of T. does not make sense, even though he tries to explain "other" as meaning "that which is sought"

27. T. explains that the gnosis which is destroyed through the absence of fear is the gnosis that is revealed from the world of majesty (*jaldl*). For the place of fear and hope, vid. M. 15. 18 n.

28. Thus, if God be the companion, then He rules the condition of the thing, that is, He substitutes His condition for that of the thing. For "spirituality" cf. M. 11. 11 n. For "speech," vid. M. 37. 6 n.

29. And accordingly the gnosis revealed through silence is superior to the gnosis revealed through speech.

30. "an obligation". it obliges the speaker to speak, and the listener to listen.

32. Vid. M. 2. 9 n.

33. Cf. M. 1. 1; A. 30. 20.

34. Cf. M. 2. 6; A. 56. 25.

#### MAWQIF (38)

At the beginning of this *mawqif* G has the following statement: "The text of the three parts written in the year 352." B T have in v. 1. "And He said to me in the year 352." For similar instances of dating in the text, vid. M. 52, 54, 67; 68; 76; A. 23; 25; 29. This accumulative evidence points very strongly in favour of the genuineness of the tradition it represents, especially as the latest date mentioned—361—is in conflict with the date assigned for the death of Nisfai by Hájji Khalifa.

1. For this metaphor of the sea, vid. M. 6 *passim*. Both T. and A. understand *haqq* to mean "God's light," sc. the light that the mystic should be connected with Him and not with otherness: but it seems to me permissible to suppose that here Nisfai is rather thinking of God in His Reality, and so I have translated. This gives greater point to the gradation Vessel (sc. means of devotion), journey (sc. mystical path), shores (sc. the idea of a beginning and an ending), and names (sc. as opposed to realities)

"the hearing is lost," which is the reading of G M, is supported by the note of T. on the passage. The ear hears the words "reality" and "sea," and is confused by the opposition they contain "the sparklings" is a reference to the doctrine of the *nūr shā' shā'ānī*, vid. Massignon, *Kitāb al-Tawāsūt*, 138 n. 3; Passton, 231 n. 6, 7, 614.

2. "save the vision of it," sc. and the vision of God is not.

3. "the whole of it," sc. the whole of creation. God is now seen to be the sole agent.

5. "I saw nothing," for God alone is now the object of the vision. This is the "transforming vision of God" (vid. M. 12. 7 n.) which gives the mystic power over everything.

6. "a trial," because it tempts the mystic to forget God, and to indulge in the most dangerous kind of spiritual pride. This is perhaps the most striking passage in the whole of Nisfai, for it exhibits in the

35 On this verse T. quotes Ibn al-'Arabi as saying, "He does not mean that the world is absent and never appeared, but it is God who appears and has never been absent." This does not appear in the commentary of M, and I do not know what T.'s authority is.

38. Cf. M. 36. 22.

44. Cf. M. 53. 13, 14.

### MAWQIF (37)

1. To this context M. 36. 27, 29 appear more properly to belong.

2. Pure affirmation and pure negation are alike incapable of being presented to the human intellect, but each must have an admixture of the other.

3. E.g. the gnostic at any rate knows God to be merciful, and he may also himself take on the divine quality of mercy.

4. According to the principle laid down at M. 36. 22.

6. Cf. M. 55. 31, 32; A. 30. 16.

8. In each case personal initiative is shown, and this would be the explanation of the reading of B I L T: "Every gnosis is caused to remember Me."

9. My reading here is based on that of G M. The word *naf'* is required by the occurrence of the contrary idea of *dan* in the following verse: cf. A. 6. 4, 5. As gnosis becomes more perfect, fear is banished, together with the expectation of profit. In the early stages, the gnostic is greatly absorbed with the consideration of the benefits he is likely to derive from his gnosis, and at the same time, by a natural psychological process, he is filled with fears lest his hopes may be disappointed. This appears to be the idea in Niffari's mind here. T. explains his reading thus: "Revelation effaces the personal characteristics and banishes the attributes (*nu'ûl*), therefore fear only continues in the gnostic according as he has not passed away from his attribute, but survives during his gnosis."

10. Cf. M. 8. 75, 78.

12. For "lights," vid. M. 1. 8 n. If the mystic divulges anything of the nature of God, even to an exponent of the highest degree, he is consumed. Perhaps, however, in view of the content of v. 14, we should take this verse in a rather different sense, "When thou mentionest Me before a stayer, and dost not describe Me, there will rise, etc."

17. According to M. 53. 13, 14 contemplation is a higher stage than gnosis. If Niffari is consistent, then, we must suppose him to mean that love is also higher than gnosis, and this I think is indeed his meaning in the next verse. Love of God is nearer to the realisation of identity with God than gnosis, for gnosis permits the experience of self to remain, *inasmuch as it leads to the realisation of the true nature of independence of self* but with love there is no thought of self, only of the beloved. T. however takes the passage in another sense, stating that love is one of the stations of the common run of people, whereas gnosis is one of the stations of the elect. This is contrary to the theory developed in the *Mahâsim al-Majâlis* of Ibn al-'Arif, which, as has been shown (M. 13. 11 n.), is indebted to some extent to the *Mawâqif*. I am therefore all the more inclined to reject T.'s interpretation.

method of combating a sin is to examine it thoroughly in all its aspects, so as to become equipped with the means of countering all its advances. So temptation actually becomes an instrument of assistance to the advanced mystic, as stated in vv. 8, 10, 11.

13. A. says of this verse that it is "the most notable in this book, that of which men are in greatest need of knowing, and the widest in knowledge of God." It is of course the "veritable" ignorance which is meant here: vid. M. 11. 2 n.

17. The expression of thought in this verse is very obscure, and I am not entirely satisfied that the text is sound—for example, we have in G a corruption of the first order—but the sense appears to be fairly clear. All phenomenal objects are in real essence of the dust, that is, non-existence—it is only in the mirror of the eyes, sc. in their presentation to rational creatures, that they take on a form resembling being. This is then "essence in the vision of the eyes." Then God puts into the heart of the mystic a real knowledge of the case, and he becomes satisfied that the "real essence" is of the dust, and sees God as the cause of this transformation, being no longer led astray by the distorting eyes that regard only phenomena. There is behind this obscurity the Neoplatonic conception of matter as formless and non-existent. Margoliouth's translation of this passage (*op. cit.* 192) contains several blunders.

18. "Helpers," sc. the spiritual shaykhs and adepts: vid. M. 35. 9 n. The second part of the saying refers to the time when the essence of the mystic has been truly converted into what is of God, and he will be able to dispense with all human aids to saintliness.

19. Time and plurality are categories of the mind which pass away when complete union is achieved.

20. "the gate," sc. the first step in the spiritual road. Niffari here distinguishes between two types of *waqfah*, that in which the *wāqif* still persists, and that in which both *wāqif* and *waqfah* pass away in God. Cf. M. 8. 74, 105.

22. T quotes the tradition "Address men according to the power of their intellects."

23. Cf. M. 15. 38.

24. For the meaning *na't*, vid. M. 65. 1, 2. T explains that the difference between *mablagh* and *na't* is the same as that between *maqām* and *hāl*. For the difference between *na't* and *wasf*, vid. Sarrāj, *Kitāb al-Lum'a*, 351, Massignon, *Passion*, 521.

26. Cf. M. 9. 13; A. 19. 20, 36. 4.

28. The *'ilm rabbānī* is the same as the *'ilm tadunnī* frequently mentioned by the mystics in connection with S. 18. 64. For a discussion of the meaning of the term, vid. Massignon, *Passion*, 718. To the authorities there quoted may be added Makki, *Qūt al-Qulūb*, 1, 142, "The rabbinical theologian is he who knows and practises, and teaches what is good." Niffari defines this knowledge at M. 55. 23 as that "which has no opposite": at M. 63. 4 and M. 64. 20 he condemns it, but at A. 16. 8 he recommends it, and at A. 19. 12 he describes himself as possessing it.

29. "I am not that which thou knowest. . .," for God is in reality the *'ārif* and the *jāhul*, when the mystic has entirely passed away in Him.

31. Cf. M. 1. 1 n.

12 This and the following verses are, as T points out, a commentary on the Tradition "we are an illiterate community we neither reckon nor write." T. explains thus the connection between writing and reckoning: "Writing is connected with speech, and speech is connected with thought (*fikr*), and thought is reckoning and sometimes supposing (*ẓann*) is reckoning, as when one says, I reckoned him to be Zayd."

17 Sc. in each case to the exclusion of God.

#### MAWQIF (35)

1 "that thou mightest enquire of Me" T. refers to M. 9. 1.

2 "He means by 'afflict' the enduring of asceticism, for it is a heavy burden." T.

3. Vid. M. 14. 9 n

6. Sc. according to the manner indicated in the *hadīth* quoted at M. 1. 3 n.

7. This and the following verses contain an excellent warning against the danger of excessive quietism. Pillar-saints afford a notable instance of the fatuity and even peril of contenting oneself with one's own supposed amelioration, to the exclusion of the equally necessary duty of calling others to God. There is no doubt that a more perfect type of character is produced by the communal life of devotion than by solitary asceticism and this is the very foundation of the system of religious orders in Islam and other creeds. Man is a social animal, and he approaches perfection only when this aspect of his composition is not neglected but developed to an ideal degree. This is the defence of organised religion against the plausible arguments of the ultra-individualists. The pillar-saints attracted attention to themselves, but not to God: they satisfied the quite vulgar instinct of morbid curiosity, but almost inevitably failed to kindle in their admirers the spirit of true devotion.

9 Spiritual direction is a *δευτερος πλοῦς* which serves well when direct inspiration from God fails. cf. *Ghazzālī, Ihwā, iv, 45*.

12. "Thy companion means thy attention which accompanies thee." A.

"through whom I have" he is the intermediary between God and the ordinary votaries, and he is responsible to God for them.

13. Vid. M. 14. 12 n

15-16. Cf. M. 31. 8, 9

19. Vid. M. 34. 1 n

20. Both T. and A. take *al-dunyā* to be the subject of *takūn*. I am not satisfied that this makes very good sense, and have therefore adopted a different rendering.

#### MAWQIF (36)

1 This condition of being beyond the *maʿwāqif* causes phenomenal existence itself to be a *maʿwāqif*. Cf. M. 34. 1

5. The divine science in itself is perfect: it is only in its adaptation by the intellects of men that it becomes imperfect.

6 This is an excellent psychological principle. The only successful



letters of the Qur'ān are created, a view opposed to that of the Hanbalites (vid. Massignou, *Kitāb al-Tawdīn*, 152, 189 n. 8): and Niffarī extends the use of the word to designate phenomena generally.

10. The author returns to the matter dealt with in vv. 3, 4.

11. Vid. M. 25. 21 n.

12. Pure obedience consists in obeying God for no other reason than the certainty that there is no God beside Him, and this certainty is symptomatic of complete union.

13. This *mawqif* appears to be particularly full of interpolations, for here we return again to the theme of vv. 3, 4.

15. Here we pick up the thread of vv. 8, 13. The next verse is entirely foreign to the foregoing context, and I am inclined to think that the *mawqif* originally ended here, and another began with v. 16. But the beginning of this *mawqif* is also unsatisfactory, and the task of restoration in this present instance appears to be hopeless.

18. For the doctrine of the *shāhid*, vid. M. 8. 40 n.

19. This and the following verses are certainly out of context here, and should probably be transferred to precede M. 67. 2. It is a little significant that M. 67. 5, 6 deal with the subject which opens the present *mawqif*.

21. The meaning of this verse and of v. 18 is the same as that of M. 31. 3.

#### MAWQIF (34)

1. "Concentrated," sc. upon God. The sentiment is that of Francis Thompson's

"The angels keep their ancient places—  
'Turn but a stone, and start a wing!  
'Tis ye, 'tis your estranged faces  
That miss the many-splendoured thing."

It is a delicate expression of the influence of the supernatural order upon the natural.

3. "A conjugation" with God as the conjugator. For the use of grammatical terms in the development of the Ṣūfī vocabulary, vid. Massignou, *Passion*, 571 ff. "the places of its gnosis," sc. that aspect which is susceptible to the moments of divine self-revelation.

4. Cf. M. 28. 3, 55. 15-19. T. notes as a variant *'ibādah*, which he tries to explain, but which is obviously a wrong reading.

5. A discussion of the difference between *wajd* and *tawajjud* will be found in Sarīāj, *Kitāb al-Lama'*, 303 ff. Niffarī here distinguishes between the proper and improper uses of the Qur'ān as a way of attaining ecstasy.

6. T. understands *kufr* in its root-meaning of "covering," and explains *'alā hukm al-ta'rif* as meaning "in the opinion of the people of gnosis." A. appears to understand these words as meaning "as a means of imparting gnosis." The translation given seems to me to be more intrinsically probable.

8. Cf. M. 32. 6.

11. "causing to witness," sc. in the bestowing of a *shāhid* vid. M. 8. 40 n.

A. says "This is important, because otherness passes away until it returns to science and the expression *ka-annaka* is used to maintain the convention of a dialogue "

8 "After vision, no excuse for opposition on the part of the mystic will be accepted " A Cf. A. 3. 18, 13 12

9 Nothing can mitigate the outspokenness of this saying. Only the greatest saints were assigned the power of interceding with God on behalf of sinners at the Day of Judgement, and the greatest prophets had the faculty only in a limited degree; such is the doctrine of Ḥallāj (vid. Massignon, *Passion*, 746). But Bisṭāmī was more pretentious, and prayed for the whole of humanity (*ibid* 747 n. 1). Cf. also Nicholson, *Idea of Personality in Sufism*, 65 f.

10. The visionary has power over all things (cf. A. 46. 8), but even he must pass away before God.

11. "that whereof I have made thee ignorant," sc. that which transcends knowledge and is contained in the "veritable" ignorance, vid. M. 11. 2 n.; 55. 23.

#### MAWQIF (32)

4. Cf. M. 37. 7, A. 14 7; 30 16.

9 "I reveal Myself to thee in thy sensual and intellectual vision." T.

10. "that which I have removed and will remove." I take this to mean, that which God has removed in eternity and is now removing in time. T. takes the first verb in the second person, and explains it as meaning that God is really the agent in the mystic's removing.

14 "The thing invites first to itself and then to its maker." A G adds at the end of this *mawqif*. "End of the six parts, and Praise belongs to God "

#### MAWQIF (33)

The phrase "Fair Pardon" is evidently an imitation of the Qur'ānic *faṭṭir* patience (S. 70. 5), an expression which gave rise to a technical term in the Ṣūfī vocabulary, vid. Qushayrī, *Risālah*, s v *sabr*. It is a little remarkable that M. 72 has the same title as the present *mawqif*. A reminiscence of the phrase also occurs at A. 14. 11

1 This is a matter which is discussed by Hujwīrī, *Kashf al-Mahjūb* (Nicholson's translation, 296) 'Istārī and others held that penitence consists not of forgetting one's sins, but of always having them in mind. Junayd and others held the opposite view, namely, that repentance is not complete until the sins leading to it are completely forgotten. The superiority of the latter counsel is pointed out by Sarīāj, *Kitāb al-Luma'*, 44 f. It refers only to the sins committed by the adepts, and Dhū 'l-Nūn said, "The sins of the saints are the good deeds of the pious," a saying which is also quoted by T. in the present context, as at M. 25. 2 I have adopted the reading of G M, in preference to that of the other MSS. which is easier, and therefore more likely to be corrupt

9. For the doctrine of *ḥarf* as found in Niffārī, vid. Introd. 21 f. The word *mahṛīf* occurs again at A. 17. 2, 12, 14: it appears to mean that which is composed of *hurūf*. It was the doctrine of Ḥallāj that the

- 4 Vid. M. 14 9 n. The principle is that expressed at M. 28. 8.
- 5 Cf. A. 52 9, 11. At M. 30. 3 we read, "Vision belongs to the elect, absence to the common" if the man who is absent from God acts on the principle that he sees God, it is easy to see that he will fall into grave danger.
- 6 Cf. M. 64. 15; A. 47. 1
- 7 The elect alone comprehends and is comprehended: cf. M. 7. 14.
- 8 My conjecture is based on the reading of G: cf. M. 14 11; 68 6; 74 21; 77. 11. A explains the reading of M as meaning "its witnessing that otherness is otherness."
- 9 Sc. the elect and the common.
- 10 Preservation, that is, of the *hāl* cf. M 9. 4; A. 39. 7.
15. Vid. M. 5. 7 n.
21. Ignorance contents the sincere, who nevertheless fall short of the ideal of God's true servant cf. M. 65. 3; 67. 60.
- 22 Vision is the remedy of the disease of absence: and the attainment of vision exempts from the servant-aspect, because it transforms man into the likeness of God Vid. M. 12. 7 n.
23. Cf. A. 34. 22; 39. 6; 52. 7

## MAWQIF (30)

3. Absence implies a contrary condition of vision, and is thus a degree of service. He who experiences neither vision nor even absence is entirely estranged from God, and follows Satan.
5. Cf. M. 23. 8 n.
6. A classic definition of the difference between *du'ā* and *mas'alah*, devotional and petitional prayer Vid. M. 28 7 n, 71. 8.
- 8 A useful warning against a too easy conviction of the genuineness of the mystic's experience of relenting vigour in his training, and an indication of the depth of Niffaī's own spiritual life.

## MAWQIF (31)

In G this *mawqif* is headed with the statement, "Copy of the fourth, fifth and sixth parts of the *Mawāqif*," which implies a division of the work into sections according to an early arrangement which in the other MSS. has now perished. Other examples of this division will be found in my notes on M. 38, M. 68.

- 2 For the expression "eye of the heart," cf. M. 74. 22, A. 34 11; 36 8, and vid. M. 1 8 n.
- 3 After the vision of God, there is a measure of revelation even in veiling: rather, the mystic is in a condition transcending both these terms, for he has escaped from the region of opposites Vid. M. 19. 7 n.
4. "The fruit," says T, is the fruit of good works.
5. Cf. M. 20. 19
7. T is puzzled by this saying, for he gives two alternative interpretations: (a) when thou seest and the act of seeing persists, and duality persists, it is as though thou hast not issued from science; (b) possibly it means, after the vision there remain the (material) things in the same condition as before, being perpetuated for a wise purpose.

## MAWQIF (27)

1 Cf. A 31. 1: "Thy attention to this world is nobler than thy enslavement to the next world." For the "veil of the next world," cf. M 18. 10; 64. 3.

2. For the form, vid. M. 1. 8 n., and cf. A. 2. 3, 13. 3. I am inclined to suspect that originally this *mawqif* consisted of seven verses, viz. M. 27. 2, 6, 25. 11, 27. 7, 8, 10, 11. the other verses have then been added because of the similarity of their contents. V. 12 would do better service by accompanying M. 25. 13, 14 than by remaining here.

5 "The expectant is in absence, the excusant is in presence" T.

6. "veil from Me then hearts," sc. refrain their desires.

7. Vid. M. 20. 9 n.

9 "The reward of the next world is given to those who obey God in this world according to the requirements of formal religion." T. This accords admirably with the context: but if we agree to regard this as one of the interpolated verses, there is no assurance that this rendering of *bi'l-haqq* is correct.

10. "The former see things as belonging to God, the latter see things as existing through God" T.

12. Sc. God will cause to pass away from the mystic all that is connected in him with other than God.

## MAWQIF (28)

2 Maugoliouth in translating this verse (*op. cit.* 190) follows the reading of B<sup>1</sup>, an error which he might have avoided if he had read the commentary. The reference is of course to the ineffability of the Divine Vision: cf. M 5. 5 n.

3. "that to which it is summoned," sc. the thing which expression is adequate to describe.

4. The verb *afāda*, as T. points out, is used in the sense of "pushing on" at S. 2. 194, and also generally of the circuiting of the Ka'ba on the return from Mina to Mecca (vid. Lane s.v.). I do not know on what authority Maugoliouth translates "converse."

5. Vid. M 25. 21 n., and cf. A 4. 8.

7 Cf. M 30. 6, A 12. 9.

8 Sc. let it determine whether or not it is lawful to petition.

9. Cf. M. 27. 2; A. 34. 8. This is a perfect expression of *tawakkul*.

10 Cf. A 30. 16: "In vision there is neither silence nor speech."

16 That is the supreme diagnosis of *hāl* and as *dhukr* is the nearest thing to *al-madhkū*, it is the best of all leaning-posts, but even upon it not too much reliance should be placed, cf. M. 5. 7 n.

## MAWQIF (29)

1. Cf. M. 62. 2, 64. 2; A 14. 8, 16. 3 "I am the Manifest," cf. M. 1. 1 n.

2. Cf. M. 31. 3 "When thou seest Me, revealing and veiling are made equal."

3. Specified at M 64. 2.

## MAWQIF (25)

2. The Qur'anic sanction is: *He who brings a good work shall have ten like it, but he who brings a bad work shall only be recompensed with the like thereof* (S. 6. 161). As A. says, "The good deeds of the pious are the evil deeds of those that are brought near to God." Cf. M. 69. 5; 72. 15.

3. In the vision of God, the omission of the ritual acts is nearer to salvation than excessive preoccupation with them to the exclusion of God's true service.

4. Cf. M. 13. 6.

7. I take these verbs in the second person, and thus I believe to be the best way of interpreting the verse: A, however, makes them subject the "hand of the heart," and interprets, "it (sc. the hand) neither laying hold of it (the heart) nor giving."

10. Cf. M. 1. 1; 3. 4. For *balā*, vid. Index A s.v., and cf. Massignon, *Passion*, 619 f.

15. "If you are veiled, then seek the company of those that are also veiled, and they will be of assistance. for those who are not veiled would be likely to cut you off from God, because you would not understand their actions." T

16. For *hikmah*, cf. esp. M. 57. 26-30.

18. The opening of this verse and of v. 20 is taken from S. 29. 69.

20. Cf. M. 2. 3 n.

21. For the expression *kan fa-yakīn*, which occurs eight times in the Qur'ān, cf. M. 28. 5; 33. 11, 12; 62. 4. This verse is based on S. 36. 82, vid. Massignon, *Passion*, 519 ff.

## MAWQIF (26)

4. By allowing self to have a light as well as God, the mystic raises self to the same level as God.

5. "If His manifestation were connected with any cause, it would be established upon the cause, and the cause would be either the end of His manifestation or the prelude to it." A

6. God is not the hidden depository of the world, for such a conception would involve an opposition between God and the world.

7. A statement of the transcendental immanence of God. In order that the mystic may arrive at a true valuation of gnosis, God transfers him to the lower condition of knowledge, and there, through the aid of His light, shows him that the domination of gnosis over him is not due to God's will, but to the overpowering influence of gnosis itself, or to his own leaning towards it.

9, 10. These verses look very much like an interpolation. "Thou submittest it to something," sc. and art not thyself submissive to it.

11. Cf. Junayd (ap. Massignon, *Recueil*, 51). "Affliction is the lamp of the gnostics, the wakefulness of the night-companions, the destruction of the heedless." The Prophet is reported to have said (ap. Sarrāj, *Kitāb al-Luma'*, 353). "We confederates of the prophets are of all men the most afflicted" (cf. Nicholson's translation of Hujwiri, *Kashf al-Mahjūb*, 388 f.).

15. This is the "exchange of persons" which takes place at the moment of complete mystical union.

through Him, in Him; not of them, for them, through them, in them. 'and they shall see the day to be eternal,' they shall not see the darkness of the veil thereafter. 'That is my Day, and my Day is never done,' the day of the essential witnessing, the condition of which is never done."

A "The night . . . intense,' he means the Day of Resurrection is near. 'Wake therefore . . . my house,' the heart of the believer. 'and desire to return to the heavens,' he explains this by saying, 'and my manifestation . . . lay hold on it,' that is, the changed earth, the earth of Paradise. 'it will not remain,' then he ends the discourse on the Resurrection by saying, 'And I shall loose the belt,' that is, that which is joined, 'and everything . . . will shall cease,' oppositeness shall cease in everything and its opposite 'And I shall strip . . . never done.'"

8. Niffari's views on ritual prayer will be found at M. 8. 22, 12 8; 30. 5; 47 21, 55 45; A 9. 2. An examination of these passages should be sufficient to dispel Mangoliouth's statement (*op. cit.* 188), "The third stage, *al-waqfah* . . . is that which constitutes the goal of the true mystic . . . He cannot pray' to do so would be to acknowledge that God is other than himself, and that there were things to be had other than that identity." Later, he writes, "Clearly, the stage at which both devotional practice and ascetic practice are flung aside as rudimentary discipline lies beyond that at which the one or the other constitutes the main occupation of life." Good: but Niffari has no intention of "flinging aside" the ritual form, he uses it and spiritualises it, as Ibn al-'Arabi did after him.

#### MAWQIF (24)

1 Cf. M. 29. 16, "Absence is the homeland of recollection."

4 Cf. M. 2. 3 n.

5 Cf. A 1. 14, 3. 7.

6 "They have no will of their own: this is what Abū Yazīd sought, when he said, 'I desire not to desire.'" T "They do not see in their hearts other than Me, that they should have an opinion concerning a thing, connected with the preceding vision" A Cf. M. 76 2, 3

7 Cf. M. 12. 8, 9

9. "Promise and threat belong to the conditions of otherness, and if one dislikes the mention of otherness, their conditions fall off, and one is transferred from the conditions of knowledge to the conditions of *gnosis*" T.

10. Vid. Massignon, *Passion*, 685 f. Cf. M. 77 7.

16. "The Enemy," sc. Satan, as always in the *Ṣūfis*.

17 Cf. M. 15 21 n

19 This is the difference between God-inspired hope and man-felt hope and fear

22. Otherness has a beginning and an ending. God has no beginning and no ending. A consideration of this fact will be sufficient to expel the mystic from otherness and convert him to God.

23. There is much probability that this verse should be transferred from here (where it is quite incomprehensible, although T. does his best) to follow M. 77 4, where it is in a fitting context. I am also inclined to think that vv. 14 and 18 are interpolations, if they are omitted—and they can be without serious loss, and even with positive gain—the sevenfold structure of the *mawqif* is restored

whereon God has constituted man (S. 30. 29), and He relates the constitution to Himself, while men are constituted according to it. 'and my going forth from it by changing it,' when the friend witnesses this, he sees that the reality which was being revealed to him in the partial witnessings is in its essence free from the partial witnessings, and that being free is the 'going-forth.' The use of metaphor in this passage is frequent on account of the elegance it contains. By 'changing it' is meant that he sees what he formerly saw as a created thing being changed in its essence into a reality: and the Day of Resurrection is the essence of the changing. One of the Sūffis said, "I was veiled for some years, and I saw the Lord of the Temple, but not the Temple" and this is the changing referred to. He names this 'power' because He is the agent in this, and every act is through His power. 'and that is the last time that it will see Me,' hereafter he will not see that these manifestations are revelations of Reality, but he will see God alone, and that is the last he will see of the partial manifestations. 'But when I go forth, if I do not lay hold on it, it will not remain.' His essential manifestation through those manifestations and revelations is different from the partial manifestation which He previously caused him to witness. His 'laying hold on it' means that He establishes it in an essential self-subsistence. Know that in every rank of revelation, self-subsistence is revealed according to its degree: the self-subsistence of the essential revelation consists in the establishing of every thing in its essence, in so far as my friendship is with it. In that case, the essence exists alone, and its self-subsistence is through it, for it, of it and this is the peculiarity of the essential revelation. 'And I shall loose the belt, and everything will be scattered,' by 'belt' is meant the world of 'kingdom and dominion,' together with the world of 'majesty' which is above that. Its 'loosing' consists in causing the servant to witness that the world of creation disappears in the *hurūqiyā* of the world of command, and that the world of command disappears in the Real, and that the Real disappears in the Reality, and otherness is banished in essence, and space and time are effaced. This parallel holds to a certain extent with the world of the after-life, except that it is after the completion of the Reckoning, even if the Book achieves its function. The 'scattering of everything' is its passing-away in the abiding Real. 'and I shall remove my cuirass and my breastplate,' the transformation of the condition of knowledge into the condition of gnosis, in the sense that the tongue of knowledge, in so far as it possesses revelation for the understandings, implies that they will make war on God; as He says, with the tongue of revelation, *They will make war on God* (S. 5. 37). As for the tongue of gnosis, with this God has no enemy and no opponent. Here the passage has a breadth of interpretation, and for some it is easy, and for others difficult. 'And I shall strip the veil, and wear it no more,' after this revelation, His friend will have no veil forever: this is the feature of the essential revelation. 'And I shall summon my Companions, the ancients, even as I promised them, and they will come to Me,' in the tongue of gnosis, this means that the Companions of old are those whom He caused to witness His precedence in time, and made the non-existence of every one of them a necessary accompaniment of the witnessing. The 'coming unto Him' in this tongue means, that they will see their own being in the folding of His being, and will not see with Him other than Him, while their essences abide of Him, for Him,

unveiling and veiling, 'and daybreak becomes intense,' that is, dualism ceases in the contemplation of the friend of God. 'Wake therefore, O thou that sleepest' means the subtle human essence which was covered by the veils, and its sleep is ignorance, 'unto thy appearing' means, that which is revealed to thee other than thyself, as they say, 'The journey of the seekers ends in the possessing of themselves. 'stand upon thy prayer-rug' means the opposite of what is generally understood by the word *musallâ*: men generally mean by *musallâ* the place of prayer, but it is used by the revelationists to indicate the point in their progress towards God when they are annihilated, and that the power by which they pray is the self-emptying and forgetfulness of the senses, so that they are as it were non-existent. This is the *musallâ* of the gnostic, and this is the state which demands of God His revelation for His people whom He has set upon their *musallâ*, and it is their witnessing of the meaning of *Does there come on man a portion of time when he is nothing worth mentioning?* (S 76. 1) 'Verily I shall come forth from the *mihrab*,' that is, opposite the direction of this *musallâ*, that is, the *mihrab* and that which is opposite the *musallâ* here is non-existence, that is, the effacement of the characteristics to which he refers later in the words, "And God only exhibits Himself at the effacement of the characteristic." 'so let thy face be the first that I shall meet,' the face of thy non-existent reality: the reality of every existing thing other than God is only a kind of specification, and a specification is a non-existent thing; the being of the specification belongs only to God, and non-existence cannot be compounded with existence, so that there remains only the existence of God. This is clear to any man who has intellect or gives ear: this non-existent relation is the servant's face, and it involves the clearing of existence from what is other than God. One of the Persian Shaykhs says, "Make clear of self the asses' stable of self, for when it is clear, the king comes to the stable." 'Many a time have I gone forth unto the earth, and ever passed across it,' by 'earth' he means all gross substances. God has revealed Himself to His servant in His name of Manifest, that is, in the outward aspects of these gross substances, and then He veiled Himself from him because the revelation was not of the Essence. 'for now I abide in my house, and desire to return to the heavens,' the revelation is enduring, and the face of reality is not veiled from this servant for ever. By 'returning to the heavens' He means that He causes His servant and His friend to witness that what He was causing him to witness in the way of disclosure and revelation was only directed towards befriending him and making it easy for him to understand, otherwise the Real cannot be revealed. So 'reversion to the heavens' is only making His servant to witness that He is eternally in the heavens, that is, the Height and by 'Height' He really means the negation of direction, because direction is lowness, and the negation of direction is height, and the terms 'lowness' and 'height' are only metaphors employed by God to express His Reality. 'and my manifestation in the earth is my passing over it,' the essence of revelation is passing-over, and by 'passing-over' is meant, the manifestation of freedom from what is connected with the earth. 'with the marvel of my constitution,' the friend's witnessing of this passing-over is through the divine constitution, not through the intellect and understanding, which are attached to dogmas and habits. God says: *the constitution*



3. T. reads *shirk*, and has an ingenious explanation of that reading: but it seems better to read *sharak*, as more in keeping with *mahr*.

4. "that which descends," sc. the gnoses and sciences: "that which mounts up," sc. man's deeds. For "riding-beast," cf. M. 69 6; 70. 16; 77 8, 9.

5. Cf. M. 2 8; A. 10. 9.

8 This begins the second half of the *mawqif*; and in order to make it correspond exactly with the first half, it will be necessary to assume that one verse has been interpolated, most probably v. 9. The experience now becomes more lofty. God no longer appears to be beyond phenomena, because the very conception of "beyondness" is a blasphemy. Yet the experience has completed its cycle, and God appears after the same fashion as He had at the beginning, except that the experience is now much deeper and truer.

9 Cf. M. 72. 13, 5. 7 n.

10 Cf. M. 20. 16.

14 Such as light and darkness, and all opposites.

15. Cf. M. 21. 3. Only God shows Himself and nothing beside Himself; and the light of His luminousness shows things as they really are. Cf. M. 8. 8.

#### MAWQIF (22)

1. God has created all things in diversity with one another, and in diversity generally with Himself. M. however reads: "I have manifested everything, and desired its essence, and desired by means of it my essence," noting the variant reading as an inferior tradition. (My footnote to the text *ad loc.* is deficient: please note this addition.)

2. Cf. M. 72. 12.

4. Cf. M. 4 1-3.

7. "executing things firmly," cf. S. 27. 90.

8. For *jihād*, cf. M. 67. 52, 53.

9. Cf. M. 37 27; M. 15 21. To the latter context this verse, which (as T. observes) is out of place here, probably belongs.

10. Cf. M. 13 13 n.

#### MAWQIF (23)

1. Cf. M. 48. 19.

2. For the conditions of "petitioning," cf. M. 28 5, 7; A. 36. 16, 17.

6. Vid. M. 5. 7 n.

7 This is the second of the Mahdī passages and, as has been already pointed out (Introd. 7), its presence here disturbs the characteristic structure of the *mawqif*. It is therefore permissible to conjecture that, like the similar passage at M. 5. 8, it is a later interpolation. As in dealing with that passage, so now I shall give the full text of the two commentaries.

T. "Know that this revelation is only an indication of what frequently occurs to the contemplatives of the Essence, not according to what passes the understandings of those who have no acquaintance with the meanings of revelations. The opening words, 'The night has set,' mean, the intensity of the darkness of the veil has ceased, 'and risen is the face of dawn,' which is the intermediate state between

expression *husn al-zann* occurs in a tradition. There, the Muslim is commanded to think well of his fellow-man; here doubtless the intention is, to think well of God, and so T takes it, giving a list of the different varieties of "certainty" and "good thinking." For a discussion of *al-yaghni*, with its Qui'anic associations and its significance in the Šūfi vocabulary, vid. Sarīāj, *Kitāb al-Luma'*, 70 f.; Nicholson's translation of Hujwīl, *Kashf al-Mahjūb*, 381 f.

4. No shaykh can guide beyond the station which he has himself reached

7. "In my vision there is no opposite," A. 34. 26. "When thou seest Me in the opposites with a single vision, then have I chosen thee for Myself," A. 26. 3 For the "single vision," cf. M. 13. 7.

#### MAWQIF (20)

"His Archetypal House" is the heavenly counterpart of the earthly Ka'ba; cf. S. 52. 4.

1. Unknown to the majority of men, God has set in every temple, sc. in every human heart, the authority of His temple. Cf. M. 61. 4: "I have named my friend my friend, because his heart is friend to Me and to nothing else for it is my temple, in which I speak"; A. 13. 9: "thy heart is my temple"; A. 25. 1; 30. 12.

3. A reminiscence of S. 2. 19: *The lightning wellnigh snatches off them* (sc. the misbelievers') *sight*.

4. "That is, the knowledge that thy temple belongs to the archetypal house." T

6. A noble expression of man's complete dependence on God.

8. God is to be found in the heart: when God is there, then the heart belongs entirely to man, and otherness has no place in it.

9. Vid. M. 4. 4 n.

11. On this verse, T quotes as apposite: "To lower the eyes is to transcend this world and the next, to gaze is to be imprisoned in this world and the next." These words are to be found at A. 12. 1, and this reference is important, as establishing that the *Mukhlāṭabāt* were considered genuine by T

12. Sc. the authority referred to in M. 20. 1.

13. If thou seest thy temple to be free of otherness, then thou wilt see all other things to be free of otherness.

16. Cf. M. 21. 10-13. The word *dāllah* occurs in a tradition, vid. Lane s.v. *ḥaraq*

17. *Fand* effaces the names and attributes of God, and establishes the true servanthood of man.

#### MAWQIF (21)

"No reality," sc. in what appears or is concealed, says A.

1. "God sends down His epiphanies upon sinners in order to turn them away from their sin; and then the same epiphany, when they have converted themselves, becomes the reward for well-doing" T

2. For the expression *huwa huwa*, vid. Massignon, *Kitāb al-Ta'wāṣiṭ*, 129 ft.; *Passion*, 644.

## MAWQIF (17)

3. For "onslaught," cf. M 11 14, 16; 67. 65.

7 The implication being, as A points out, that a created being is even less likely to arrive at an understanding of its Creator. The created-aspect has to pass away in a man, before he can hope to see God. God is only seen by man by virtue of Himself substituting His own attributes for the human attributes which have passed away.

9 According to Sarāij, *Kitāb al-Luma'*, 54, acquiescence is the last of the *maqānāt*, and is followed by the first of the *ahwāl*.

10. Cf. M. 34. 1, 2, 3; A. 4 3.

11 In this and the following verse, Niffarī draws a contrast between the world of phenomena and God. The former, after being manifested by God, proceed in the condition of mutual dependence and inter-connection, but have no stability or self-reliance. On the other hand there is God, who is untouched by any part even of man's nature, and through whose direct provision man is lifted above the rack of phenomena, and given in Him a permanence and a security. We see in these two verses how far removed our author really is from the charge of pantheism which in the past was so glibly levelled at the mystics.

13 Sc. if the heart is excited all the power of their insight. Perhaps, however, we should follow the other tradition in reading *hand* then, by omitting 11, 12, which have little relation to the rest of the *mawqif*, we not only restore the sevenfold structure of the *mawqif*, but also bring it into line with the parallel passage in A. 4. 2, 3. For the sentiment, cf. S. 31. 26.

15. Cf. M. 37 11

16. For "quality," cf. A. 3. 16; 13 10. Man, in respect of his creaturely quality, is limited but knowledge opens a door to that which is unlimited, sc. God. Quality, by being stayed in its limitation of knowledge—for quality and perfect knowledge are irreconcilable—will emerge from its own more limited limitation.

## MAWQIF (18)

1 "The form of staying is the mechanical acceptance of its theory." T.

2. For this list-form, cf. M. 67 65, 68

3. Cf. M. 33 9, 55. 29.

4. Cf. M. 54 12. Of letter, T. says: "In his technical language, it means every thing possessing form, whether the form be spiritual or corporeal, and hence everything that is other than God is letter."

5. Cf. M. 5. 7; 21 9; 55. 40

8. It is God who must drop the veil and its number, according to the tradition, is 70,000, vid. M 14. 14 n

14 For the Šūfī doctrine of *ism*, vid. Massignon, *Passion*, 699 ff. Cf. M 54 12 "cast them (sc. names) unto name, for they are contained in name."

## MAWQIF (19)

1 For "certainty," cf. M 15 14. The word *ẓann* is held by the grammarians to be the opposite of *yaghn*; vid. Lane, s.v. Here the use of the two together may be for the sake of contrast: although the

32. But perhaps we should follow the reading of the majority, "if I do not regard thy heart," that is, if I do not detect in it gnosis, I look for theory, knowing however that theory alone is an insufficient guarantee of the validity of works

39. Cf. M. 3. 8. There are three kinds of knowers: the natural, he who derives learning from what he hears, and he who needs to apply himself in order to learn

42. For this meaning of *hikmah*, vid. Lane s.v., and cf. S. 2. 272.

### MAWQIF (16)

Niffarī here has a foretaste of what will happen after death of M. 12. 10. This seems to be a more probable interpretation than that of T., who thinks that it signifies merely a condition of *fanā*.

"and I saw in it secret imagination, and the secret part was that which persisted"—this is the interpretation which seems most likely, although it involves rejecting the evidence of T. A., who agree in regarding *al-ghābir* as here meaning "gone away, passed." As I take it, the *wahm* here referred to is a subjective experience on the part of the practitioner which prevented the action from being entirely directed towards God's service (cf. the use of the word at M. 13. 4; A. 51. 5): and this is the part of the action which survives death, the action itself being of no avail. I append the explanations of the commentators

T.: "and I saw in it secret imagination," that is, the imagination that I am the agent, and that was "secret" in my regard, if it is possible to speak of the non-existent as being "secret": "and the secret part passed away," that is, the interpretation of the word *al-khafī* is *al-ghābir*, and *al-ghābir* means "departing, gone" It is as though he said, "The action became departing from me

A.: "and the action came to me," that is, the action which I had thought to be sincere, but I did not find it to be sincere, but had been imagining that. "and I saw in it secret imagination" and his words "and the secret part which was *ghābir*" mean, the secret passed polytheism: this is the meaning of the Prophet's words, "From not one of you shall his action escape," etc.

3. "gnoses of uniqueness" are explained as the gnosis that gnostic and object of gnosis were one and impermeable. T. "The fire died down, because the fuel of the fire is the contemplation of otherness, and with the 'unique' otherness departs" T.

4. "and I was stablished," that is, says T., He showed me my stablishment through Him after He had shown me my passing away in Him: this is what is called *al-baqā ba'd al-fanā*

6. "He veiled me, and I saw that I was the seeker, whereas He was the thing sought. That was a departing from the witness, and I departed. This is because He restored him to the contemplation of dualism, and he was veiled, and that is life because the *marqif* was that of death." Thus T., who reads, "I am thy quest." A., whose reading I have adopted, explains. "I departed through Him from other than Him, just as a slave departs unto a king when he seeks him" The supreme moment is when God is seen to be the Seeker as well as the Quest: then the identity of God and man is complete. The moment passes, and the mystic emerges from the condition

70,000 veils) is, it is safe to hazard, Neoplatonic, and it therefore lent itself completely to the gnostic and theosophical mode of thought which so soon invaded Muslim Šūfism." It seems at least possible that the tradition has a Qur'ānic sanction: cf. S. 83. 15, *From the Lord on that day are they* (sc. the wicked) *veiled*. In any case, the symbol is an obvious and common one in mysticism, cf. St John of the Cross, *Living Flame*, 4, 1 "It is as if God drew back one of the many veils and coverings that are before it, so that it might see what He is: then indeed—but still dimly, because all the veils are not drawn back, that of faith remaining—the divine face full of grace bursts through and shines"

## MAWQIF (15)

*Iḥṣā'* is the direct perception, through immediate revelation, of divine truths: vid. Massignon, *Passion*, 56. *Muṭṭala'* is the anagogical meaning of a divine act or word: cf. *ibid.* 705; *Essai* 117. The Qur'ānic sanction for the term is at S. 19. 81: *Has he become acquainted with the unseen?*

1. "This *mawqif* is higher than the preceding one. The preceding one consisted of hints of God's revelations referring to the contemplation of the Unity of the Real, viz. *fand*: this station is the first of the stations of *baqā' ba'd al-fand*." T.

3. Sc. the non-existent is spoken of metaphorically as existing, which is an improper use of the term

5. Sc. the jealousy of God (vid. A. 2. 3) leads to the unreserved faith of man.

7. In the mystical insight, gnosis confirms knowledge and knowledge confirms gnosis. T. describes the gnosis as *bāḥin* and the knowledge as *zāhir*. Both are within the vision-scope of *muṭṭala'*.

11. Sc. do not occupy yourself entirely with the existing *ḥāl*, but always have an eye to the *ḥāl* immediately above it: this ensures constant progress

12. Cf. S. 2. 282. *Fear God, and God will give you knowledge*. The fear of God confirms the heart of man, but disobedience strikes terror into his soul.

14. "Certainty" is described at M. 58. 1, 2: cf. M. 19 *passim*

18-22. T. explains thus. there are three kinds of men here described: (i) the gnostic who possesses *maqām*, an immutable condition, and knows his end, (ii) the gnostic who possesses *ḥāl*, a mutable condition, and is ignorant of his end, (iii) the knower, who knows his end and practises. For *ṣayd-ḥikmah*, cf. Massignon, *Passion*, 777 n. 2.

27. "Strength" consists in God being his eye and ear, etc. "assistance" consists in God causing him to pass away. So long as any remnant of man remains, dualism remains, and polytheism remains.

29. T. quotes on this verse a saying which he attributes to "Abū Yazid or someone else": "I said, How is the road to God? It was said to me, There is no road to God. Then I knew God"

30. Cf. S. 51. 50. T. quotes a verse from the *Tā'īyya* of Ibn al-Fārid "Thou dost not see Me so long as thou dost not pass away in Me. and thou dost not pass away, so long as My form is not manifested in thee."

4. "The angels of the duties, like these heavens, proceed according to the command of their Lord, and do not look back." T

5. "the stayer of the condition of it"—knowledge contains its own condition, it is as it were a place in which it stays; it is the condition which God requires man to attain, and the condition can be attained by adopting that knowledge. It is difficult to understand what Margoliouth meant by his rendering "only cognisance is that station of wisdom which I have set for thee." Presumably he has read *al-hikmah* for *al-hukm*, and *laka* for *lahu*, without MS. authority.

8. "O my servant. . . O my servant" It is tempting to conjecture that these two clauses have been transferred hither, and properly belong to the *Mukhātābāt*. The first of them would bear sufficient resemblance to the present passage to explain its transference and then the second, standing perhaps next to it in its original context, would be transferred with it. There is not, however, any place in the surviving *Mukhātābāt* to which this passage might be considered to belong; and so perhaps we should conclude that the resemblance is accidental. The second clause is certainly out of its context here: perhaps it belongs to M. 55. 44.

9. This is the first of Niffārī's many meditations on the *ḥadīth* "*man' arafa nafsahu fa-qad 'arafa rabbahu*" (vid M. 1. 2n) For others, cf. M. 20. 21, 29 4; 35. 3; 72. 25, A. 1. 9, 11, 13, 14, 15, 14 1. The theme "know thyself" was also known to the Syrian mystics: cf. Isaac of Nineveh (tr. Wensinck), 151. "He who knows himself, the knowledge of all things will be given him" Bishop Ullathorne, *Groundwork of Christian Virtues*, 74: "Let it be plainly understood that we cannot return to God unless we enter first into ourselves. God is everywhere, but not everywhere to us. There is but one point in the Universe where God communicates with us, and that is the centre of our own soul." Hugo St Victor (ap. Inge, *Christian Mysticism*, 141) "The way to ascend to God is to descend into oneself"; Albertus Magnus (*ibid* 145): "He who penetrates into himself, and so transcends himself, ascends truly to God." For an interesting modern version of the theme, cf. the passage quoted by Inge at 112 f. from the Hon. P. Ramanathan's *Mystery of Godliness*. Indeed, the theme is a commonplace of all mystics, ever since its first formulation by the Delphic oracle.

10 Cf. M. 37. 1; A. 52 9 For God's *wahyyah*, cf. M. 35 15, M. 61 *passim*

11. "He means, do not overcome the body with ascetic practices, as ignorant men do. By preserving the matter of the body, and allowing the matter of the carnal soul to survive, one prevents the heart from inclining oneself in any way from God." T.

12. "Thou seest Me manifesting everything," cf. M. 35. 13, 56. 4.

"There is naught like unto Him," cf. M. 11. 2; 35. 13, 59 2. The Qur'ānic sanction is S. 42 9.

"between Me and the manifestation" in man's rôle as the intermediary between God and the Universe.

14 Niffārī's doctrine of the veils will be deduced by perusing the passages quoted in Index A, s.v. *ḥijāb* For the doctrine of the veils in Ṣūfī writers generally, and its affinities, vid Nyberg, *Klemere Skrifter*, 81 Cf. Gaudner's remarks in his introduction to the translation of Ghazālī's *Mishkāt al-Anwār*, 4: "The origin of the tradition (sc. of the

whether they be things of heaven or of earth; neither is their presence nor their absence any impediment to the vision." It is this same vision of which Triaune writes:

"From one, to one, in one to see all things,  
 'To see the King of Kings  
 But once in two' to see His endless treasures  
 Made all mine own, myself the end  
 Of all His labours! 'Tis the life of pleasures!  
 'To see myself His friend!  
 Who all things finds conjoined in Him alone,  
 Sees and enjoys the Holy One"

For the theme of all creatures praising God in the mystic's praise, compare the magnificent description given by Suso in his *Autobiography*, 32 f. Al-Maghribi (ap. Massignon, *Kitāb al-Tawdsn*, 127) says: "All created things praise God, each in its own language; but none hears their praise or understands it, except the 'rabbinical doctors' the ears of whose hearts have been opened." The Qu'ānic version is at S. 17. 46: *The seven heavens and the earth celebrate His praise but ye cannot understand their celebration.* Cf. also S. 24. 41. It was to David that God gave the power of understanding these celebrations: cf. S. 21. 79; S. 38. 17

"that glance which establishes existence in them, their praises..." This is how the passage is construed by the commentators and it seems preferable to Margoliouth's rendering, "the places thereof whereon the eye falls, wherein existence establishes its hymnody directed towards Me with the eulogies of its praise." I am not certain that this rendering satisfies the requirements of grammar, and in any case it makes scant sense. For the phrase *mawqif al-naẓar*, vid. M. 2. 3 n.

11. T. informs us that this verse is quoted *verbatim* by Ibn al-'Arif (d. 536 A.H.) in his *Mahdsn al-Mayālis*. This book has been recently edited by Asim Palacios, and printed with a French translation at Paris, 1933. The text of the quotation referred to is to be found on p. 75, l. 12 f., without acknowledgement as to authorship: the words "and every proof merely points to himself, not to Me" are omitted. This is very important evidence of the genuineness of the *Mawqif* but I prefer to give the evidence here rather than in the Chapter of Testimonies (Introd. 8 ff.)

12. Cf. M. 17. 14, 67. 9. Nevertheless, for the intellect, knowledge is God's proof. For Nisfari's doctrine of *'ilm*, vid. Introd. 17 f.

13. Margoliouth reads *shir* for *shayr*, and translates, "Everything has its sorcery." For Nisfari's doctrine of *huluf*, vid. Introd. 21 f. Cf. M. 63. 9, 65. 8.

#### MAWQIF (14)

3. "that it may be cut off from my duty"—this is the reading of all the MSS. Margoliouth translates "that it may be superior to my decrees," presumably reading *hi-tatafaddal*. Knowledge is an unsafe guide, and Nisfari pictures it as a road full of perils and pitfalls, leading in many directions, and not necessarily bringing the traveller eventually to God.

21. Hasan al-Baṣī (ap. Massignou, *Textes Inédits*, 2) "Intention reaches farther than work" Vid. M. 67 81.

### MAWQIF (13)

3. "House means one of the thoughts of the soul" 'I.

4. "For a thing to be an object of *wahm*, it must possess a form (*ṣūrah*) and God has no form. Moreover, *wahm* can only be exercised so long as creatureliness persists, therefore God cannot be realised through *wahm*." 'I.

5 Cf. M. 13 9 'The *'ulamā* endeavour to find a cause for everything, and do not hand over to God anything that is not indicated as being in His wisdom; the Ṣūfīs take the opposite course, and then state is nobler than that of the *'ulamā*.

6. The eye is the organ of ocular vision, the heart is the organ of spiritual vision cf. M. 25 4, 28. 14, 35 13, 57. 17; 62. 4. This passage would appear to be explained by M. 54. 5: "The masters of the gates, among the masters of the gnoses, are they that enter them having a theory belonging to them, and depart from them having a theory belonging to Me." The mystic then possesses a gnosis derived from God, which is superior to the gnosis of the gates, so that he can boldly pass through the gates and not stay outside them.

7. Cf. A. 37. 10, "I establish the names in vision, and efface them in presence" 'I writes thus "The name which Hallāj knew was the expression 'I,' and therefore he said, 'I am God' Abū Yazīd made the name identical with the pronoun which belongs to the first person, when he said, 'Glory be to me' Another made it the same as what was really in the cloak, saying, 'There is nothing in the cloak except God.' Another identified it with 'thing' in general, by saying, 'I have not seen anything without seeing God' All these, and others beside, when their personal characteristics disappear, witness God, and name Him with every name, and qualify Him with every quality, seeing His self-subsistence, and the passing-away of their own subsistence 'The name in the present station is Merciful."

8 "This vision" This description is modelled upon the vision which Muḥammad is related to have had on the occasion of the *mi'raj*. "With one wonderful glance," says M. Asin in *Islam and the Divine Comedy*, 31, "he embraces the whole universe, his eyes penetrating the celestial and astronomical spheres beneath his feet right down to the surface of the earth" The same author writes (*op. cit.* 41) "The Ṣūfīs were not long in arrogating to themselves the rôle of protagonist that had hitherto been reserved for Mahomet . . . Abū Yazīd al-Bisṭāmī is credited with an actual ascension to the Divine Throne through the same stages as were traversed by Mahomet in his *Miraj*." Asin briefly discusses the origin of the legend of the *mi'raj*, and appends a list of authorities. A Christian counterpart of this vision is described by St John of the Cross in his *Ascent of Mount Carmel*, II, xxiv, 4 "As the eyes behold bodily things in natural light, so the understanding, in light supernaturally derived, beholds interiorly the same natural things, and others as God wills. . . . When God grants this favour to any one, He communicates to him that supernatural light, of which I have spoken, wherein he beholds what God wills, most easily and most distinctly,



Maigolouth from saying in connection with Niffarī (*Early Development of Mohammedanism*, 118 f) that "Clearly, the stage at which both devotional practice and ascetic practice are flung aside as rudimentary discipline lies beyond that at which the one or the other constitutes the main occupation of life."

## MAWQIF (12)

1. God's qualities are more essential to man than man's: man persists through God's qualities, in order that he may manifest in his own qualities.

5. T. points out that, as the people here referred to are only beyond the things of this world, they belong properly to the next world, and are therefore met by the angel-inhabitants of the next world.

7. "By the numbers of that which I have created" is a phrase which occurs again at M. 36. 32; 50. 15 I have therefore preferred this reading here to that of T. "by the number of my oaths."

Niffarī is here thinking of the transforming vision of God, which bestows supernatural powers on man. So at A. 4. 8 we read, "If thou abidest in the vision of Me, thou shalt say to the water, 'Advance,' and 'Recede,'" a saying which bears a most grotesque resemblance to the experiment of Canute; it is however explained by the following verse, "From water proceeds every living thing. If thou holdest sway in water, thou holdest sway over that which is contained in water." Cf. also A. 25. 11, "My vision severs the bond between thee and things." For the views of the different schools and authorities concerning the possibility of the vision of God, vid. Massignon, *Passion*, 695 ff. The doctrine of the vision of God is treated as an error by orthodox Śūfis cf. Sarraġ, *Kitāb al-Luma'*, 428. The same dispute arose of course among the Christians. St Thomas Aquinas said: "In hac etiam vita, purgato oculo per donum intellectus, Deus quodammodo videri potest", for a full discussion of this matter, vid. Faiges, *Mystical Phenomena*, 269 ff. The Greek Mysteries freely advertised the possibility of the vision of God as one of their prizes: and in Philo we read (II, 412-38) ὁ στέφανος ἔσται ὁραοῖς θεοῦ. For Niffarī's doctrine of Vision, vid. Introd. 18 f.

9. Cf. M. 67. 54, 55, A. 1. 22

10. This is a mystical description of how a man may become free of his actions, so that he enters the Divine Presence alone. The "house" referred to is of course the grave "that which is awaited" is the bliss of Paradise or the punishment of Hell.

12, 13. Cf. M. 68. 9; 72. 29; 74. 27, A. 22. 6. Fasting is the normal occupation of the day, and prayer the normal occupation of the night: therefore, the longer the praying, the easier the fasting becomes.

15. The retention of the servant-relation prevents complete *fanā*, but the recollection of God's lord-relation hastens *fanā*. "My self-subsistent law" is the law that man in reality has no separate individuality, but subsists through God.

16. Perfect work belongs only to God: therefore, when the work is deficient, it is a sign that it belongs only to man.

17. *Rātib* is the regular, appointed work, *zā'ir* is occasional, supererogatory work. The perfect science is the *'ilm ladunī*, the science derived from God.

1. "Veritable ignorance" appears to consist in the declaration that *there is naught like unto Him* and this same phenomenon is described at M. 59. 2 as being "veritable knowledge." This apparent paradox is explained by M. 55. 23, where we read that the ignorance which has no opposite is the "veritable ignorance" hence we may conclude that "veritable ignorance" and "veritable knowledge" are identical.

2. T. explains that the declaration that *there is naught like unto Him* is really identical with the saying of a certain philosopher, "I know that I am nothing." He also relates with approval the last words of Al-Atfal al-Khūnājī, "The end of what I have reached is the knowledge that I know nothing except one principle, and that is, that this made thing must have had a maker." Khusrāwshāhī said, "I know that I know nothing," and boasted of the fact; while Sharīf relates that he heard his Shaykh say at Baghdad, "I do not really know the difference between the reality of white and the reality of black."

The identity of the higher knowledge with the higher ignorance is of course a commonplace with the mystics. We read in Pseudo-Dionysius, *De Divinis Nominibus*, vii, 3: "There is that most divine knowledge of God, which takes place through ignorance, in the union which is above intelligence, when the intellect, quitting all things that are, and then leaving itself also, is united to the superlucient rays, being illuminated thence and therein by the unsearchable depths of wisdom." St John of the Cross, *Canticle on Ecstasy*, "I stood naught knowing, all science transcending. If you would listen, this sovereign wisdom doth consist in a sense profound of the essence of God." St Thomas Aquinas, *De Divinis Nominibus*, vii, 1: "It is not by knowledge, but by ignorance, with the aid of a certain supernatural union with divine things, that the contemplative knows God." So Niffarī himself says at M. 11. 7, "The spring of knowledge gushes forth from veritable ignorance."

7. Niffarī here appears to distinguish between knowledge which is obtained *mystically* ("from the spring of knowledge"), and knowledge which is obtained *intellectually* ("from the flowing stream of knowledge") the former confers a *ḥukm* or fixed disposition for knowledge, the latter only bestows a variable knowledge.

11. "Spirituality" comprises the categories of Being, the Universals, etc., which activate in the inferior classes of existence. "quiddity" is the actual nature of a thing, and is therefore essentially passive. The picture which Niffarī is attempting to draw is of God creating first the "Ideas"—doubtless there is Neoplatonic influence at work here—and then leaving them to exercise themselves on passive matter.

14. Of God's onslaught Niffarī writes at M. 67. 62: "If I made Myself known unto thee through the gnoses of onslaught, thou wouldst lose knowledge and sensation."

16. This fine description of God's pursuit of man is quite in the spirit of Francis Thompson's *Hound of Heaven*. T. explains that the sin consists in saying "I repel thee," when it is God who does the repelling. The details of the punishment are characteristically Muslim; for parallel accounts, M. Asin's *Islam and the Divine Comedy* should be consulted.

17, 18. Niffarī is no antinomian, he preserves the Sunna, while giving it a mystical turn, and so shows himself a worthy predecessor of Ibn al-'Arabī. These two verses should have been sufficient to prevent

nary conditions which produce gnosis, but God is the cause of gnosis: and gnosis is ranked above knowledge, so that knowledge becomes a profitable knowledge." The meaning is, that knowledge must be converted into gnosis before it can support gnosis, and gnosis into staying, before it can support staying.

89. Vid. my note on M. 2. T. quotes a tradition of the Prophet: "When the Prophet sought the station of gnosis, he prayed, 'O God, give me light', and when he sought the station of staying, he prayed, 'O God, make me light'." The reality of Being is the Light of God: and as the *wāḍiq* is one with the Light, he is nearer to God than all else.

90. With M. 8 82.

93. Cf. M. 8. 16

98. Cf. the anonymous saying quoted in Sarīāj, *Kitāb al-Luma'*, 41, "The believer has a heart, but the gnostic has not a heart."

#### MAWQIF (9)

1. "He who loves any other thing with God makes light of Him, because he puts into the balance that which is infinitely beneath Him," says St John of the Cross, *Ascent of Mount Carmel*, 23. So A. 51. 4: "Seeking occurs only during veiling."

4. This verse should be taken closely with v. 6. Gnosis simply consists in maintaining the spiritual condition favourable for the preservation of gnosis: but gnosis must be left behind by the true mystic (cf. v. 8), because it is in reality connected with otherness. For "preservation of the state," cf. A. 39. 7.

10. Perhaps we should read these verbs in the first person, as does T, referring the action to God's punishment for an act of infidelity.

12. Cf. M. 57 23

#### MAWQIF (10)

1. "Self-effacement in practice," regarding God, not oneself, as the agent

2. "Delight" is defined at M. 67 70

3. T. says that "recollect" here means "contemplate," quoting as his authority M. 2 11.

8. "The address of God to His saints is a revelation without letters and utterance" T.

10. Cf. M. 8 80, A. 12 16; M. 57 17. A. here explains *marwāqif* as meaning "times for prayers and pious actions," and this is the meaning assigned to the word by some lexicographers. So, when the word occurs at M. 57. 17, T. interprets it as meaning "the moments of devotion, or of death." In that passage, however, it is difficult to resist the conclusion that it means simply "time-moments," in contrast with the "eternity" mentioned in the other clause of the sentence; and so I have made bold to translate it, both here and there

#### MAWQIF (11)

T. states that *ma'rifat al-ma'ārif* is a lower stage than *ma'rifah*. A, however, takes the view that the expression is an hyperbole of praise, like *haqq al-haqq*

when distinct, and the last things are the things as they are when resolved into one. The *wāqif* sees this 'one' to be persistent, and so he is not affected by multiplicity."

22. T, however, glosses *sd'ir* by *khalq*, explaining: "When the *wāqif* prays, the agent is God, and so the prayer takes pride in its agent. The ordinary person takes pride in being obedient to his Master in the formal ways: and prayer is among the noblest of these ways."

28. So the *wāqif* is not permanently affected by his experiences.

31. Vid. M. 64 7 n.

33. I adopt here the reading of G M, as explained by A., "by their nearness to him." T reads '*alimīna* in both clauses, and says, "He draws near to the Real and to reality through actions and words which in the opinion of the theologians imply farness, and is veiled from the attaining of insight by what the theologians imagine to imply knowledge and attainment: and for this reason they disapprove of him."

34. The *wāqif* belongs to God, and should not go forth from God to otherness, which is a sanctuary which God has closed against the *wāqif*.

35. "He is entrusted with secrets, and is therefore a confidant and he is not perceived by the eyes of the theologians, and is therefore closely treasured." T.

36. "Existentiality is the world of forms, primality is the oneness of the light of Being before the appearing of phenomena; persistence is the contemplation of the continuance of primality as it was after the establishment of existentiality." T

40. Such a man is more concerned with losing God, than with losing his attestation. For the Hallājīan doctrine of the *shāhid*, vid. Massignon, *Passion*, 494 ff. Nisfari deals with the subject at length in M. 33.

41. Cf. M. 8. 16.

42. "He who has knowledge rises thereby from the rank of animals which resemble the dead, and attains to the life which continues after death hence, knowledge is the spirit of life." T

47. For *qalb* as contrasted with *jism*, vid. M. 64 14, A. 7 18; 38. 6, 7

49. "Prop," sc. a remnant of individuality.

52. "This contains an important truth relating to the Names: for one of God's Names is 'the Patient,' and the continuance of Him who passes not away in the very attestation, together with the passing-away of him who is not, is truly patience under Reality's occupation of the quality of man, as in the station of God's saying, 'Stay, O Muhammad, for thy Lord prayeth'"

54. Harmony implies dualism

58. Cf. M. 8. 32

71. "Equipment," sc. secondary cause

73. Cf. M. 8. 58.

84. On this verse T quotes the anecdote of a Sūfī who asked leave that he might visit his mother. His Shaykh replied, "O my son, if you desire Paradise, truly Paradise lies beneath the feet of mothers, but if you desire God, then it is with me only."

86. On this verse T quotes from A., "Knowledge has no prelimi-

were, impresses hope or fear on their hearts, like the impressions made by a seal" T.

16. "To whom I have given a means in everything" T. explains, "I have caused him to transcend every station. This is the Perfect One, Muhammad."

## MAWQIF (8)

1. "*Waqfah* is the station where the essence of the seeker passes away in the essence of the Object sought. It is called *waqfah*, because in it there is a cessation (*wuqūf*) from search. It is the end of the first of the four journeys: the beginning of this journey is above *tasawwuf*, and its end is *waqfah*" T.

2. At A 38.6 we read, "Thy adornment is the cleansing of thy heart and thy body." This explains the connection of this and the following verse especially as A. 38.7 reads, "The cleansing of the body is water, and the cleansing of the heart is the closing of the eyes to otherness." Here, however, the "adornment" would appear to have a somewhat more mystical significance and T. is probably right when he says, "Adornment here refers to the essential meanings of the Names and Attributes and Actions. He makes him as it were the essential meaning of the Universe (cf. M. 4. 8), and the attributes of God subsist through him. The whole of beauty belongs to these hence the whole of beauty belongs to him and he sees no beauty save in himself."

7. Cf. A 14.7 "Whoso sees Me, transcends speech and silence."

8. "Making known the values,"—making a man to know that he is eternally and everlastingly not-being in the Being of his Creator. *Waqfah* causes him to know his value, sc. that he is the Lord who is sought, and banishes from his soul the thoughts which affirm otherness." T.

9. Night and day belong to time, and *waqfah* is not contained by time.

13. I have translated these verbs as passives; T. however construes them as actives, and explains the saying thus: "He who realises *waqfah* finds his own essence to be the object of contemplation therein, so that in committing himself to the object of contemplation in the science of *waqfah* he finds that his own self is the object to which he has devoted himself, on account of the manifestation of the meaning of Unity."

14. Cf. M. 35.11 "If thou stayest in staying," sc. instead of in God.

16. Cf. M. 8.80; 18.2; A. 55.4. *Samad* is an epithet applied to God at S. 112.2: whoever therefore is *samad*, possesses the same qualities as God, who is both *bātin* and *zāhir* (S. 57.3). Hallāj contrasts as incommensurable *bashariyyah* and *samadiyyah* (vid. Massignon, *Passion*, 527, 641). For the meaning of *samad*, vid. *ibid.* 645 n. 3. T. also defines *samadiyyah* as having '*lā jarafa lahū*', doubtless borrowing from Ibn Hanbal. Cf. further Sarrāj, *Kitāb al-Luma'*, 162, Massignon, *Textes Hallajiens*, 48, 18.

17. Cf. M. 8.80.

20. "The first things are the separative influences, and the last things are the goals, viz. the separators of the separative influences." A, also quoted in the margin of I. "The first things are the things as they are

to their understandings, and after the end of prophecy, bears the title of a Shaykh and spiritual director, who guides everyone according to the peculiar capacity of that individual " 'T.

7. "This revelation refers to his acting as lieutenant in the name of God Almighty, whereas the preceding revelation refers to his acting as lieutenant in the name of God the Merciful " 'T. The following table shows the three stations of the divine lieutenancy, according to T's classification:

I.	<i>Rahmān</i>	<i>Jamāl</i>	Jesus
II.	<i>Jabbār</i>	<i>Jalāl</i>	Moses
III.	Both	<i>Kamāl</i>	Muhammad.

8. "When thou seest Me, theology will rise and forbid thee to follow Me, and so will the adherents of theology, but do not listen to it or to them. Act towards God in the manner suitable to Him, even though the formal theologians and worshippers oppose thee, since their minds are veiled 'Though I aveit'—refers to the feeling of embarrassment produced by the hostility of the gnostics. He bids him pay no heed to them 'I will turn them'—veracity bears witness of itself, and its evidences are not hidden forever. It will manifest itself and God will give His servants the power of recognising it." 'T.

9. "My tongue on thy tongue"—when thou speakest, it will be God that speaks through thee.

11. "What God loves is obedience, and what He hates is disobedience. 'When I cause thee to witness,' when I cause thee to behold the secret of positive religion, and this is the station of perfection, because the prescriptions of the religious law vanish from the sight of the mystic as he ascends, through the passing-away through God of all that comes from God, and so he goes on until he reaches the station of lieutenancy, where he continues, after having passed away from his phenomenal self, with a continuance in which there is no duality. Here he is charged with the task of attending to the welfare of the creatures, and he regards the world with a regard in which there is no otherness, and he finds that they require positive religion. This proceeds from them, not from God, so that they are the cause of positive religion. God accordingly has an argument against them. When God causes a man to behold this, it is a sign that He has proclaimed him as His lieutenant, through whom the creatures receive from God that which is due to them, and through whom God receives what is due to Him from His creatures " 'T.

12. The "helpers" of God are mentioned twice in the Qur'ān, at S. 3. 45 and S. 61. 14, passages which refer in identical language to a conversation between Jesus and his disciples. Niffari writes thus: "When I desire thee to aid Me, I cause thee to find no power save in my aid. When I desire thee to aid Me, I instruct thee in my theory with that which even the theorists cannot support. Only my aids stay in the shadow of my Throne " (M. 51. 17-19). This aiding of God is explained by 'T' thus: "To aid God is to set forth His proof to His creatures according to what He has ordained for them."

14. "God appoints him to address the creatures instead of Him, and bids him deal with every one of them according to his capacity: some are made right by means of hope, some by means of fear. He, as it

is a cloud,—darknesses one above the other—when one puts out his hand he can scarcely see it for he to whom God has given no light, he has no light. It seems extremely likely that this is the sea which Niffarî has in mind: for the passage in which it occurs is one of the most important, for the mystic, in the Qur'ân, it balances the famous "Light-verse," which precedes it. *Bahr*, then, is a *mutashâbihah*: and in this *mauqif* we have Niffarî's *istinbât* (vid. Massignon, *Essai*, 29 f.) When Ghazzâlî deals with this verse in his *Mishkât al-Anvâr*, he plainly states: "Now that fathomless sea is this World, this world of mortal dangers, of evil chances and blinding trouble." This gives colour to the interpretation of A.

### MAWQIF (7)

2. "Contemplation of the Unity annuls the principle of sin, for he who contemplates the Unity does not attribute sin to anyone, since the Agent is One; it annuls the principle of theology, because theology affirms sin and punishment for sin, and good actions and recompense for them, since the agent, according to theology, is not one; and it annuls experience also, which is the attribute of the elect and the gnostics, because experience involves duality, though to a less extent than does theology." T. "*Rahmânîyyah* belongs equally to obedient and sinful, knowing and ignorant, experient and non-experient." A

3. "Contrariety is a mercy from the standpoint of theology but no contrariety remains from the standpoint of *waqfah*, which is the station of *rahmânîyyah* and the Unity of Being." T.

4. The text is as G M give it and A makes the following comment: "The meaning is, that when man becomes the lieutenant of God in a gnosis, that gnosis is gnosis from the standpoint of man, but from the standpoint of God it is ignorance eternally. For this reason he says, 'My gnosis which I have manifested cannot support my gnosis which I have not manifested' (M. 1. 11)." T has a long note on this verse, of which the most important passage by far is that which reads, "The Shaykh says, Lieutenant only implies the relation of one who appoints the lieutenant a man, e.g., only appoints as his lieutenant a man." Now this is precisely the content of A. on this passage and as Ibn al-'Arabî is commonly referred to as the Shaykh *par excellence*, the conclusion appears to be inevitable that, in the opinion of Tilmisânî at any rate, this commentary was written by Ibn al-'Arabî. Are we justified in forming the same opinion? The commentary does not feature, so far as I am aware, in any list of the writings of Ibn al-'Arabî but the Shaykh was such a prolific writer, and this commentary, if his, by comparison, of so little importance, that it might well happen that it would be forgotten. From the *Futûhât al-Makkiyya* we know that Ibn al-'Arabî had studied Niffarî: is it therefore too much to conclude from that, and from this present piece of evidence, that we have in this commentary a veritable work of the pen of the great Shaykh?

6. "And everyone will see thee in himself—he will acquaint thee with the experience peculiar to himself, and will think that thou art in his station. This is the state of the *Qutb*, who, before prophecy has come to an end, bears the title of an Apostle addressing men according

reference to the fact that the weak means is nearer to salvation than the strong means. "Therefore he places the sinking of the strong means, sc. the ship, first; and places the weak means, sc. the plank, second 'He perishes who sails'—he who in his journeying looks forward by reckoning his acts of devotion, perishes and if he takes a risk, that is, if he casts himself in by freeing himself from reliance upon causes and acts completely, he is saved. So he says, 'Whoso journeys and takes no risk'"

This examination of the three commentaries serves the purpose of indicating what an exceedingly perilous thing it is to depend too much upon native commentaries. Here we have three presumably well-read investigators, possibly Sūfīs themselves, plainly at variance in attempting independently to interpret these difficult and ambiguous sentences. The most important consideration is, what does Niffarī mean by the term "sea"? T. says, "the spiritual experiences through which the mystic passes in his journey to God"; A. declares that it is "otherness"; Sūzī explains it as being "the way and journey unto God." On the other hand, in M. 38, Niffarī writes: "He stayed me in His Reality, and said to me 'If I made it a sea, thou wouldst be connected with the vessel'" etc. From the similarity between the two passages it would appear that Niffarī himself understood by the term "sea" the Reality of God. This view is confirmed by M. 44. 2, where Niffarī speaks of "the current of [God's] sea," and states that there is no light in it which God has not revealed to him. T. there explains the expression as meaning "the realness of God's Being," an explanation which seems very reasonable. This evidence, then, slight as it is, tends to confirm the interpretation of T. rather than of A. for this present *mawqif*. More than that it is not possible to say.

The sea is a common and indeed obvious metaphor among mystics for Life, Being, God. A particularly interesting example is provided by that fine poem of Edward Carpenter, *On the Shore*, and Wordsworth also uses the metaphor with great effect in his *Ode on Intimations of Immortality*:

"Hence, in a season of calm weather  
Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither,  
Can in a moment travel thither,  
And see the children sport upon the shore,  
And hear the mighty waters rolling evermore"

There is also a remarkable parallel to this use of the sea-symbol in the treatise of Isaac of Nineveh (tr. into English by Wensinck, publ. at Amsterdam in 1923), 121. "It may also happen that suddenly billows may arise against him (the monk) and his ship be engulfed in hidden abysses. . . . Numerous are the varying states of this ocean and who knows its labours and its multifarious connections, the wonderful pearls in its depths and the animals rising from it?"

But what are we to make of the use of the metaphor in S. 24. 40? *The wrecks of those who misbelieve*, we read in the preceding verse, *are like the mirage in a plain. . .*, then we read on, *or like darkness on a deep sea, there covers it a wave above which is a wave, above which*



I saw the ships sinking and the planks floating, then the planks sank also. (This is a parable which he witnessed while he was regarding the sea. The 'ship' is the means upon which the voyager depends in order that he may escape. When the ship sinks and the thing carried, viz. 'the planks,' floats, then all that are in the ship incline towards sinking. That which is carried here means the worldly man such as the man who serves the government in order to make it a path unto God.) And He said unto me, Whoso sails is not saved (whoso takes otherness as a way unto Me). He runs a risk who flings himself in and does not sail. He perishes who sails and does not risk. In running a risk is a portion of delivery (running a risk does not rely upon the ship). And the wave came and raised up what was beneath it (consisting of him who flung himself in and sank, and him who sailed and sank, and the ships) and ran up the shore. And He said to me, The surface of the sea is an unreachably lustre (sciences that are not limited), and its depths an unfathomable darkness (a unique ignorance), and between the two are fishes which may not be trusted (means of cutting off from beauty, he makes all clear by what follows). Do not sail. Shall support thee? (bear thee unto Me, Who am unlimited). When thou givest thyself to the sea, and art drowned in it, thou fallest to one of its beasts (he explains the meaning by saying) I deceive thee, if I guide thee to any save Me (and he makes clear that the sea is otherness). If thou perishest in other than Me, thou belongest to that in which thou hast perished (and since the present world is a part of otherness, he concludes, and explains by saying) 'This world (in the world to come) belongs to him whom I have turned from it, and from whom I have turned it (that is, here: and I have not brought him unto Me. He names it 'this world' because it is a test. In the same way the world to come, if it is an otherness, is a present world, except that God brings unto Himself. And so He says) and the next world belongs to him towards whom I have turned it, and whom I have turned towards Me (on this condition and no other: otherwise, he has no next world, but a permanent this-world instead of passing-away from this world, so that he is with other)' "

Here is also given the commentary on this *maruqif* assigned to 'Abdu 'l-Karīm al-Sūzī, preserved only in the margin of L.

" 'In the sea'—in the way and the journey unto God. The meaning of 'ships' is worship according to the requirements of the religious theory. The sinking of these ships, that is these acts of worship, only occurs because the traveller trusts in them and relies upon them: and if he sees his act of worship, he perishes. 'The planks floating'—the meaning of 'planks' is, the timbers which are scattered on the face of the sea when the ship sinks. He who sails on them is generally saved. This is the journeyer who trusts in his worship, and the planks are the worship upon which he trusts. They are a means of escape, but they are a weak means: but he who sails on them is generally saved. Then these planks also sink: that is, the means, whether they be strong like the ships or weak like the planks, are not a means of escape from the servant and of union with God. So the ships sink and the planks likewise, that is, they cease together with these means. The waymark on the path is only due to the kindness of God towards His servant. In the words 'then the planks sank' (meaning, finally the planks sank), there is a

'For lo, I shall appear and the stars will be gathered about Me'—I will make thee my lieutenant, so that when thou appearest, it is I who appear, according to *Thou threvest not when thou threvest, but God threiv* (S. 8. 17), and *Those who take the oath of allegiance to thee take it to God. God's hand is above their hands* (S. 48. 10). I do not say that the person here referred to is a prophet, he is a saint. The 'stars' are men whose rank is below the rank of him who is addressed here, and who are taken as spiritual guides. 'And I shall join the sun and the moon together'—those who give and receive instruction 'And I shall enter into every house'—in thy vision thou wilt see Me as omnipotent, on account of the ending of His absence from him. Indeed, He is always thus: but the man does not see Him. 'House' does not mean that which is individualised by the houses, but that which unites all the forms. 'and they will hail Me, and I shall hail them'—thou wilt regard them greeting as coming from Me, for the love and mercy which men show to one another only proceed from God's mercy which comprehends all. 'All this, because mine is the Will'—there is no will but mine: the article is generic; 'and by my permission the hour will come'—thy hour, O my servant, through thy dying to self-contemplation and living through God. This is a resurrection, whoever dies, his resurrection has come to pass, and *fanā* is a death.

"The second interpretation of this revelation, that belonging to the condition of sitting down upon the throne and taking possession of the carpet, refers to the appearing of the Mahdī, who is God's lieutenant in His Being, and the source of His generosity and lavishness, and he is the form of Muhammad. He is described as God because he has passed away in God, and is a centre where God's ordinances are manifested, in what he leaves and what he brings: and so he is after the heart of Muhammad. 'It is high time that I should show forth my face'—the face of my lieutenant, 'and reveal my splendours'—ditto, 'and that thou shouldst see my enemy loving Me'—agreeing to obey God; before his manifesting he did not agree with or love God. The 'thrones' are the Ranks; 'and that they should despatch the Fire, so that it should not return'—they should miss its authority. Fire here means tyranny, which God will abolish with justice: for God will fill the world with justice, even as it is filled with tyranny. The 'fallen houses' are the houses of God, that is, His mosques and the hearts of His servants. The 'stars' are the principal men among the followers of the Mahdī and his companions. So his grandfather said: 'My companions are like stars: ye imitate whichever of them ye are guided by.' 'I shall join the sun and moon together'—the earth will bring forth its treasures of silver and gold."

#### MAWQIF (6)

This *mawqif* has been translated and fully explained by Nicholson in his *Mystics of Islam*, 74 ff., and to this the reader is referred. The commentary there translated is T, for at that time the contents of commentary A, (which occurs in M only) had not been investigated. Here is appended a complete translation of A on the *mawqif*, for the purpose of comparison.

"*Mawqif* of the Sea (that is, otherness). He stayed me in the sea, and

which according to the outward form of religion thou wast regarding as my enemy, as loving Me: and it cannot love God until it is first loved by Him, because the love of God precedes the love of man (ref. to *hadith* *man 'ashiqani 'ashiqtu-hu* assigned by Massignon, *Essai*, 107, to Hasan al-Basri), therefore in thy vision it is both loving and loved; this is the standpoint of gnosis, not theology, for the Sufis say, 'Whoso regards men from the aspect of religion hates them, but whoso regards them from the aspect of reality forgives them'; 'and my friends holding sway'—the people of my gnosis holding sway through Me, and their sway is really my sway, 'and that I should raise up thrones for them'—I should cause thee to see that each of them is no other than I, and God is *sitting on His throne* (S. 10. 3, etc.), 'and that they should despatch the Fire, so that it should not return'—in their vision of Me they will not consider the torments of Hell, for Hell is for the creatures and in the world of creation, 'and that I should repair my fallen houses'—thou wilt see that the phenomena which thou didst reckon to be void of my Being and not subsistent through Me are full of my Being and subsistent through Me, so that thou wilt not see aught except Me: so they were fallen in thy sight, and were then repaired, and this is the meaning of 'to be adorned with the adornment that is true'—because previously he used to see them with the eye of depreciation, but now he will regard them with reverence, as though they were adorned: and this is due to his being imbued with the Real. So the poet says:

"When thou regardest existence with His eye, thou seest that all existing things are lovely."

'and that thou shouldst see my portion, how it makes all beside it to pass away'—in thy vision phenomena will gradually be changed from creaturiness to reality: his 'portion' in existing things is that which man sees to belong to God, and this portion does not cease to cause phenomena gradually to pass away, until he sees nothing except God, and all things become adorned with the beauty of reality in his eyes; 'and that I should gather all men in happiness'—in thy sight, and thou wilt see them all in welfare and in the way of mercy. Shaykh 'Abdurrahim ibn al-Shabbagh said: 'I used to grudge being in a country (sc. Upper Egypt) in which there was a single Jew or Christian, but now I do not disdain to embrace them.' This is without doubt the meaning of his saying, that he sees all men to be united in happiness, 'no more to scatter'—thou wilt not make any difference between them in thy regard, as 'Abdurrahim says, 'or to be despised'—thou wilt regard them in the presence of God as not lowly, that is, not related to imperfection. 'Do thou then bring forth my Treasure'—my being with everything is hidden from thee and is, as it were, a treasure: therefore produce it through thy contemplation of Me, 'and realise that which I have caused thee to realise'—the reality upon which I have manifested thee, 'of my informing'—my addressing thee with the tongue of revelation and reality and that which is spoken thereby, 'and providing'—that which he understands, through making contemplation easy, 'and the nearness of my overlooking thee'—that which thou understandest when I take possession of thy creaturiness with my reality, and the increase of this understanding until thou knowest thereby the nearness of my overlooking the throne of thy individuality:

"Verily, when thou seest the waxing of the new moon, thou art sure that it will become a full moon"

work an inward work, he must pour all his powers into himself as into a corner of the soul, and must hide himself from all images and forms, and then he can work. Then he must come into a forgetting and a not-knowing. He must be in a stillness and silence, where the Word may be heard. One cannot draw near to this Word better than by stillness and silence." There are in Niffai's writings examples of true Divine Dialogue, a common form used by the mystics for expressing the closest contact with God, see esp. M. 67 65 ff.; M. 76 2, 3.

6. "You self is affected by beholding Me in everything, and that effect is produced by My regarding everything. In this case that which is beheld in everything is My portion and when you address it after the manner of creatures, you turn it from the spiritual quality of what is Mine to the spiritual quality of what is yours. This quality is, however, only metaphorical." T "That is, you turn the effect into the thing but if you address the thing according to My language, you will convert it into the effect" A.

7. "The recollection of Me in the vision of Me is an outrage," M 23. 6. "My recollection is the electest thing I have manifested; and My recollection is a veil," M. 49. 2 "The casting away of recollection is, that thou shouldst not recollect Me on account of otherness," M. 55. 40 The goal of the Šūfī is *fanā bi-l-madhkūr 'an al-dhikr*. *Shibli* said that real recollection is the forgetting of recollection (Saiiāj, op. cit. 61)

8. As this additional verse upsets the sevenfold structure of the *mauqif*, and as in subject-matter it does not properly belong to this context, it is not overbold to conjecture that the verse was added after the first recension. It is similar in style and content to M 23 7 (which is also manifestly out of place) and to the long section called *Mukhāṭabah wa-Bishārah wa-Idhān al-Waqt* (which is only preserved in GMQ). The question of the authenticity of these passages has been discussed elsewhere (Introd. 7) here it is only necessary to observe how dexterously T contrives to whittle away the obvious unorthodoxy of the verse before him. His note, though somewhat lengthy, is well worth quoting in extenso: "This revelation confuses two oceans which cannot be explained satisfactorily. One of them belongs to the condition (*ḥadīth*) of independence of time and space and the passing-away of the essences in vision; the other belongs to the condition of sitting down upon the throne and taking possession of the carpet. 'My time has come'—the time for removing the veil from thee, O my servant, fully and completely, spatially and spiritually 'and it is high time that I should show forth my face'—that thy senses should be cleaved and thou behold my outward aspect with thy outward aspect, without exchange, 'and reveal my splendours'—the beauties of my face be displayed, 'and that my light should be joined'—that in thy vision my outward should be joined with my inward (both of which are light) and that thou shouldst feel that light in thy contemplation to be joined 'with sensible forms and what is beyond them'—that is, what is beyond phenomena, what is connected with them of conditions peculiar to them, 'and that the eyes should look upon Me'—this is the cleaving of the senses referred to, so that the servant sees with his outward the outward of God, 'and the hearts'—the intellects, 'and that thou shouldst see my enemy loving Me'—thou shouldst regard that

*second person*, implying that, so long as the mystic thinks of himself as other than God—so long, that is, as he addresses God as “Thou”—he is on a par with phenomenal existence. This interpretation both moderates the boldness of the saying as it stands, and gives it a better connection with the preceding verse. But he would be a bold man who would definitely maintain that our author meant one or the other of these interpretations: the very ambiguity of the words constitutes an additional claim to profundity in the writer. Cf. however M. 49. 7, 12: this probably throws some light on the present verse.

13. A reminiscence of the Hallājīan *ana 'l-haqq*.

14. This question is answered at M. 34. 13: “When thou no more reckonest nor writest, I shall assign to thee a portion of illiteracy: for the illiterate Prophet neither writes nor reckons.” T. quotes the famous *hadith*, “We are an illiterate community: we neither reckon nor write,” adding that the illiterate man is nearer to meeting God than the scribe.

#### MAWQIF (5)

1. That is, thou existest through thyself or through other than Me.

2. Vid. section on *ghayy*, Introd. 21.

3. The reality ceases to exist through its own reality, sc. its independent subsistence, and exists only through God.

4. “This refers to the fact that there is in every man a portion belonging to God, which is not effaced. That which belongs to man lets itself be effaced, but that which is of God remains. This portion is that whereby the man subsists; otherwise, he would vanish before thought could apprehend him or sense perceive him. It is like the foundation of a building which is left after the building has been demolished: then the building is rebuilt on the same foundation, not by any instrument of the former building, i.e. by any instrument which retains its original form. But when the instruments lose their form and return to their *prima materies*, they are not the same instruments as at first, for having returned, for example, to their elementary nature, they become Light, even as they were before God created the First Intelligence. Hence this ‘portion’ is not of the phenomenal universe, but of God.” T.

5. So at A. 28. 8 we read, “Conversation is rightly conducted only between one who speaks and one who is silent.” The gnostic speaks, but the stayer is silent (M. 8. 94). Vision however transcends both speech and silence (A. 14. 8, 30. 16). St Teresa well describes spiritual speechlessness in her *Interior Castle*, iv: “When He intends ravishing the soul, He takes away the power of speech, and although the other faculties are retained occasionally rather longer, no word can be uttered.” Junayd said: “The gnostic is he whose soul (*sim*) God speaks through, while he himself is silent” (ap. Qushayrī, *Risālah*, 167). This is evidently the meaning of this verse, and so T. explains it: “Be passive so as to receive my epiphanies, which alone are capable of speech. Make thyself clear of thy own speech, and recognise only the power of my speech.” “True auditions,” writes Miss Underhill in her *Mysticism*, 330, “are usually heard when the mind is in a state of deep absorption without conscious thought. . . . They translate into articulate language some aspect of that ineffable apprehension of Reality which the contemplative enjoys.” Eckhart says (*Predicat. ii*): “If a man will

divers descriptions, the differentia of existent things, their helpful and harmful properties, and their various tempers and shapes. He describes himself, and witnesses his Creator and Former, Who is the producer of all phenomena. how then should he be unequal to the different existences that are lower than himself? For he finds them all within himself for if he did not so find them, there would be no impression of them on his senses. It is generally acknowledged among the Šūfis as an indisputable fact, that 'thou dost not know a thing except through what it contains of thee,' or some say 'what thou containest of it' the meaning in either case is the same. (Cf. Nock, *Sallustius*, xl "Those who would learn about the gods must be men of parts and well educated, so that they may have in themselves something akin to what they are to learn.") If you are certain that you are the meaning of the whole of phenomenal existence, your relation to Adam is secure. Many of his sons do not possess this security of relationship, because they are deficient in respect of the very thing that makes a man man. As for him whose relationship is secure, he has a right to the inheritance of his father Adam, and he is the Lord's vicegerent. The angels kneel to him in his time, and they surround him. Things only persist through him. So every man among the sons of Adam, according to his kind, has a portion of this station: the elect is not the same as the general. If the intelligence is in this station, it is the counterpart of the First Intelligence, and if the soul is in it, it is the counterpart of the Universal Soul, and if the elements are in it, they are the counterpart of the Primordial Matter, and the form is in it, and through form the quality of body happens to him. His dense part is the centre of his world, and the motions in him are circular, and his faculties play the same part in him as the powers in the macrocosm. His growth corresponds exactly with the growth of the world: he gives utterance to being, and informs of what has appeared of generosity and excellence, he is the clear book written by God, to expose and expound the secret of the most sacred mystery. If he were not the meaning of phenomenal existence, its secrets would not have appeared in his place." This interpretation is plainly coloured by the teachings of Ibn al-'Arabi. The currency of the Perfect Man is, according to Nicholson (vid. *Studies in Islamic Mysticism*, 77 n. 2), "a phrase which seems first to have been used by Ibn al-'Arabi, although the notion underlying it is almost as old as Sufism itself." Perhaps it would be more accurate to say, that it is a notion which is inherent in all mysticism. No more penetrating analysis of the truth underlying the conception could be desired than that made by Von Hügel in the following words (*Mystical Element of Religion*, I, 370): "For Spirit and spirit, God and the creature, are not two material bodies, of which one can only be where the other is not; on the contrary, as regards our own spirit, God's Spirit ever works in closest penetration and stimulation of our own, just as, in return, we cannot find God's Spirit simply separate from our own spirit within ourselves. Our spirit clothes and expresses His, His Spirit first creates and then sustains and stimulates our own. The two, as regards the inner life of the human soul, rise and sink together."

Another interpretation of this saying is possible, which interpretation has in fact been adopted in our translation. Niffari may mean that phenomenal existence (*hawā*) is, considered with reference to God, the

This restoration leaves the present *mawqif* with the characteristic sevenfold structure, which seems to be the basis of most of the *mawqif*. It appears very improbable that this structure is the work of Niffaî himself, but must rather be attributed to his editor. That the structure is in many instances destroyed is strongly indicative of a second recension of the text anterior to all existing MSS.

## MAWQIF (4)

1. "Enduring," sc. not yet having passed away. "established," sc. by God.

3. If a man regards himself as an independent existence, God is hidden from him.

4. To regard the act of showing (sc. of bringing into existence), or the thing that is manifested (sc. creation), implies polytheism. Laughter and weeping imply personal feeling: this is explained at M 20 9. Laughter and weeping are such familiar symptoms of spiritual emotion, that it is scarcely necessary to dwell upon them. There is, however, an excellent example of the alternation of these conditions, in the writings of Julian of Norwich, quoted in Inge, *Christian Mysticism*, 207, to which reference should be made. The psychologist will derive amusement from Leuba's remarks on laughter as induced by drug-taking, vid. *Psychology of Religious Mysticism*, 26: the following quotation from the *Medical Review of Reviews* for 1912, 61, is characteristic: One of the experimented persons said, "Cast aside all irrelevant hypotheses, and get to the laughing. I proclaim the supremacy of the laugh, laughter inextinguishable, laughter eternal, the divine laughter of the gods." See further Faiges, *Mystical Phenomena*, 155. St Teresa said: "Tears, though a good sign, do not always indicate perfection."

6. The mystic's true rôle is that of intermediary between God and creation: it is only when he pays attention to phenomena, and identifies himself with them, that he is lost to God.

7. The meaning of this rather obscure saying would appear to be, that when the mystic still thinks in terms of I and Thou, he remains in the condition of the general worshipper: but when he casts away this distinction, he is one of the elect, and has passed away in God.

8. This is an excessively ambiguous saying. T. interprets it thus: "This revelation is an extremely important one, as will appear. It may be asked, How can the servant referred to be the meaning of the whole of phenomenal existence? Is that peculiar to him, or does it apply to everyone according to their degrees? The answer is, that this occurs to this servant in particular, and to everyone who is in his *ma'nd*, and to other men generally each a portion according to his degree. He first mentions signs to prove that this is true, among them being that he gives information concerning the meanings of the whole universe: and he would not know about them, unless he found them in himself, nor would he know how to inform about them, for there would not be anyone in the universe to inform him. You discover this from the information which this human species gives concerning the meanings of the First Intelligence and the orders that are below it, souls, intelligences, spirits, bodies, the productions of minerals and plants and animals of

12. T. quotes a quatrain of his own to illustrate this:

"He who did not know the right sinned when he did the right,  
And he who did not know the response did not respond even if he  
made response."

### MAWQIF (3)

1. This is an exegesis of S. 57. 3, "He is the First and the Last, the Outer and the Inner, and He all things doth know." With this verse cf. M. 29. 1, 67. 40, A. 41. 13; 56. 27.

In explanation of the first part of the verse, T. quotes from Ibn al-'Arabi: "People believe that the universe is the manifest and that God is invisible, never having become visible but in reality God is the manifest, and the universe is invisible, it has never become visible, and it never will." On the second half, he quotes the saying attributed to Abū Bakr. "True perception is the inability to attain perception," and explains this as equivalent to the saying of the Šūfīs, "Whoever knows God becomes dumb."

2. Cf. Sarrāj, *op. cit.* 339-40. "*ʿjam*" is a general term referring to God without creation and the phenomenal world. . . . *tafriqah* is also a general term referring to the phenomenal world and creation."

3. It is also possible to construe these verbs in the second person.

4. T. quotes these verses of Ḥallāj

"Between me and Thee there is a selfhood which torments me so of  
thy bounty remove the selfhood from between."

Vid. Massignon, *Passion*, 525

5. This verse is doubtless explained by M. 49. 5 "And I saw everything between the two stretchings and the spirits and lights were in the part above, and the bodies and darknesses were in the part below." Manichean influence appears to be at work here cf. Massignon, *Passion*, 161. "They (sc. the Manichees) who imagine that their souls are material particles emanated from light which is the good God, imprisoned in bodies which are emanated from the shadows, viz. the bad God." Perhaps Niffari also has in mind the *ḥadīth*, "God created the creation in darkness, then sent an effusion of His light upon it" (vid. *Ḡhazzālī, Miṣḥāt al-Anwār* (tr. Gaudner), 13)

T. has a long note on this verse which is thoroughly in the spirit of Ibn al-'Arabi. "The lights are the individualised objects, which regarded as the epiphanies of Being are lights arising from the manifestation of God, but regarded as non-existent differentiations they are darkness. . . . The darknesses are the non-existent specifications. . . . Existence is light, and its correspondent is darkness, and as existence only manifests partially, so non-existence only manifests partially. God is pure Being, and the lack of being is non-existence, the darknesses are the non-existences. They spring from the lack of desire, and return to the lack of desire, because non-existence only returns to non-existence."

7. "The spirits of the gnostics are imbued with the Divine Light, and so are their bodies. Hence one of them said, 'There is none in this cloak (*jubbah*) save God.'" T.

8. This verse should doubtless be transferred from here to follow or to precede M. 15. 39 vv. 9, 10 must also be transferred to the same place.



And E. G. A. Holmes says the same thing:

"Lo! for an instant thou art strangely near—  
Nearer to my own heart than I who rest  
In speechless adoration on thy breast."

Niffaï's views may be discovered by referring to the passages quoted in Index A s.v. *qunb*. the attention of the reader is particularly invited to the following: "I am nearer to everything than itself" (M. 8. 89); "His nearness is nearer to thee than thyself" (M. 56 7); "I am nearer to thee than everything. . . I am nearer to thee than thy own soul" (A. 2. 2).

2. The mystic does not realise the meaning of fairness, until he has experienced nearness: and it is only through the supervening of mystical states that he realises the meaning of nearness. As nearness, however, is a condition involving dualism, it is not a means of contemplating God's essence: and the same thing applies to spiritual experience. God is only fully known through the entire passing-away of the mystic: nearness is a veil, and fairness is a veil.

3. T. explains this as follows "The least of the sciences of nearness is, that when you look at anything, sensibly or intellectually or otherwise, you should be conscious of your looking at God before your looking at that thing, and that your vision of God should be clearer than your vision of that thing." He then tells the familiar story of the Šūfī who went on the Pilgrimage three times, and on the last occasion did not see the Ka'ba, but saw only God. (Vid Hujwiri, *Kashf al-Mahjūb*, 107) I venture to disagree with this interpretation. It seems to me more probable that the author is thinking of God as regarding an object, and the Šūfī, in the condition of nearness, actually begins (sc "the least of the sciences") by seeing the effects of God's regard in that thing more clearly than his own gnosis of God. Cf M 5 6; 25. 20, 65 12, A. 25. 1

4. Since God is infinite, the nearness that He experiences is of the infinite: whereas man, being form-bound, only experiences a nearness which is form-bound. So it is with gnosis.

5. Cf. M. 1 11, A. 56 25

7. "Nearness is when thy heart is in my hands: fairness is when thy heart is between my hands" (A. 54 1). God does not change: all that changes is the condition of the mystic.

8. Cf. M. 55. 9; 67. 39. Perhaps M. 37. 34 belongs here.

9. The second half of this verse and the two succeeding verses appear to be out of place here: perhaps they should follow M. 67. 38; then M. 67. 39, which is out of place in its context, could be transferred here. Cf. "The recollection of Me in the vision of Me is an outrage" (M. 23. 6); "My recollection is the electest thing I have manifested and my recollection is a veil" (M 49. 2). Vid Index A s.v. *dhukr*

10. G reads here, "if that which he witnesses is not his reality," and it may be that this is the correct reading T however explains that it is possible to agree with the bold statement contained in his reading, which he translates, "unless the recollecting contemplative is the reality of that which he contemplates," without being guilty of impiety. In my translation I have given a rendering of this version which excludes all idea of impiety, and which is grammatically possible.

and mystics, much energy will be wasted and much ingenuity misused. One cannot do better than refer to the admirable words of Massignon on this subject in his *Essai sur les Origines*, 35 ff.

11. "This is a direction from God as to the way of receiving guidance from the name *Al-Haddi*, in respect of the *gnosés* which manifest to direct the seeker and to concentrate him on his Lord. The manner of this is, to free him from a confusion which is common among *Sûfis*: which is, that when *gnosés* come to them, they compare them with what they know of exoteric knowledge, and find them to be in disagreement with what they understand of it. Even though there may be no disagreement in reality, nevertheless they are confused in attempting to co-ordinate the meaning of knowledge and *gnosis*. God therefore tells them that the *gnosis* which He has declared, viz. the knowledge, does not support the *gnosis* which He has not declared, viz. (true) *gnosis* and with these words He eases the servant of the fatigue resulting from attempting to co-ordinate the meaning of knowledge and *gnosis*. The meaning of 'does not support' is 'does not admit' *gnosis*. This is, because knowledge is revelation for those who are veiled by their intellects, whereas *gnosis* is revelation for the elect from whom the veil has been lifted; for *gnosis* refers to the Divine Unity, whereas knowledge refers to its opposite, in affirming plurality." T

#### MAWQIF (2)

This *mawqif* deals with the mystical experience of God's nearness: this is therefore a convenient place for collecting together Nîfârî's scattered statements on the subject, and to judge of the reality of his personal experience.

For the Muslim, the conception of God as being near to His servants is a familiar one, and has good confirmation in the Qur'ân and the *hadith* cf. S. 50, 15, "But we created man, and we know what his soul whispers, for we are nigher to him than his jugular vein", S. 56 83-4, "When it (the soul of the dying man) comes up to the throat, and ye at that time look on, though we are nearer to him than ye are, but ye cannot see." Every *Sûfî* treatise includes sayings of the saints upon nearness. cf. Sarrâj, *op. cit.* 56-7; Kalâbâdhî, *Kitâb al-Ta'arruf* (my edition), 77-8. And whatever the psychological explanation of the phenomenon may be, there can be no doubt that many illustrious saints have felt this nearness of God. A representative list of sayings on this subject is given by Miss Underhill in her *Mysticism*, 290 ff. there remains little to be added to this. God is represented as saying to Moses (Hallâj, *Kitâb al-Tawâssut*, ed. Massignon, 164). "I am nearer to thee than thyself." St Augustine says (*Confessions*, III, 11), "Thou wert more inward to me than my most inward part, and higher than my highest." Suso writes (*Autobiography*, 123) "God is the super-essential good, and He is more interiorly present to every individual thing than that thing can be to itself." Compare the words of Tennyson

"Speak to Him, thou, for He hears, and Spirit with Spirit can meet—  
Closer is He than breathing, and nearer than hands and feet."

again, I found myself as ignorant as before" (St Francis Xavier, ap. Leuba, *op. cit.* 239 f.)

"Fine

God of Abraham, God of Isaac, God of Jacob,  
Not of the philosophers and the learned  
Certitude Joy. Certitude Emotion Sight Joy.  
Forgetfulness of the world and of all outside of God.  
The world hath not known Thee, but I have known Thee.  
Joy! Joy! Joy! Tears of joy!  
My God, wilt Thou leave me?  
Let me not be separated from Thee for ever."

(Pascal, ap. Dom C. Butler, *Western Mysticism*, 15.)

Mystics are all agreed that this gnosis is not the result of personal endeavour (in the Šūfī language, *maqām*), but is indeed a supernatural grace bestowed by God on whomsoever He will (*hāl*). Norden, in his *Agnostos Theos*, writes: "The *γνώσις θεῶν* cannot be an acquisition of the intellect, but a gift of God's grace to a soul conscious of its sinfulness, and therefore receptive of divine grace" So Reitzenstein (*op. cit.* 38) "Die *γνώσις* ist unmittelbares Erleben und Erfahren, ist ein Gnadengabe Gottes (*χάρισμα*). The distinction between 'ilm and *ma'rifah* is well paralleled by Otto's statement in his *Idea of the Holy*: "To know and to understand conceptually are two different things, are often even mutually exclusive and contrasted. The mysterious obscurity of the numen is by no means tantamount to unknowableness" (Dhū 'l-Nūn al-Misrī is held to have been the first in Islam to draw this distinction: vid. Nicholson, *Idea of Personality in Sufism*, 9, cf. 'Attāī, *Tadhkirat al-Awliyā*, 1, 127; Massignon, *Essai*, 186 n. 4) In the *Corpus Hermeticum* (ed. W. Scott), x, 4b, we read: "ἰδιον γὰρ τοῦ ἀγαθοῦ τὸ γνωρίζεσθαι τῷ δυναμένῳ ἰδεῖν Cf. *ibid.*, 1, 31. ἄγιος ὁ θεὸς ὃς γνωσθῆναι βούλεται καὶ γνώσεται τοῖς ἰδίοις Makki's description of the gnostic is classical, vid. Qūt al-Qutūb, 1, 121 (11 M. Smith, ap. *Rabia*, 50): "The Gnostic is not one who commits to memory from the Qu'ān, who when he forgets what he has learnt, becomes ignorant. He only is the Gnostic who takes his knowledge from his Lord at all times, without having to learn it, and without studying, and this (knowledge) lasts throughout his lifetime, he does not forget his knowledge, but he remembers it forever. He has no need of a book, and he is the (true) spiritual gnostic" Nock's statement (ap. A. E. J. Rawlinson's *Essays on the Trinity and the Incarnation*, 67 n. 3, quoting Braunerger) that "*γνώσις* is something neither wholly Greek nor wholly oriental: it is a product of the contact of Greek thought and oriental belief" may be sound *historically*, but *mystically* it carries no conviction, for the mystic must necessarily regard gnosis not as an idea, but as an experience. Mysticism is essentially a subject in which the historico-analytical method of inquiry into origins will not produce any lasting results. It is hard to resist the temptation to say that, because *A* in China resembles *B* in Mexico, the two must somehow be connected, especially if it can be demonstrated that there has been a "cultural drift" from China to Mexico but until research into comparative mysticism abandons this speculative side-line, and concentrates upon giving a straightforward account of individual movements

*Mysterienreligionen* (3rd ed.), 264 f., 292. In Suso's *Autobiography* (Engl. transl.) we read "Thereupon he was rapt in ecstasy, and it seemed to him that a light streamed forth from his heart. . . The fiery radiance shone forth so ravishingly that all his attempts to hide it were of no avail against the power of its loveliness." St Augustine writes, *Enarratio in Ps. xli, 2*. "Everyone who hath understanding is enlightened by a certain light: not a corporeal, not a carnal one, not an outward, but an inward light." "St Thomas Aquinas," says M. Asin in *Islam and the Divine Comedy* (Engl. transl.), 160, "freely refers to a *lumen gloriæ*, which strengthens the human understanding for participation in the Beatific Vision." Blessed Albert the Great (ap. Faiges, *Mystical Phenomena*, 64) said. "Mystical knowledge proceeds not from the data of reason, but from a certain divine light." The emission of light is a commonly observed accompaniment of the phenomenon of levitation, vid. Leroy, *Levitation, passim*. Leuba attempts to give a psycho-physiological explanation of this light-phenomenon in his *Psychology of Religious Mysticism*, "Photism," 255 ff. not many students of the great classical mystics will agree with his conclusions, which in any case do not invalidate the practical value of such experiences. The appearance of the so-called "spirit-lights," commonly recorded in the accounts of psychical phenomena, no doubt belong to the same order of things.

10. "My gnosis." An account of Niffari's doctrine of gnosis has already been given (Introd. 16 f.), and needs no amplification here. The intention of this note is, to gather together a few representative descriptions of gnosis as it has appeared to different persons at different times, and so to indicate how thoroughly orthodox and characteristic the Muslim conception of gnosis is. Whatever the etymological connotation of the word *ma'rifah* may be, there is no doubt at all that the experience which it describes is universal and invariable. Much time may be spent in attempting to unearth the origins of the idea in Islam, scholars may contend for all time that Christian, Neoplatonic, Manichean, Zoroastrian, Buddhist, or Qu'anic influence is paramount in its development, it will nevertheless be conceded on all hands that the subjective, psychological basis of gnosis as an experience is independent of time, race, and culture.

The attention of the reader is first invited to the descriptions of gnosis given by Niffari himself: these will be found at M. 13-8; M. 44-1, M. 58-2. Compare with these the following "I had a revelation last Friday evening. . . As I was speaking, the whole system rose up before me like a vague Destiny looming from the abyss. I never before so clearly felt the spirit of God in me and around me. The whole room seemed to me full of God. . . I spoke with the calmness and clearness of a prophet. I cannot tell you what this revelation was. I have not yet studied it enough. But I shall perfect it one day, and then you shall hear it and acknowledge its grandeur. It embraces all other systems." (J. R. Lowell, *Letters*, 1, 69.) "After this prayer I once found myself inundated with a vivid light. it seemed to me that a veil was lifted up from before the eyes of the spirit, and all the truths of the human sciences, even those that I had not studied, became manifest to me by an infused knowledge, as was once the case with Solomon. This state of initiation lasted about twenty-four hours, and then, as if the veil had fallen

of Glory" at M. 13. 8 we have the phrase *bi-jabarūt 'izzī-lī*, and at A. 52. 4 the phrase *bi-'izzah jabarūtī*. *Nakarah* is the word Niffarī regularly uses to indicate the opposite of *ma'rifah*: he is not consistent, however, for he sometimes uses *jahl* in the same sense, *vid.* Index A.

7 T. writes as follows on this verse "This is a mighty revelation and a concealed secret, which I will outline and indicate but not detail. His causing him to behold it is the glory in the beholding of it. This is what is meant by 'in that which I cause to witness,' that is, I cause him to see that the object (*marosif*) in this contemplation is identical with His attribute (*wasf*): and so I have expelled thee, O contemplation, from the condition of being other than Me, for thou art in reality my attribute (*sifah*), whereas if I do not cause thee to behold this, thou art other than Me, even though thou art my attribute; and that which is other than Me belongs to the world of creation, which is necessarily in abasement. As for man being an attribute of God, this has two interpretations (1) when God becomes his hearing and his sight, some say that God qualifies His servant with a glory appropriate to him, and others say that when 'he who is not' passes away, 'he who ceases not' may be described with the attributes revealed in the chapter 'He drew near and hovered over' (S. 53. 8), and in the chapter 'I was hungry and thou didst not feed me, I was thirsty and thou gavest me not to drink' (*hadīth*): (2) when man is regarded as an act of God, the whole universe is an act of God, and God's acts are among His attributes, hence God is described by His acts, such as 'the Creator,' 'the Provider,' just as He is described by His attributes, 'the Living,' 'the Knowing,' etc."

8 "I have servants" For this opening, cf. Dhū 'l-Nūn al-Miṣrī, quoted in Massignon, *Recueil*, 17; Bistāmī, quoted *ibid.* 32, anonymous author, quoted in Sairāj, *Kitāb al-Luma'* (ed. Nicholson), 57.

"The eyes of their hearts." Recalls at once St Augustine's *ocelli cordis*, cf. *Confessions*, vii, 10, "I entered, and beheld with the mysterious eye of my soul the light that never changes, above the eye of my soul, above my intelligence. He who knows the truth knows that light, and he who knows that light knows eternity." Cf. M. 57. 17, "The hearts of the gnostics see eternity their eyes see time-moments"

"My Glory's lights" Cf. A. 1. 2 (*amwār jabarūtī*). Light is a favourite word with the mystics of all times to express different aspects of the mystical experience. Niffarī himself uses it frequently (*vid.* Index A), and for Muslims the use of *nūr* is forever sanctioned by its occurrence in the Qur'ān, especially at S. 24. 35 (the "Light-verse") Muḥammad prayed thus, according to a *hadīth* preserved in Maḥkī, *Qūt al-Qulūb*, 1, 6. "O God, set me a light in my heart, a light in my grave, a light in my hearing, a light in my sight, a light in my hand, a light in my skin, a light in my flesh, a light in my blood, a light in my bones, a light before me, a light behind me, a light on my right hand, a light on my left, a light above me, a light below me O God, increase me in light, and give me light, and make for me light." Light is naturally opposed to darkness, and so it appears in the *hadīth* quoted by Ghazzālī, *Mishkāt al-Anwār* (tr. Gaudine), 13. "God created the creation in darkness, then sent an effusion of His light upon it" Parallels are abundant, *vid.* Andrae, *Die Person Mohammeds*, 319 f. There is a useful list of Hellenistic authorities for the conception of light in A. D. Nock, *Sallustius*, xeviii n. 6, xcix n. 10: in this connection cf. Reitzenstein,

## COMMENTARY

### MAWQIF (1)

The word *'izz*, which is used here, does not occur in the Qur'ān there the word used to express this idea is *'izzah*. So we read, at S. 35. 11, "Whoever desires honour (*'izzah*), honour belongs wholly to God", and again, at S. 63. 8, "To God belongs the might (*'izzah*), and to His Apostle and to the believers." Cf. also S. 4. 138 and S. 10. 66. T. however gives *wayūd* as the synonym for *'izzah*, and explains *'azz* as meaning *al-qayyūm al-fa'dānī*.

1 "Whose neighbourhood is unsupportable and Whose continuance is not sought" This is explained by what follows in vv. 4-6 T. is right in pointing out that, as the very contemplation of God's glory results in the passing-away of the contemplative, the neighbourhood of God is impossible for God cannot be seen by one who passes away in seeing Him. So long as God continues, the servant remains in a state of *fa'd*: therefore, none seeks God's continuance, for seeking implies personal initiative, and so long as personal initiative continues, *fa'd* cannot occur. Cf. M. 3. 4

"I manifested the Manifest," because God created all phenomena, "and am more manifest than it," because God is the Manifest *par excellence* cf. S. 57. 3, "He is the outer and the inner," a text on which Niffai enlarges at M. 3. 1; 29. 1; 48. 6; 67. 40, A. 41. 13, 56. 27.

"I concealed the Inwardly," that is, the noumena, unconnected as they are with sense-perception. Phenomena do not attain to God, and noumena do not guide to God: God reveals Himself to whomsoever He wills of His servants.

2 "I am nearer to each thing than its gnosis of itself" The gnostic can know God more easily than he can know himself. The *ḥadīth qudsī*, "Whoever knows himself has known his Lord" (assigned by Massignon to Yahyā ibn Mu'adh al-Rāzī, vid. *Passion*, §13 n. 4, *Essai*, 239, *Recueil*, 27), is no doubt here in the author's thoughts.

3. This verse is a commentary on the famous *ḥadīth*, "When any of my servants loves Me, I become his ear with which he hears, his eye with which he sees, his tongue with which he speaks, and his heart with which he understands." This *ḥadīth* is assigned by Muḥāsibī to Ibrāhīm ibn Adham (vid. Massignon, *Essai*, 226 f.).

4 "The Word of Glory," as T. says, a symbolic expression denoting that which is above the perception of the understanding.

5. "The attainments of every attribute would have returned to nothingness" There is a deliberate conjunction of the technical terms *wasf* and *ḥaṣf*. Niffai is here following (as always) Hallāj in regarding the *ḥurūf* as created, as against the Ḥanbalite view that they are uncreated, cf. Massignon, *Tawāshit*, 142, 152, 189, *Passion*, 591 ff. For a general exposition of Niffai's doctrine of *ḥurūf*, vid. *Introd.* 21 f.

6 "His gnoses" are insufficient for complete attainment cf. M. 8. 75; M. 63. 3. "The tongue of sovereignty" is a synonym for "the word

permission, thou speakest of knowledge, and relatest concerning it, and art an ambassador of knowledge: then knowledge occurs to thee, and thou canst not reject knowledge, because it occurs to thee as one of whom thou didst speak, and with one of whose tongues thou didst relate.

16. The sign of my permitting thee to speak is, that thou shouldst witness my wrath if thou art silent, and the ceasing of my wrath, if thou speakest.

17. The permission is not that thou shouldst witness my friendship if thou speakest: for when thou witnessest friendship, thou speakest with the tongues of incitement and ease, and thou inclinest through yearning and causest to incline, and reposest in ease and causest to repose.

18. The sign of thy seeing my wrath if thou art silent is, that thou shouldst not care what has departed from thee for my sake, or what remains

19. The sign of that in thee is, that thou shouldst acquiesce in it, until thou meetest.

20. When thou carest not inwardly, thou carest not what has departed from thee for my sake, or what remains: and if thou carest not for thy people and thy son, then thou acquiescest in it, until thou meetest.

## MAWQIF OF PERCEPTION

He stayed me in Perception, and said to me:

1. Stay before Me, and thou shalt see knowledge and the way of knowledge.

2. Knowledge consists of paths penetrating to the realities of knowledge, and the realities of knowledge are its duties, and the duties of knowledge are its limit, and the limit of knowledge is its apperception, and the apperception of knowledge is its bound, and the bound of knowledge is its staying

3. This is the description of all thy knowledge, but it is not the description of all thy practices.

4. Thou comprehendest not the quality of the totality of a thing: that quality belongs to Me, and to my comprehension.

5. Everything which thou practisest through a knowledge appears to thee through one of its qualities.

6. Knowledge and its paths are one of the properties of gnosis. signposts occur in knowledge, not in gnosis

7. All knowledge consists of paths. of practice, understanding, thinking, planning, learning, realising, perception, remembering, vision, penetration, staying, conjunct, disjunct.

8. There is no path or paths to gnosis: and there is no path or paths in gnosis.

9. Gnosis is the resting-place of goals, and the end of ends.

10. By goals is meant thy goals, by ends thy ends, by resting-places thy resting-places, by paths thy paths.

11. When thou art of the people of gnosis, there is no exit from gnosis except unto gnosis, nor any path in gnosis or unto gnosis or from gnosis

12. When thou seekest rest in gnosis, I reveal unto thee the reality of certainty in Me, and thou witnessest Me, and gnosis is absent, and thou art absent from thyself and from the condition of gnosis: not with an absence that is a departure from gnosis, nor with an absence that is a departure from gnostic, but with an absence which is a departure from the condition of gnosis, and a departure from the condition of gnostic. But when I seek rest for thee, gnosis has no conditioning force in thee: I only condition thee, and thou continuest, not in the condition of gnosis, but in my condition.

13. When gnosis has no authority over thee, and thou continuest not in its authority, thou attainest the limit of knowledge: and when thou attainest the limit of knowledge, thou standest with my proof in everything and against everything

14. When thou attainest the limit of knowledge, it is incumbent on thee to speak of it: but wait for my permission concerning it, that thou mayest speak of Me, and relate concerning Me, and that thou mayest be one of my ambassadors.

15. If thou speakest of necessity, and dost not wait for my



will be gathered unto Me, and shall become strong through my strength. And I, even I, shall feed them, and give them to drink: and thou wilt see their thankfulness to Me. So stand, O thou that sleepest, and sleep, O thou that standest: for I have made the affliction the prisoner of consolation, and I have sent down my guidance and my light, my pillar and my tokens.

12. Set up for Me the thrones, and spread out the earth for Me in habitation. raise the coverings that were let down against my sudden coming. For I shall come forth, and my companions with Me: I shall raise my voice, and the missionaries will come and seek my pasture, and I shall preserve them. And the Blessing will come down, and the Tree of Riches will grow in the earth, and there shall be my rule alone. This is according to the just measure, and this is my desire.

God shall manifest His friend in the earth, to take the friends of God as friends. The Believers shall pay allegiance to him at Mecca. These are the lovers of God. God will help them, and they will help God. These are they that seek protection, the number of such as was slain at Badr. They perform, and believe—three hundred and thirteen they be—and they are the manifesters.

9. Thus the Lord stayed me, and said to me: Say to the Sun, O thou that wast written by the Pen of the Lord, show forth thy face, and display thy sides, and go whither thou seest thy joy, according to thy endeavour. Send the Moon before thee, and let the fixed stars be set about thee. Go beneath the Cloud, and rise upon the Depths of the Waters. set not in the west, and rise not in the east, but stay in the Shadow. Thou art truly the mercy of the Lord, and His holiness. He sendeth thee to whomsoever He will, and this is a guidance by which God guides whomsoever He wills. Thus doth God send down the revelation. Bestir thyself, O thou that retestest, and take thy ease, O thou that hidest: for thou hast cast away the reins, and the Lord hath sent before thee His secret.

10. Thus saith the Lord. Arise, O sun that shinest, for I have banished the night. Spread thyself over all things. The corn springeth, and offereth every tree of its fruit, by the permission of its Lord. The orphan will come unto thee, and will wax great: and there will be gathered unto thee the missionaries. And thou shalt see my Light, how it blazeth. Take thy provision, O thou that goest forth, and be supplied for the journey. For truly thou art the Light of the Lord, to whom the Lord hath spoken, that thou mayst appoint for men a just decree, to stablish them. And the hearts of the believers shall incline unto thee, and through thee the weak shall be strong, and they shall beat off from them that which they fear.

O thou that sleepest! Arise and wake, and proclaim the good tidings: for I have sent down the Table, on which the wells of food and drink do spring. And they shall come to thee, and see Me on thy right hand and thy left, and they shall be thy friends, and they shall prevail. For he that fighteth against them, fighteth against Me. and I do ever prevail. And be displayed, O thou that art guarded: for thy prisoner has been loosed, and the gates opened for thee. Deck thyself, and deck the peoples with My splendour: for sorrow hath been driven from thee, and I have filled thy heart with joy. And they shall be drawn up in one rank, the foremost: and I shall come forth suddenly. But do not fear, neither be thou dismayed: for I shall not be henceforth absent, save once only. Then I shall appear, and not be absent: and thou wilt see my friends of old abiding, rejoicing.

11. Thy hour is come, and the appointed season of my appearing is at hand. For I shall manifest, and those that are weak

what thou seekest. Seek Me through my Self-subsistence in that which thou attainest: for he that sees Me, sees that which is neither manifested nor hidden.

5. O my servant! Thy time is come: so gather for Me about thyself my bands. Treasure up my treasures with my keys which I have given thee: and be thou firm and strong, for thou art nigh to thy manhood. Appear before Me in that in which I manifest thee, and recollect Me through my compassionate bounty: for he is my lover, in whom thou recollectest Me.

6. Thus saith the Lord: Verily I shall rise upon the sensible forms, smiling: and they shall be gathered about Me. He that is feeble will seek my aid, and all will put their trust in Me. And I shall send forth my Light, to walk among them: they shall greet it, and it will greet them. Awake, O thou that sleepest, unto thy uprising, and stand thou up, O thou that standest, unto thy Leader. Stone the houses with thy stars, and stablish the Pole with thy fingers: put on the terribleness of God, and be not veiled. Verily the authority is thine alone, and the return of blessing is in thy right hand. This is my desire, and it is this that I behold. These are the Lights of God: and who shall shine with His Light, save by His leave? This is the very truth: it is a story which the vain thoughts cannot tell to thee, and against which only the ignorant turn their faces.

7. Thus saith the Lord: I shall advance, and there will be no turning back. And I shall thread for thee the necklace, and shall put forth My hand unto the earth: and they shall see Me with thee and before thee. Issue therefore from thy veil: for I shall make the sun to rise upon thee. Take thy doom in thy right hand, and run about like the winds. Gird thyself with the garment of prevenient mercy: and do not slumber, for thy dawn is come, and daybreak is at hand. This is one of the tokens of thy Lord, and this is for the coming down of Jesus son of Mary from the heavens to the earth. The times are near which are announced, and command for those who have been given knowledge, and guidance whereby God guides unto Him, and seeks to deliver many that are ignorant.

8. Thus saith the Lord. Thee only have I informed of the appearing of eternity. Cast away therefore the wrappings from thy face, and ride upon the beast that wanders over the earth. Raise my well-schooled foundations, and bear them upon thy hands, him that agrees with thee upon thy right, and him that doth oppose thee upon thy left. And be displayed, O thou that art treasured, and be set forth, O thou that art guarded: gird about thee thy garments, and raise thy trousers to thy knee. Verily I am awaiting thee at every pass. Be spread forth like the land and sea, and be raised up like the raised heavens. for I shall send Fire before thee, so do thou neither encircle nor rest. Verily in this is a sign: for the Word of God shall appear, and

## ADDRESS, GOSPEL AND ANNOUNCEMENT

He stayed me, and said to me:

1. Say unto the Night: The Dawn hath come, and thou wilt no more hereafter return. For I shall make the Sun to rise, after her long setting from the earth: and I shall confine her, so that she may not come and consume that which was seeking thy shade, and growing as a plant that hath no sap. And I shall appear from every quarter, and give the beasts to eat of thy plant: but my plant will wax great and fair, and its eyes will be opened, and they shall see Me. And I shall rehearse my Proof, and they will write it down, together with their faith. And the soaring mountain will tremble from its depths, after the waters have stood upon its heights, and it hath not drunk. And I shall lower the depths of the water. and I shall lengthen the noonday, and shall not cause it thereafter to decline. Here they shall be gathered together. And I shall confound all the times: and thou wilt see the bird feeding in its nest, and thou wilt see him that seeketh repose bartering wakefulness for slumber, and ransoming war with ease.

2. Say to her that is distended and expanded. Make thyself ready for thy condition, and deck thyself out for thy station. Cover thy face with a thin covering, and be a companion to him who covers thee with his face. For thou art My Face rising from every aspect. so take faith for thy pledge. And when thou goest forth, enter unto Me, that I may kiss thee between the eyes, and secretly tell thee that which is not meet for other than thee to know, and that I may go forth with thee unto the Path. And thou shalt see thy companions as if they were hearts without bodies. And when thou settlest upon the path, stay. for it is thy quest. Thus saith the Lord: Put forth thy right hand, and set up thy knowledge therewith; sleep not, and wake not, until I come to thee.

3. O my servant! Stay unto Me: for thou art my bridge, and thou art the path of my recollection; upon thee I cross unto my companions. For I have set thee up, and cast upon thee protection from the wind. And I desire to bring forth my knowledge, which hath never come forth: I shall marshal it in armies, and they shall cross upon thee, and stay near thee this side of the path. And I shall appear, thou knowest not from whence, whether before them, or upon their path. And when thou hast seen Me, I shall go, and they will go. and I shall set thee up upon my hand, and everything will pass beyond thee. As for him that passes over thee, him I will meet and carry: but as for him that passes thee by, he shall be utterly destroyed.

4. O my servant! Stay in the Law, for I have stayed thee. Leap upon the prey of thy attention, even as the lion leapeth upon its victim in its craving: stand, and lay hold through Me on

20. If thou seest knowledge and turnest from it, thou turnest from other even if it be acquiescence.

21. I am the Merciful: my mercy is not outstripped by the sins of sinners. I am the Mighty: my gnosis is not overpowered by the crimes of criminals.

22. I am the Clement: my clemency is not encompassed by the defection of the defectors. I am the Rewarder with good: I am not turned from it by the heedlessness of the heedless.

23. I am the Beneficent: my beneficence is not veiled by the denial of the deniers. I am the Blessor: my blessing is not cut off by the trifling of the triflers.

24. I am the Favourer: my favour is not on account of the gratitude of the grateful. I am the Giver: my giving is not pillaged by the refusal of the refusers.

25. I am the Near: my nearness is not known by the gnoses of the gnostics. I am the Far: my farness is not attained by the sciences of the scientists.

26. I am the Lasting: the eternities do not give news of Me. I am the One: the numbers do not liken Me.

27. I am the Manifest: the eyes do not see Me. I am the Secret: the thoughts do not encompass Me.

28. I am the Loving: my face departs not when thou departest. I am the Forgiving: my pardon waits not while thou makest excuse.

29. I am the Giver: what I give I seize not back. I am the Dispenser: what I dispense I ask not back.

30. I am the Transferer: what I transfer is not transferred. I am the Remover: what I remove stands not firm.

31. I am the Turner: what I turn stands not fast. I am the Affrighter: what I affright finds not rest.

32. I am the Shaker: what I shake goes not straight. I am the Raiser: what I raise is not overthrown.

33. Everything is sought by that which belongs to it. But I am the Single and the Unequalled: I belong not to anything, that it should seek Me, nor do I exist through anything, that it should be proper to Me.

5. Whoso sees Me not, is not profited by his knowledge, nor is his ignorance removed

6. Do not desire, to be veiled by agreement or disagreement: for no thing veils thee or unites thee. I am the Veiler, and I am the Uniter: quality and attribute are paths in the created aspect of what I have manifested, and whoso joins by means of them reaches unto them, and whoso is veiled by means of them is not veiled from them.

7. Whoso knows Me through Myself, knows Me with a gnosis that will never thereafter be denied.

8. If I open for thee an opening of my recollection which suffices thee for everything and abides with thee in everything, thou wilt not have need of anything in the way that he needs who takes sufficiency in his own being, and thou wilt not repose in anything in the way that he reposes who ends in his own being.

9. My recollection of thee is my Self-revelation unto thee, and the opening of my recollection of thee is gnosis.

10. As for him to whom I do not reveal Myself, he does not know Me: and as for him who does not know Me, I do not listen to him.

11. When thou seest Me turning other from thee, and not turning thee from other, then ask of Me the knower and the ignorant, and journey unto Me through safety and peril.

12. When thou seest Me turning thee from other, and not turning other from thee, then flee unto Me from my temptation, and seek refuge with Me from my conspiracy

13. Say unto the servants: If ye had seen Him contracting and expanding, ye would have been free of your lineages, and exempt from your accounts.

14. Nay, by the might of singleness and the singleness of might, I do not contract save as I expand, and I do not expand save as I contract. If I had expanded through Myself, thou wouldst not have been enthralled: and if I had contracted through Myself, thou wouldst not have had gnosis.

15. Say unto the servants: If ye knew Him, ye would not deny Him, and if ye denied other than Him, ye would know Him.

16. When I establish a man in gnosis through a medium, I efface him from the reality of the gnosis by means of the medium. Then he knows the limit, and exists through Me according to what he affirms, but through otherness according to what he knows to be true

17. Not like a kindness is the kindness that establishes other and not-other: not like a might is the might that effaces from other in causing to witness other

18. If I give thee speech, it is for the sake of wisdom: if I give thee silence, it is for the sake of warning.

19. Nothing is equal to Me, but everything exists through Me

and heaven and earth will not cease, nor that which they contain of the signs of every created thing.

8. If every friend does not cease, every enemy will not cease

9. If every knower does not cease, every ignorant will not cease.

10. I spoke a word, and the word glorified Me: then of the glorifying of the word created I a light and a darkness. Of the light I created the spirits of such as believe, and of the darkness created I the spirits of such as disbelieve. Then I mingled the light with the darkness, and made it to be a stone-jewel. the jewelness was of the light, and the stoniness was of the darkness.

11. The day belongs not to Me and to my knowledge, until the night belongs to Me: when thy night belongs to Me, then thy day belongs to Me and to my knowledge.

12. Depose thy carnal soul, and kingdom and dominion will be deposed with it. Thou wilt connect the two houses with the kingdom, and the science with the dominion, and thou wilt be with Me beyond that which I manifest. That which I manifest will have no power over thee, because thou art with Me. and when thou art with Me, then thou art my servant, and when thou art my servant, then my light is over thee. And that which I manifest will have no power over thee, even though I send it unto thee: for my light is over thee, but my light is not over it; and when it comes to thee, it will not be equal to thee. Then I will give thee permission concerning it, and thou wilt listen to it.

13. Depart unto Me, even as my friends depart unto Me. and thou wilt tread the way they tread, and they will meet, and give mutual counsel and address.

### ADDRESS (56)

1. Whoso witnesses Me, sees my majesty among the signs, and is humble before Me, and they are not manifest; and does homage to my power, and they have no power. Here when he stays on the day of union, I accompany him in his fears, even as he accompanies Me, beyond the veils: and I send unto him a stabilising in the time of trembling, so that through Me he is established in every state.

2. Whoso protects my bounty from the disbelief of his soul, and protects my gnoses from the inclination of his ignorance, and protects my recollection, when he recollects Me, from the influences of his nature: he takes a pledge with Me for his salvation, and will tomorrow take refuge with Me in the noblest of his places of turning.

3. He is only united with Me, and has not joined Me, who departs from my making without its expelling him.

4. Opposite is not removed, until reward is removed: reward is not removed, until absence is removed.

## ADDRESS (54)

1. Nearness is when thy heart is in my hands: farness is when thy heart is between my hands.

2. Aim and seek, else thou wilt not be established, and when thou aimest seeking, say, "O my Lord, by Thee I aim, and by Thee I seek, and by Thee I am established."

3. Thou hast seen Me in every heart: so guide every heart to Me, not to My remembrance, that I, even I, may address it, and that it may be guided. Guide it not, save unto Me: for if thou guidest it not unto Me, thou guidest it unto error, and it errs from Me, and then I punish thee for it.

## ADDRESS (55)

1. Write down thy case, thy goods, thy victory, thy security, thy greater comfort, and the splendour of thy face. Verily I am God: from Me comes that which comes, and from Me come night and day, and from Me comes the alternation of that which comes. Thou seest the day, how it has no power to return, unless I say unto it, "Return, O day": and thou seest the night, how it has no power to return, unless I say unto it, "Return, O night."

2. I did not reveal eternity unto thee, until I veiled from thee the conditions of humanity. My revealing to thee was in accordance with my veiling from thee, and my veiling from thee was in accordance with my revealing to thee.

3. When thou seest eternity, thou hast seen one of the qualities of imperviousness: and imperviousness is a thousand qualities, and a power of the power of persistence, and persistence is the persisting power.

4. The night belongs to Me alone: open not therefore the gates of thy heart in it, save unto Me only. Restore everything that to thee comes, if it comes from Me, unto that which is with Me: but if it comes not from Me, then restore it unto that which I have established.

5. The day belongs to Me alone: open not therefore the gates of thy heart in it, save unto Me and my knowledge. And when my knowledge enters unto it, bar the gates of thy heart against it: then, when the night is come, open the gates of thy heart, in order that such of that knowledge as is in thy heart may come forth, together with everything that is other than Me. Whatever comes forth, do not restore: and whatever comes not forth, drive forth, and do not follow it. And let thy heart belong to Me, not to anything beside Me, nor to anything that is other than Me.

6. When thy night and thy day belong to my knowledge, then thou art one of my great servants.

7. If thy carnal soul ceases not, night and day will not cease,



my knowledge, but has never seen Me or my assembly, nor has he entered my presence. Every elect and general person who is in the veil is general, except the companions of the names and the letters: these have seen Me openly of their hearts, not openly of My vision. They have seen Me openly of my wisdom and my power and my active quality: let them beware of Me and my active quality, for I do not set their sins in my forgiveness—this only occurs to those of the veil; and I do not set their hearts in my kindness—this only occurs to those of the covering.

10. 'Thou knowest the names when thou art in thy human state, and thou knowest the letters when thou art in thy human state: and paralysis consumes thy intellect.

11. Let him that knows my names beware of the paralysis of his intellect: and again, let him that knows my names beware of the paralysis of his intellect.

12. When thou seest Me, thou seest fear and hope to be in banishment from Me, and thou seest knowledge and gnosis to be in banishment from Me.

### ADDRESS (53)

1. Letter is my fire, letter is my value, letter is my decree consisting of my command, letter is the treasury of my secret.

2. Enter not unto letter, save with my regard in thy heart and the light of my regard on thy face, and my name, for which thy heart is dilated, on thy tongue.

3. If thou enterest with the power of the fire, ye will both be consumed by the fire of the letter.

4. I do not say unto thee, "Cast the keys before my presence," that I may thereby be nobly entertained in thy heart. Thy station is beyond letter with Me, and beyond the keys of the letters: and when I sent thee unto the letters, it was in order that thou mightest seek one letter from another, even as thou seekest fire from fire. I say unto thee, "Bring forth *ahf* from *bá*, and *bá* from *bá*, and *ahf* from *ahf*."

5. I did not say this to thee, until I had guided thee to it. Thou sawest it, for thy heart saw it: and thou knewest it, for thy heart knew it.

6. What is in thy thoughts, that thou art inclined towards thy thoughts, and what is in thy attentions, that thou spendest night and day in thy attentions? Thou art my friend, and I have a better right to thee. Stablish Me therefore in thy inmost heart: for I am better acquainted with it than thou, and with that whereby it is moved.

the station should be absent from thee, then do not call upon Me from behind the veil, save with the raising of the veil. That is the duty attached to my Self-revelation, for him who sees Me.

#### ADDRESS (52)

1 All the letters are sick, except *ahf*. Dost thou not see that every letter inclines, but that *ahf* stands upright without inclining? Sickness is only inclining, and inclining only belongs to the infirm: so do not thou incline.

2. Do not divulge my secret, or I will divulge thine. Consider my protection over thee, how I cover thee with it from my creation, then consider my hands over thee, how I cover thee with them from my protection; then consider my regard for thee, how I cover thee with it from my hands; then consider Me, how I cover thee from my regard, and how I cover thee with my regard from Myself.

3 If I cover what is between Me and thee, I cover what is between thee and Me.

4. Thou mayest not, and then again thou mayest not, and then again seventy times thou mayest not describe how thou seest Me, nor how thou enterest my Treasury, nor how thou takest from it my Seals through my Power, nor how thou seekest the knowledge of one letter from another letter through the Might of my Magnificence.

5. In every knowledge, save the knowledge of how thou seest Me and enterest my Treasury, thou hast a place of sojourning, and creation has with thee dwelling-places. Whoso therefore comes to thee, turn to him the dwelling-places of the hearts of the gnostics. Dweller, departer, and silent are increased by what they hear. speaker converses with thee, and then returns to that which he hears from thee.

6. When thou seest Me, and enterest my Treasury, then thy soul, and the knowledge of the sincerity of thy soul, and of the souls of all the gnostics with thee, are in a barrier of the veil of command, and beneath certain of the pavilions of prohibition. In the dominion of my names there is neither soul, nor sciences of soul, nor augmentation of the sciences of soul.

7 Command and prohibition are a veil, and the knowledge of what is for thee and against thee is all in a veil. and my mercy has gone forth to everyone who is in the veil. Consider then the sins of him who is in the veil, how they mount: then consider my forgiveness, how it meets them all, and does not allow them to mount to Me, and does not allow their committers to forget the recollection of Me with their tongues.

8 In the veil are my generosity and clemency and forgiveness and bounty.

9. Each person that is in the veil is blind to Me: he only sees

## ADDRESS (50)

1. Thou desirest to pray all night, and thou desirest to recite all the sections of the Qur'ân therein: but thou prayest not. He only prays all night who prays for Me, not for any known rosary or comprehended portion of scripture. Him I meet with my face, and he stays through my Self-subsistence, desiring neither for Me nor of Me. If I wish, I converse with him: and if I wish to instruct him, I instruct him.

2. 'The people of the rosary depart when they have achieved it, and the people of the portion of the Qur'ân depart when they have read it. but my people depart not, for how should they depart?

## ADDRESS (51)

1. I am the Impermeable: the quality of science does not penetrate the quality of impermeableness.

2. I am the Veritable Reality: everything subsists through Me. Whomsoever I address, him I cause to witness that that is through Me, and his heart sees the true vision: whomsoever I address not, him I instruct that that is through Me, and his heart sees the object of knowledge.

3. Say unto knowledge "There is no path between me and thee: I do not seek guidance of thee, that thou shouldst bring me to the objects of knowledge." And say to the objects of knowledge "There is between me and thee neither heaven nor earth nor interval nor pass, that thou shouldst restore me unto thy knowledge: for unto it is thy return, and thou art its burden and it is thy vessel, and thou art its way unto the negligent."

4. Of the attribute of the friend, neither wonder is, nor seeking. How should he wonder, seeing God? Or how should he seek, seeing God? Wonder is but the trembling of the sight, and the trembling of the sight is but as one seeing through a chink: and he who sees through a chink, is veiled by a chink, and seeking occurs only during veiling.

5. When thou desirest to call upon Me, open my door.

O my God, how shall I open Thy door, seeing that only Thy names are on it, and Thy attribute is but Thy names, and Thy attribute is only the loss of intellects and imaginations?

6. When thou desirest to call upon Me, thou recitest the Praise seven times, and blestest the Prophet (on him be God's blessings and peace!) ten times. If thou seest that the door has been opened, that is, if thou stayest in thy station with Me—the station of My vision, that is, the station of the banishing of self and phenomena—and if the vision is not absent from thee during the petition: then call upon Me, and petition Me. But if

7. The scientists guide thee to My obedience, not to My vision.

8. When I am absent from thee, and thou seest no scientist, then read the wisdom which I have given thee, and say, "O my Lord, I am he that is incapable of enduring Thy vision or thy absence, and I am he that is incapable in every state of persisting before thy continuance. Whether Thou makest me to see or to be absent, in unveiling me, it is all due to my limitation."

9. Say unto Me in vision, "Thou, Thou"; say unto Me in absence, "I, I."

10. Thy refuge is thy acquiescence: consider therefore that in which thou acquiescest.

#### ADDRESS (48)

1. When thou facest Me, set thine expectation behind thy back, and I will bring it forth from both thy hands.

2. Consider what thy night is, for thy dawning is on its hand: consider what thy day is, for thy night is on its traces.

3. Whoso seeks of Me, puts not his trust in Me: whoso is not patient towards Me, confides not in Me.

4. He complains of Me who complains unto Me, while knowing that I have made trial of him.

5. Science contains everything during absence: but science is too narrow for everything in vision.

6. When thou seest Me, nothing will concentrate thee upon Me but vision and trial. If thou abidest in My vision, I try thee in every way, and I support thee with resolve, and thou slippest not, but if thou abidest not, I try thee with a part of trial, and disable thee for resolve, and thou tastest of the food of fairness. Then I extract from thee in thy weakness, because of my mercy towards thee, a cry for help, and I bear thee, through that cry for help, to My vision.

#### ADDRESS (49)

1. I permit him who sees Me to seek Me: if he seeks Me, he finds Me, and when he finds Me, then let him seek Me where he finds Me, and not judge against Me.

2. When thou seest Me not, thou belongest to the commoners, even though there be united in thee the practices of the practisers.

3. If thou seest Me and then lovest Me, sit with the scientists and thou wilt profit and be profited: but if thou seest Me and dost not love Me, then no one belongs to thee, nor thou to anyone.

4. Grasp Me to thee, and I will grasp thee to Me.

5. Squander Me not for anything, for thing is no compensation for Me.

thing. For thee He externalised me, but for Himself He externalised thee: and I am asking thee concerning Him, but thou hast no perception of the question. He is the distance unpassable, and the nearest of His veils to nearness is manifestation, and in it is stablishment: and the furthest of His veils from nearness is stablishment, and in it is absence." And He made me to circle round the Throne: and I saw the knowledge which was above it, to be the same as the knowledge which was below it. And I wrote the knowledge, and I knew everything, I studied it, and saw everything. And He said to me, "Thou art one of the knowers: teach therefore, and do not learn."

### ADDRESS (46)

1. When thou seest Me beyond a thing, I am its demolisher: when thou seest Me not beyond a thing, I build by means of it what I wish. 'Thou dost not see Me beyond a thing, then to disobey Me, except by reason of a knowledge.

2. 'To disobey Me when seeing Me is to make war on Me: to disobey Me when not seeing Me is to disobey Me.

3. I have prepared for thee an excuse for disobeying Me: but I have prepared for thee war and plundering for making war on Me.

4. My warfare against thee consists in giving thee free access to that for the sake of which thou warriest with Me

5. My protection of thee consists in my appearing behind it dividing thee, and, in dividing thee, expelling thee.

6. Everything belongs to Me: dispute not therefore with Me concerning what is mine.

7. If thou hadst understanding of Me, thou wouldst seek refuge with Me from the evil of thy need.

8. Everything prevails over thee, when I am absent: but when thou seest Me, thou prevailest over everything.

### ADDRESS (47)

1. A science in which thou seest Me is the path unto Me: a science in which thou seest Me not is the confounding veil

2. Beyond every outward and inward I have an infinite science.

3. I am the Knower whoso sees Me is profited by science, and whoso sees Me not is harmed by science.

4. When thou seest Me, scientists are unlawful to thee, and science works thee harm.

5. When thou seest Me not, then sit with the scientists, and seek illumination of the light of science.

6. The light of science illuminates thee concerning itself, not concerning Me.

## ADDRESS (44)

1. Say: My Lord brought me before Him, and said to me, having brought everything before me: This exists through Me, and I am beyond it; thou existest through Me, and I am beyond thee. For thy sake I manifested it all: and if thou stayest between Me and it, to do honour to my might and awe to my dominion and my majesty, I will stay it before thee, and stay it upon thy paths; and it will be translucent, and thou wilt see Me beyond it when thou regardest it. So stay it upon that which I have manifested, and entrust it to its place to which I have entrusted it: give to it thy back, but to Me give thine eye and thy face. And say, as from Me to thy heart, it knowing my address, "I am in every heart, and turn it upon its tracks, asking of it news, and revealing to it Myself, so that it knows that I am, and says to Me openly and of knowledge, Veil me from Thee. So I am veiled from it: but it cannot endure to lose Me, desiring to see Me, and to have the authority. But it is my authority which prevails, for I am the Master, and it is my servant. If it journeys to Me, it finds Me; and if it seeks Me, I come to it: as though I veiled Myself and appeared in accordance with its desire. Nay, but I teach it: and it knows that for this I have created it, and unto this fashioned it and made it, through this mingled it and compounded it, and in this stablished it, and in stablishing made to witness, and making to witness made to know. I am better for it than itself. If it forgets Me, yet do I remember it, as though in remembering it I build a glory, and if it turns from Me, yet do I turn to it, as though I associate with it after an estrangement."

## ADDRESS (45)

1. Say: My Lord turned me towards Him, and said to me: "Be raised unto the Throne." And I was raised, and saw naught above it except knowledge: and I saw everything to be a wave. And He said to the wave, "Be uncovered." And I saw the Throne: and He caused the Throne to pass away, and I saw knowledge above and below. And He raised knowledge, and it was raised above and below, and a knower remained: and He extended knowledge, and set up the Throne, and restored the wave. And He said to me, "Write the knowledge." And He restored me to the Throne: and I saw knowledge above me, and the wave below me. And He said to me, "Advance unto everything, and ask it concerning Me, and thou shalt possess the profitable knowledge." And I asked knowledge, and it said, "He manifested me as a knowledge, and veiled me with the manifesting: but I do not pass away from His manifesting. He has guaranteed me everything, except Himself: so inscribe me, and thou shalt know everything; study me, and thou shalt see every-

9. I have given thee by giving and withholding, and I have withheld from thee by giving and withholding. Thou hast blamed Me for giving by withholding, and thou hast thanked Me for withholding by giving. Nay, by the sanctity of that which I have sent forth to thee, and of that from which I have veiled thee, of that towards which I have converted thee, and of that from which I have averted thee, of the vision of Me! Thou hast not given Me loyalty for the blessing, nor thanks for the requesting.

10. 'To Me belongs the giving: if I had not answered thy prayers, I should not have made them seeking it.

11. If I had set my giving in the place of thy seeking, thou wouldst never have called upon Me, nor named Me beneficent.

12. I am not named by thy naming, and I do not give at thy calling: but I have made in thee a part secret from thee, which is connected with Me. 'To this I appear, and it sees Me. and now and again I uncover it.

### ADDRESS (43)

1. I have not abased thee with the abasement of thy concentration on Me, and I have not exalted thee with the exaltation of thy separation from Me.

2. Now thou hast known where thou seest Me, and I have shown thee where my face is and my place: so choose Me, and I will rank thee above everything, in being independent of it. Do not choose other than Me, or I will be absent: and what luminary will rise upon thee, when I am absent?

3. Speak to Me with my speech, and I will listen forever.

4. When I listen forever, I answer forever.

5. My call is my seal. so consider what thou sealest with it, for that I send to witness for thee and against thee.

6. Invoke Me with the tongue of committing to Me, and thou shalt have gnosis of Me, and never be agnostic of Me.

7. Ask of Me thy safety of which I approve, and I will make thee safe on every side.

8. If I make thee, and the answer is not unlawful, I make thee a medium in respect of knowledge between Me and thee: I manifest it to thee, and thou restorest it to Me; then I take thee as a friend.

9. I have only made my temples pure, in order that those who ask may make Me to repair unto those temples.

10. Say: O Lord, grant me refuge from separation from Thee through need of other than Thee.

11. When separation is removed, estranged and intimate are equal.

12. The first part of temptation is the gnosis of name.

13. If I banish from thee that which name seeks, I banish from thee that which opposition seeks.

8. I am the Watchful over that which I protect, and I am the Protector of that which I comprehend.

9. I am the Compelling with that which I possess, and I am the Near to that which I make mine.

10. I am the Witnesser of that which I have fashioned, and I am the Merciful towards that which I have made

11. I am the Great, and my imperviousness is not shared by equals. I am the Lofty, and secondary causes are not joined with Me.

12. I am the Faithful in that which I have promised, and an increase which does not perish. I am the Indulgent in that which I have threatened, and a tenderness which does not waver.

13. I am the Outward, and veils veil Me not. I am the Inward, and outward things display Me not.

14. I am the Self-existent, and do not sleep: I am the Stablisher and Effacer, and do not weary.

15. I am the One, and numbers do not unify Me: I am the Impervious, and rivals do not overreach Me

16. I am the Informed, so do not hide: I am the Single, so do not equate.

17. Acquiesce in that which I have allotted thee, and I will set thy acquiescence in my acquiescence, and thou wilt not submit to thy lust, nor resist my calling thee.

#### ADDRESS (42)

1. He is not trusted with theory who practises in accordance with it: he only is trusted who restores it to Him Who knows it, even as He manifested it to him.

2. All theory is a sign, and every sign its staying.

3. So long as anything remains between Me and thee, thou art its servant so long as it remains.

4. When thou reliest upon a thing, thou hast sought its protection instead of mine.

5. He whom culture has not carried from other than him, where is the relationship?

6. Expand thy heart with shame, and thy face with humility.

7. Say: My Master, face me with thy face to thy face. My Master, when thou hidest me from Thee, hide me by means of my regard for my disobedience of Thee. My Master, I am the place of thy regard. If Thou settest my disobedience between me and Thee, thou consumest it with thy regard. My Master, comprehend me with the comprehension of thy nearness, and guide me with the reins of thy love.

8. Set Me between thee and things. If I give to thee, by my giving I open to thee a gate of knowledge: and if I withhold from thee, by my withholding I open to thee a gate of knowledge.



not thy attention in thy attention, and thy seeing my command and my prohibition as authorities over thee.

#### ADDRESS (40)

1. Have abundance through Me, and thou shalt see the poverty of everything

2. Whoso has abundance through anything other than Me, is impoverished by the very thing through which he has abundance.

3. That which is other than I persists not: how then should there persist abundance through it?

4. If thou desirest to be my servant, not the servant of other than Me, seek refuge with Me from other than Me, even though it comes to thee with my approval.

5. My approval supports my approval: a peacemaking to the hearts of the gnostics. Other than I supports my approval: a strife-making to the intellects of the takers.

6. My approval is my quality, and other than I is not my quality: how then should my quality support what is not my quality?

7. I am He that stands with everything that is known and unknown against that whereby its essences are divided and its qualities set at variance.

8. Seek refuge with Me from that which thou knowest, and thou shalt seek refuge with Me from thyself. seek refuge with Me from that which thou knowest not, and thou shalt seek refuge with Me from Me.

9. Where is thy weakness compared with strength, or thy poverty compared with abundance? Where is thy perishing compared with survival, or thy ceasing compared with continuance?

#### ADDRESS (41)

1. My light belongs not to the lights, that they should draw it on by their rising: neither have the darknesses authority over it, that they should swallow it up into their breasts.

2. Turn to Me from that which I hate, and I will put in thy power that which thou lovest.

3. Confer with Me against thy farness and nearness, and seek my help against thy temptation and right guidance.

4. I am the Mighty, the Powerful. thou art the humbled, the weak.

5. I am the Rich, the Dominant: thou art the poor, the lost.

6. I am the Knowing, the Pardoning. thou art the ignorant, the sinning.

7. I am the Self-revealing through that which I have indicated, and I am the Indicator through the exposition of that which I have enthralled.

authority except His, and has testified that there is no authority except for my sake. My Lord has manifested me, and manifested to me, and said to me, "I have manifested to thee a veil, and I have manifested to thee a veiling: the veil is fairness, and thou art beyond it; and the veiling is nearness, and I am beyond it." My Lord has driven forth my heart from my breast, and set it upon his hand, and said to me, "Thy worship is, that thou shouldst stand fast. I have afflicted thee with turning, and thy steadfastness is in my hand, but thy turning is in thy breast." My Lord I see, and walk aright unto Him.

2. When thou seest Me, the expression "Lord" is a thought, and thy veil is a thought

3. So consider Him who is beyond it, and thou shalt pass over to Me.

4. Adornment quenches wrath.

5. Fair is that part of the Lord's reckoning which the servant's adornment awaits: light is his censuring.

6. Thy adornment is the cleansing of thy heart and thy body.

7. The cleansing of the body is water, and the cleansing of the heart is the closing of the eyes to otherness.

8. The regard which the heart gives to otherness is an uncleanness, and its cleansing is penitence.

#### ADDRESS (39)

1. I manifest otherness, and inflect it: Thou hast seen Me in it and beyond it, and thou hast seen it and seen Me not: the condition of my inflecting it persisted when thou sawest Me, and I was in the vision of it, and my condition persisted through my inflecting it when thou sawest Me, and it rejoiced in thy seeing Me. But leave it to be at variance: for this I did not manifest it. And be thou with Me. for this I did not choose thee

2. Say to thy heart: Efface the trace of names in thee by means of my name; and its authority will be established, while its meaning will perish with it.

3. Appoint Me not thy messenger for anything, or the thing will be the master, and I shall inscribe thee as one of those that make mock of a sign.

4. When thou standest for prayer, set everything beneath thy feet.

5. Say: O Lord, how is it when thou instructest thy friends, and befriendest the secrets of thy lovers?

6. Cast thy attention before Me. If thou findest other than it between Me and thee, cast it, on thy seeing Me, beyond it: and when nothing but it remains, regard Me as I bring it into being. This is the end of commanding and prohibiting. thereafter thou shalt see Me, and I will not say to thee "Take," and "Leave."

7. Preserve thy state, namely, thy seeing Me in thy attention,

3. Beginning is a letter of ending, and ending is the last of him from whom I am absent, and the first of him who sees Me.

4. Love the earth which has been the means of my proving thee: for I have chosen thee, if I have made it a veil between thee and Me.

5. When absence is in construction, vision is in destruction.

6. When there is no vision and no recollection, fear Me, lest I be veiled.

7. Be privately with Me in every state, and I will guide thee in every state.

8. Be with Me, and nothing will abide before thee, but thou wilt abide through everything.

9. Vision is the gate of presence.

10. I establish the names in vision, and efface them in presence.

11. When thou regardest manifestation, be not ravished from My vision, lest My vision tear thee from Me for ever.

12. Every man that has a heart, has a privacy: its general feature is the privacy of him who seeks other than Me, and its special feature is the privacy of him who seeks Me.

13. The value of every man is the tidings of his heart.

14. When thou seest Me, that which is lawful is with Me, and everything beside is unlawful.

15. When thou seest Me, demolish thy desires and thy perils: for, by my might, peril ceases not until desire ceases.

16. When thou seest Me, be silent concerning the vision of Me, lest I restore thee to one of the sciences of heaven and earth, whereby I shall veil thee from Me so long as thou continuest.

17. If I were to reveal to thee the secret of all manifestation, it would be a science: and science is a light, and My vision consumes what is other than it. Where then is the dwelling-place of light and science in thee, when thou seest Me, and I appear to thee?

### ADDRESS (38)

1. Say: My Lord regards me, how then shall I regard other than Him? My Lord I have seen, and seen Him not, and my soul rests in Him. My Lord I have seen not and rejoiced, seen not and sorrowed, seen not and served. My Lord has addressed me with his science, and uncovered for me his face. Whither shall I depart, seeing that He holds sway? Or to whom shall I hearken, seeing that He is watchful over every tidings? My Lord I see, when I have sinned, beyond my sin, forgiving it: yea, I see Him, when I have done good, in my good deed, fulfilling it. My Lord I have seen, and yet I was not just, nor sought I his assistance. My Lord I have sought and not found. He sought me, and I found Him. My Lord has made me to witness that there is no

8. Say: I ask of Thee a favour that may abide with me in the seasons that I seek of Thee, and a jealousy that may turn the eyes of my heart to thy courtyard.

9. I have exalted thee, and abased everything before thee: I do not approve that thou shouldst rest in anything, being careful for thee, and displaying thus my favour towards thee.

10. When thou askest, say: I ask of Thee that which Thou approvest; I ask of Thee a fair ornament before Thee, and a lovely bedecking in presentation to thy bounty, and an eye that regards thy desire and the falling-places of thy jealousy.

11. And if I fulfil it for thee, I shall satisfy thee concerning it with my full Self-subsistence: its ravishments will never ravish thee from Me. But if I do not fulfil it for thee, I shall inscribe thee as one that desires my face, and prefers that which is with Me above that which is with himself.

12. I am beyond thy sufficiency; therefore say: "God is enough for Me, and He is a good protector."

13. When a matter occurs to thee, say, "My Lord, my Lord," and I will say, "Here am I, here am I, here am I."

14. I have answered thy call, and made thee deaf towards all that calls other than Myself, so long as thou continuest

15. Consider everything when thou seest Me, how that thou hast authority over it, but it has no authority over thee.

16. Hide the objects of thy quest from bursting upon Me. When I give thee leave, ask of Me good, and I shall appoint for thee the better portions.

17. When I prefer thee above the need, if thou seest not my reproach, it is my permission for thee to petition Me

18. When I guide thee, I veil thee. when thou seest Me, and seest not what is of Me, then thou hast seen Me.

19. When thou seest Me, thou art with Me: when thou seest Me not, thou art with thyself. Be therefore with him who brings good.

20. When I restore thee to absence, be connected with the restoring, that thou mayest be uncovered of thy withness.

### ADDRESS (37)

1. Hast thou not seen how, when two friends meet, one is arrested by the tidings of the other, while the other is silenced by the vision of his friend? Which of the two is worthier of love, and sincerer in his profession of friendship?

2. He who is arrested by the tidings is a polytheist, but he who is arrested by the bearer of tidings is faithful. So, however much I scare thee towards Myself by means of recollection and wisdom, thou continuest with that which scares thee, not with that towards which it scares thee

## ADDRESS (35)

1. Set thy heart upon my hand: so shall nothing hold it, or occur to it.
2. Whoso seeks to exchange My vision with my absence, has changed my blessing.
3. Seek not the shadow of the desert: for in My vision there is neither brightening nor shadow.
4. 'The desert is the stage of two men: of him who associates other gods with Me, and of him who is veiled from Me.
5. 'The desert is everything that is other than I.
6. In vision there is neither claim nor right.
7. I am the Inciter of aims: when they come upon thee, say, "Satisfy me against thy messengers."
8. I made face with thee, and manifested my love towards thee, when I addressed thee with a speech whereby I commanded thee to address Me.

## ADDRESS (36)

1. How should he be my servant, who does not yield to that which I have revealed, averting it as I wished, and converting it as I wish?
2. Say: Here am I, in answer to Thee, connection with thy call has established me for thy reality.
3. 'The knowledge of this in absence will concentrate thee out of absence.
4. When I appear to thee, cause is cut off: and when thou seest Me, relationship is cut off.
5. Not every appearer is seen. I am the King Who appears through generosity, and is concealed by might: I advance him who seeks Me, and grant to him who asks of Me.
6. When thou hast desire of a need, come forth with it in the morning or the evening unto Me. its season will be, when I prefer thee above it.
7. Do not specify thy need, but conceal it with thy knowledge; and say: Make fair thy regard for me, for I am the named. Abide with me in my affair, for I am all yearning. Choose for me, for I am ignorant of my welfare before Thee. Protect me from preferring above Thee, that I may possess thy forgiveness. Protect me with thy favour towards me, that I may seek the protection of thy shadow, and continue petitioning Thee to bring forth thy wisdom. Show me Thyself in that which Thou hast concealed and that which Thou hast manifested, that I may be with Thee, and otherness shall not consume me, and that I may be for Thee, and not have gnosis of other than Thee, nor be in anything save that which displays Thee.

6. Satisfy Me as to thine eye, and I will satisfy thee as to thy heart

7. Satisfy Me as to thy feet, and I will satisfy thee as to thy hands.

8. Satisfy Me as to thy sleeping, and I will satisfy thee as to thy waking

9. Satisfy Me as to thy desire, and I will satisfy thee as to thy need.

10. When thou seest Me, all otherness is a sin: when thou seest Me not, all otherness is a virtue.

11. When I appear, destroying otherness and then showing it forth, then have I given thee permission for its continuance when I am absent. but when I appear to thee, and what is other than I passes away, then thereafter it will not return to the eye of thy heart

12. Guard thy heart before thine eye, else thou wilt never guard it.

13. Sell not the disease except for the cure, for that is its price.

14. The master of vision is not in knowledge, that I should take him to account, nor is he in ignorance, that I should avoid him.

15. It is all one to the master of vision, whether I turn otherness towards him, or away from him

16. When thou seest Me not, make enmity against everything, for thou art its enemy, and it thine.

17. When thou seest Me, be friendly to everything, for it is thy friend, and thou its.

18. Thine enmity consists in thy not obeying it, and thy friendship consists in thy obeying it.

19. Thy affliction is the affliction. If thou seest Me, infidelity is beyond thee; if thou seest Me not, veiling is beyond thee.

20. Say. Stablish me for Thee, even as thou hast stablished me through Thee

21. I have loved thee, and come to dwell in thy gnosis of everything. thou hast gnosis of Me, and art agnostic of everything

22. When thou seest Me, command seeks thee not, and prohibition attracts thee not

23. When thou seest Me, be in absence as the bridge over which everything passes without halting

24. When thou seest Me, I grudge thee the ways to Me, and I do not set thee before Me in company with other than Me

25. There is no virtue in My vision: how then should there be any evil? There is no wealth in My vision: how then should there be any need?

26. Thou art only contrary in opposite. in My vision there is no opposite.

repent, and through penitence I will open for thee a way which thou shalt tread. I shall veil thee as thou returnest, and oppose thee as thou repentest: then I shall open for thee, and not cease restoring thee. I shall restore thee to Myself through the veiling, and through penitence I shall open for thee the gates of the ways. All this, that I may make thee to pass the veil, and raise thee above the limit of the gates.

## ADDRESS (33)

1. Say: Here am I; Blessed be Thou, and good be with Thee and for Thee and to Thee and of Thee and in thy hands
2. Say: Stablish me in absence on the wave of a sea which the stablishing winds strike, and stablish me in vision on a stablishment which thy clear words have not named; show me my stablishing in thy absence, and bring me near to thy face in Thy vision.
3. What seekest thou of Me? If thou seekest that which thou knowest, thou acquiescest in the veil: if thou seekest that which thou knowest not, thou seekest the veil.
4. How shalt thou not seek of Me, seeing that I have put thee in need? Or how shalt thou seek of Me, seeing that I have originated thee?
5. Thou hast a turn in absence: seek Me and seek for Me, not that thou mayest attain Me, nor that thou mayest outstrip Me
6. Make vision near to thee, for thou belongest to vision. Thou hast a turn in vision, for it is thy persisting mineral, and thy pervading refuge, without flight—for it denies all other than it—and without quest.
7. Hide Me from absence, and I will hide thee from vision.
8. Thy vision of vision is an absence
9. Thy absence from the vision of vision is a vision
10. Say: To Thee belongs everything, and I am a thing. The *lām* of possession precedes the *shīn* of thing: so cast the *lām* of possession upon the *shīn* of thing, and I will see Thee to be a possessor holding sway, and myself not a possession acknowledging sway.

## ADDRESS (34)

1. Whoso indicates the veil, for him I have raised the fire of union.
2. Whoso is opposed by gnosis is determined upon imparting gnosis.
3. Accompany Me to Myself, and thou shalt reach Me.
4. Need is my tongue with thee: address Me by means of it, and I shall listen and answer.
5. Cast away choice, and I will cast away punishment forever.

17. Regard that with which thou prosperest: that is thy value with Me.

18. Seek refuge with Me from thy joy in taking refuge in Me.

19. Vision is the science of perpetuating: follow it, and thou shalt prevail over oppositeness.

20. I am the Mighty, without vision or absence.

21. I am the Witnesser: nothing is thine, that thou shouldst worship what is thine, and nothing is mine, that thou shouldst be veiled by what I possess.

22. Rejoice in that whereof I have put thee in need: I am independent of it and thee.

23. I have not put thee in need in order to humble thee before Me, but that thou mayest set what thou searest in Me, wherever thou searest.

24. Approve not of other than Me and then turn towards Me, or I will restore thee to other than Me.

#### ADDRESS (31)

1. Thy attention to this world is nobler than thy enslavement to the next world.

2. Thou shalt see Me on the day of resurrection, even as thou seest Me on the day of thy joy and sorrow.

3. Thou belongest to naught other than Me, that thou shouldst exist through it.

4. Absence and the carnal soul are like a pair of galloping horses.

5. Spirit and vision are a pair of united friends.

6. The motion of the heart in absence preserves it the better in vision.

#### ADDRESS (32)

1. Phenomenal existence is like the ball, and science the arena.

2. I do not belong to anything, that it should contain Me, and thou belongest not to anything, that it should contain thee: thou belongest only to Me, not to thing, and thou existest through Me, not through thing.

3. The light of absence is consumed in vision.

4. In absence, thou belongest to everything, and everything to thee: in vision, thou belongest not to anything, nor anything to thee.

5. Thread every way to Me, and thou shalt find Me a veiler at the commencement. Thou shalt return and be separated, and thy self-affliction will accompany thee: thou shalt ask pardon and



8. Conversation is rightly conducted only between one who speaks and one who is silent.

9. I have entrusted my veil with thy seeking for Me.

#### ADDRESS (29)

1. He only seeks refuge who has no Lord.

2. If a heart, to which its Lord has revealed Himself, sees good, it praises it: if it sees evil, it says, "Lord, avert it from Me," and the Lord averts it.

3. The expression of every face is in that towards which it aims.

4. The signs made signs, and they reached unto Me: the elegant spoke elegantly, and they reached unto Me.

5. Everything praises Me: the silent in his silent part, and the speaker in his speaking part.

#### ADDRESS (30)

1. Whatever thou mayst be, when otherness is the means of my Self-revelation, thou art in thy general condition.

2. So long as my Self-revelation despatches thee to Me, thou hast not attained to union with Me.

3. The master of vision is ruined by knowledge, even as honey is ruined by vinegar.

4. The master of absence is nearer to theory and practice.

5. Say: Stablish me as stablishing Thee in thy stablishing me.

6. Say: Hide me from hiding in thy hiding me.

7. Say: Show me thy face in thy seeing me, and turn me to Thy vision whithersoever Thou turnest me.

8. Say: Cure me of that Thou curest me.

9. In cure is a well of disease.

10. Disease and cure belong to the negligent.

11. The true recollection of Me is not in vision nor in absence. If thou recollectest Me in absence, it is for thy sake. If thou recollectest Me in vision, thou art veiled by thy recollection.

12. Thy temple with reference to Me in the next world is like thy heart with reference to Me in this world.

13. Sleep in the vision of Me, and I will cause thee to die in the vision of Me.

14. Wake in the vision of Me, and I will raise thee up in the vision of Me.

15. The meeting-place of tongues is in absence.

16. In vision there is neither silence nor speech. Silence is upon thought, and speech is upon design: but in the vision of Me there is no thought, that there should be silence upon it, and no design, that there should be speech upon it.

contrary to thee, and joinest through thy joy that which agrees with thee, my desire will be prevailing.

#### ADDRESS (27)

1. If thou regardest not Me in a thing, thou regardest it.
2. When thou regardest it suddenly, that is, if thou seest it but dost not see Me before seeing it, I correct thee: but if thou regardest it after seeing Me in it, thou regardest intentionally, and I empower it over thee.
3. Thou hast seen My vision and my absence: make my absence the ransom of My vision, and I will gather over thee the protection.
4. Attention in which attention remains is not mine, nor I its.
5. The heel of thy day is on the traces of thy night.
6. Absence continues as long as night continues. day is an interruption in vision.
7. Name is a veil over essence.
8. My station in this world is in vision, and my threat in this world is absence.
9. My station in the next world is unveiling, and my absence in the next world is veiling.
10. Unveiling is the Paradise of Paradise: veiling is the Hell of Hell.
11. The saint converts altogether, and reverts altogether.
12. Thou wilt not return from a place of regarding, until thou seest what is beyond it.
13. Lustrous is lustre through thy lustre in vision: dark is darkness through thy darkness in absence.
14. My vision is like day, shining and illuminating. my absence is like night, estranging and making ignorant.
15. My absence shows thee everything: with My vision nothing remains.

#### ADDRESS (28)

1. Each of them is a proof to thee of my making thee weaker than the weak, and stronger than the strong.
2. Thou hast a greater honour with Me than thy name
3. Thy day is thy life.
4. Do not specify against Me in the petitioning of Me, or thou wilt be as one that seeks a place of flight from Me.
5. Petition Me to preserve thee from Me. I approve for thee no preserver other than Me.
6. I have entrusted my refusal with thy seeking of Me.
7. Absence remains, so long as there remains any demanding on my part and thine.

2. Destroy that which thou hast built with thy hand, before I destroy it with my hand.

3. If I fashion thee for my absence, I have veiled thee with a veil which I shall not unveil.

4. Hate that which I have hated, even if it makes advances towards thee, and decks itself out fair for thee. Wilt thou not hate a house in which my friends are beneath the dust?

5. Love that which I have loved, even if it behaves hatefully towards thee.

6. The root of disobedience is "why," and the root of obedience is the dropping of "why."

7. To this end make I parable unto thee, that I may turn thee from thyself by exchanging wisdom.

8. I have only approved of thee for My vision: therefore approve not of thyself for my absence.

9. Consider why thou rejoicest and art sorrowful.

10. Thy joy which is for that which I give thee is better than thy sorrow for that which I do not give thee.

11. To sever the connection between thee and things is My vision: to make connection between thee and things is my absence.

12. If My vision disappears before thy incapacity, and thy incapacity rises before I cause thee to stay, thou art transported.

13. Consider why thou expectest my consolation fear Me, not expecting any consolation from Me.

14. The building of My gnosis during my absence is the completion of a journey that finds no rest.

15. If thou marvellest, marvel at my leaving thee to sin and to repent.

### ADDRESS (26)

1. I would build thee a temple with my hand, if thou wouldst destroy what thou hast built with thy hand

2. When thou seest Me, neither parent nor child will entice thee or attract thee.

3. When thou seest Me in the opposites with a single vision, then have I chosen thee for Myself.

4. Give Me charge of thy affair by banishing thy affair.

5. Absence is, that thou shouldst not see Me in anything: vision is, that thou shouldst see Me in everything.

6. Appoint a day for Me and a day for thyself. Begin with my day, and my day shall transport thy day.

7. Be patient for Me a day, and I will suffice thee for the domination of all the days.

8. When thou seest Me not, everything thou seest will ravish thee.

9. When thou composesst through thy sorrow that which is

8. Whoso knows Me, converses with peril: and whoso converses with peril, hates himself even if he recollects.

9. Whoso hates himself, shuts his eyes towards that for which is felt either revulsion or desire.

10. I do not appeal to any heart, and leave it with itself.

11. I am more clement than clemency, and more compassionate than compassion.

12. Regard not that which I show to thee with the eye of that which returns upon thyself: so shalt thou be independent from the first moment of regarding it, and not submit to anything.

13. When I appear to thee, there is neither wealth nor poverty.

14. Regard Me manifesting and not thereby establishing the manifestation, and thou shalt see Me, and that is My vision. regard Me establishing thereby the manifestation, and thou shalt see Me and it, and that is my absence.

15. Thou art the slave of that which has power over thee.

16. If thou seest Me in its ascendancy, and still it has power over thee, beware lest I inscribe thee a polytheist.

17. If it has power over thee and thou seest Me not, flee unto thy enemy, and he will give thee refuge.

18. For thy sake I made Myself manifest.

19. Thy sake is the sake of sakes: I have concealed it, and shall not manifest it.

20. Set not thy attention beneath thy feet, lest thou be divided by its neighbourhood: so expel it from thy heart, for I and it cannot dwell together.

21. A heart into which I look determines not upon any good, nor persists in any evil deed.

22. Say to thy heart: Thy determination is an aim, and thy persistence is an aim, and thou art the son of contrariety.

23. There is no rest this side of the goal.

24. Of course that in which thou reposest is set above thee.

25. When my vision appears, and effaces not the marks of my absence, that is the manifest calamity.

26. My vision does not desire vision: that is might. My absence does not promise vision: that is veil.

27. Between Me and thee is thy self-experience: cast it away, and I will veil thee from thyself.

28. Purchase Me for that which rejoices thee and grieves thee, and the price will vanish, but the purchaser will remain.

#### ADDRESS (25)

1. Build thy heart as a temple whose walls are the places where my glance falls in every witnessed thing, whose roof is my Self-subsistence in every existing thing, and whose gate is my face which is not absent.

and he performs for the sake of other than my face the condition of what I have taught him, I make the condition permanent, and inscribe him a sorcerer, exempt from my friendship.

6. Letter is my treasury: whoso enters it has borne my trust. If he bears for Me and not for himself, it is my grace, if he bears for Me and for himself, it is my demand; if he bears for himself and not for Me, he is exempt from my protection.

7. The theory of every theorist makes his affair to rule over him: and every named thing is made bound by its name. I am the Theorist Whose theory does not make His affair to rule over Him: I am He Whose name is not made to bind Him. 'To Me is the return of the theory: it returns to one of the gates of name. 'To Me is the return of name: it returns to one of the lights of naming.

8. Witness Me in letter, and thou shalt witness making; witness Me in theory, and thou shalt witness wisdom, witness Me in name, and thou shalt witness unity.

9. Reality prolongs names, and prolonging is an abiding self-subsistence established by an abiding meaning, which revolves in an abiding kingdom and dominion, and controls an inherent inflexion, and then reverts with its emergences and returns to a perpetual kingdom.

10. Letter consists of dialects, inflexion, distribution, composition, united, separated, equivocal, pointed, shapes, and forms. That which manifests letter in a dialect is that which inflects it; that which inflects it, distributes it; that which distributes it, composes it; that which composes it, unites it; that which unites it, separates it, that which separates it, makes it equivocal; that which makes it equivocal, points it, that which points it, shapes it; that which shapes it, forms it. This meaning is a single meaning and a single light: and that single is one and single.

### ADDRESS (24)

1. The gnosis of other than Me fails, and what is thy harm? My self-revelation to thee persists, and it is thy sufficiency.

2. I dispense the granting of gnosis as I desire.

3. I go not forth to anything and give it refuge, save in Me.

4. Every portion that I have apportioned to thee is a veil over a gnosis. If thou seest Me and not it, I display the gnosis: if thou seest it and not Me, I conceal the gnosis.

5. Whatever accident befalls thee, wherein thou seest Me not, weep for my absence, not for it.

6. Whoever invites thee other than I, do not accept him: so only shall I inscribe thee my companion.

7. The faces of affection only appear to those who preserve their faces during my absence from prying eyes.

4. I am the Forgiving: my quality is the forgivingness of generosity. I am the Generous: my quality is the generosity of pardoning.

5. Do not speak: for he that reaches unto Me does not speak.

6. O my servant and O every servant! Thy day is for the theory which I give to thee, and thy night is for seeing Me and regarding me.

7. O my servant and O every servant! Verily thy Lord is forgiving, forgiving, yea, verily thy Lord is grateful, grateful. Forgiving, forgiving. He forgives what thou sayest He will not forgive. Grateful, grateful. He accepts what thou sayest He will not accept.

8. O my servant and O every servant! Whoso stays before Me, his hand is over the backs of heaven and earth, and over the faces of Paradise and Hell. He stays not in them, that they should be his dwelling-place, neither turns he to them, that they should be his refuge. I am his sufficiency: the returns of his gnosis return only to Me, and only before Me his theory and his thoughts stay.

9. O my servant and O every servant! I rise with my light upon every heart that knows Me, that it may see it and Me, and see where I am with reference to it.

#### ADDRESS (23)

1. Stay for Me in the ranks with thy theory, thy practice, and thy purpose, but not with thy heart. I have chosen thy heart for Myself, not for my service. for regarding Me, not for the ranks of staying before Me. Verily I have hearts which I grudge to stay before Me, lest they should see those that stay before Me, and be veiled from regarding Me by the vision of those that stay for Me. These I have set in my hand: they abide with Me, and go not forth unto the stations, nor does other than I enter unto them. These regard Me, and listen to Me, and converse of Me.

2. The heart is in the hand of the Lord, and the tongue of the heart converses in the station before the Lord.

3. 'Thou hast transcended that which does not take thee from thyself, and thou hast overcome that which does not divide thee from my station. Thy word is the *highest*, and its word does not hold thee. thy path is the *sitting-down*, and its path does not hold thee.

4. When thou existest through Me, space will not contain thee, when thou speakest through Me, speech does not contain thee.

5. No thing has any right over Me, and no science has any penetration of Me: no wisdom has any connection with Me, and no name or quality has any authority apart from Me. When I reveal Myself to any man by name or quality or science or wisdom,

I withhold from thee, knowing that I have withheld from thee my turning-away and my veil.

9. The time for fulfilling what is between thee and the people of this world is when this world ceases, and thou seest where thou art, and where the people of this world.

### ADDRESS (21)

Station of the Return of the Gift of the Balance.

1. All that is more diffused sees more: all that knows more is more diffused. All that is more censorious knows more: all that does more is more censorious. All that is more profitable works more: all that is more patient is more profitable. All that is more grateful is more patient: all that recollects more is more grateful. All that veils more recollects more: all that divulges more veils more. All that joins more divulges more: all that hastens more joins more. All that is lighter hastens more: all that is more abstinent for Me is lighter. All that fears more itself is more abstinent for its Lord: all that is more religious fears more. All that is more desirous is more religious: all that seeks more is more desirous. All that relates itself more seeks more: all that is greater relates itself more. All that is more suppressed is greater: all that is wiser is more suppressed. All that is more assiduous is wiser: all that is more secretive is more assiduous. All that is safer is more secretive: all that is more abiding is safer. All that is more enduring is more abiding: all that is more select is more enduring. All that is more sincere is more select: all that is more guarded is more sincere: all that is more sincere is more penetrative. All that is more silent is more empty: all that is more fearful is more silent. All that is nearer is more fearful: all that is more persistent is nearer. All that is more cultured is more persistent: all that is more upright is more cultured. All that is more certain is more upright: all that is more established is more certain. All that witnesses more is more established: all that is more ready witnesses more. All that is more present is more ready: all that reveals more is more present.

### ADDRESS (22)

1. When thou advancest towards Me, everything comes to follow thee, and the first to fall is thy sin: but nothing shall enter unto Me, save only thee.

2. When thou advancest towards Me, and none bears thee company or sees thee on thy way, then theory stays in its proper limit of thee, and practice stays in its proper limit of theory, and one by one separates from thee whilst thou art coming to Me.

3. Verily my light has risen upon thee, and thou hast come with it unto Me.

fear will account thee one of themselves, because the garment of veneration will appear upon thee' and they that are terrified will account thee one of them, because the garment of resignation will appear upon thee.

27. The true saying of every speaker is that which stabilises thee in the experience of Me: wherefore interpret the sayings in the light of thy experience of Me, and interpret thy experience of Me in the light of thy turning away from other than Me.

28. Preserve thy station with Me, lest sayings and acts ravish thee. Whatever is said to thee in my station, do thou say: and whatever is done to thee in my station, that do.

29. Sayings find no admittance to my station, nor acts entrance.

30. There is no saying in my station, and I call to it: there is no act in my station, and I call to it. I call to it him who knows my station, and I call to it him who witnesses my abiding.

31. Expel thy heart from the congruous, and thou shalt issue from the incongruous.

32. If thou expellest not thy heart from the congruous, thou wilt not know my wisdom, nor perceive my evidence.

33. The congruous is that whose issue is secure. the incongruous is that whose issue is destroyed.

#### ADDRESS (20)

1. My servant who is truly my servant is the refuse that is cast before Me.

2. My servant who is truly my servant is he who for my sake rebels against himself, and is not satisfied.

3. My servant who is truly my servant is he who rests in my recollection, and does not forget.

4. When my interpretation comes, be cut off by it from my kingdom and dominion: then, when my interpretation appears, be cut off from it unto Me. So shall the interpretation and the letters become one of the instruments of thy gnosis, and one of the vehicles of thy speech.

5. Advance to Me not by any road, nor by any science: so shalt thou advance to Me, and I to thee.

6. Supplicate Me by my praiseworthy qualities in prosperity, and I will defend thee by Myself in adversity.

7. Continue in thy purification, and thou wilt persevere in thy blessing. Verily, if thou pausest not in thy purification, thou wilt not pause in thy blessing.

8. Thou knowest Me not, until thou seest Me giving this world. I give plenteously; and I prepare what thou knowest of this world for a rebellious servant. I also enrich him whom thou knowest of the servants, so that thou mayest be content with what



my affair through that whereby I reveal Myself to thee, of my wisdom and my will.

10. Resign thyself to Me, and I will open for thee a gate unto connection with Me.

11. When thy self occurs to thee, restore it, and that where-with it occurs to thee, unto Me.

12. I have concentrated thee upon Myself with mercifulness, and chosen thee for Myself with the choicest of rabbinical sciences

13. I praised thee before thy creation, and thou praisedst Me at the time of thy creation. I came upon thee before thy existence, and thou camest upon Me at the time of thy existence. Thou art mine by reason of that which was of Me.

14. Abide not with actions, or they will stay with thee. abide not with states, or they will change with thee

15. How shalt thou not be with the action performing it, and thy heart with Me and not in the action?

16. Abide not with theory, or it will cause thee to slip: abide not with gnosis, or it will be converted to agnosia in thee.

17. Verily I have appointed for everything a power to ravish thee from it, that thou mayest seek refuge in Me, and that I may show thee my power, and concentrate thee upon Me by means of it.

18. Abide not with condition, or it will cause thee to stumble: abide not with authority, or it will enfeeble thee.

19. Abide not with likenesses, or the manifestation of manifests will become ambiguous to thee: abide not with manifests, or thou wilt be terrified when the inward things appear.

20. Abide not with causes, or they will be cut off with thee: abide not with relationships, or they will be severed from thee.

21. Abide not with compacts, or that which thou hast compacted will be loosened. abide not with treaties, or that for which thou hast made treaty will be violated.

22. Verily I am God. In everything I have made a weakness. and in every weakness a poverty.

23. Verily I am God. In every poverty I have made a destruction, and for every destruction a non-existence.

24. Verily I am God. I regard every non-existence in its non-existence even as I regard it in its witness. By this the friends of my presence know Me; and thus of my quality is denied by those that confess not my Lordship.

25. Abide not with the passing things, or they will give information concerning thee on the day of terror, and thou wilt mourn for the loss of that with which thou wast, and enter the company of those that fear.

26. Be mine in every state, and on the day of my appearing I shall send thee a sign that shall stablish thee. On that day terrors will not affright thee, nor fears overawe thee. They that

with Me: connect thy acts with Me, and thy fancy will continue in my service.

10. Thou hast credit and debit in the register of accident: much is thy credit, and much thy debit.

11. Despair not of Me, lest my protection desert thee.

12. How shouldst thou despair of Me, having in thy heart that which converses with Me?

13. I am the cave of the penitent, and with Me is the refuge of the sinners.

14. I am the stay which does not fail, and I am the Lord Who does not wrong.

15. When thou seest Me, incline not to the elements: when thou hearest Me, hearken not to the exposition.

### ADDRESS (19)

1. I have inscribed on every luminousness: Wherever my servant stays with thee, do thou stay him, and wherever my servant goes with thee, do thou make him to go.

2. When my light comes to thee on the day of resurrection, every luminousness will come seeking it. If it dwelt with it in this world I shall join it with it; but if it dwelt not with it in this world, I shall veil it from it, and it will follow that which before it was following, and continue in that in which it was continuing.

3. Names are the light of letter, and the thing named is the light of names: stay with it, and thou shalt see its light, and walk with it in its light, and not be covered by it from its light.

4. If thou stayest in the light, thou art covered. Not unto Me wilt thou look, nor unto the light. but thy returns will return to thee, and thou wilt see thy lusts with thee, and they will along with thee walk in thy footsteps.

5. When thou desirest a thing for Me, regard what thou desirest for Me, whether it will transfer thee from thy station with Me, or establish thee therein. If it transfers thee from thy station with Me, then thy desire is thyself, and it is thy self thou desirest.

6. When thou knowest thy station with Me, thou belongest to those that attain without a veil. Desire not for Me, lest thy desire for Me deject thee into desire for thyself and desire not of Me, lest thy desire deject thee into thy self's anger against Me.

7. Those that have stations with Me neither desire nor seek, nor dispose nor repeat nor become habituated.

8. When thou standest with Me, thou transcendest existentiality: thou rejoicest not in that which comes to thee, and despairest not of that which passes by thee.

9. Regard Me and my affair. Regard Me through that whereby I reveal Myself to thee, of my names and my qualities: regard

13. Name is the mine of knowledge, and knowledge is the mine of everything. The return of everything is to knowledge, and the return of knowledge is to name, and the return of name is to the thing named. Name destroys knowledge, and how many a name there is with no knowledge in it! Knowledge destroys the thing known, and how many a knowledge there is with no thing known in it! The thing named destroys name, and how many a thing named there is with no name in it!

14. Specification and the thing specified are a portico to knowledge, and knowledge is a portico to name, and name is a portico to the thing named.

15. In name and knowledge and specification I have gates: thread these gates, not the gates of thy knowledge or of thy name. Name is my veil, and knowledge is my veil, and specification is my veil. Thy station is only before Me. When I invite thee to name, it is to the veil that I invite thee: take my light with thee, that thou mayest walk by it in the darkness of that veil. For every veil is a darkness: for light belongs to Me, and I am the Light; I am the light of the heavens and the earth. Take refuge with Me from my light, and take refuge with my light from my veil. Stand for Me, O my servant, in the ranks of the servants: for so I have given thee leave.

### ADDRESS (18)

1. If thou answerest everyone that invites thee, thou dost not answer Me, and thou knowest not how to answer Me.

2. Whoso knows not how to answer Me, how should he know how to address Me? And whoso knows not how to address Me, how should he obtain my excellent reward?

3. Whoso belongs not to the people of my reward, how shall I deliver him tomorrow from my punishment?

4. Whoso belongs to the people of my punishment, how should my veil be unveiled from his heart?

5. Whoso has not my veil unveiled from his heart, how shall his means belong to my means? For the word of my punishment has been verified in him: and whoso has verified in him the word of my punishment, upon him comes discourse with its inflexions, and I make it a fire for him, having control in him even as he in the discourse.

6. I am the force of those that firmly believe, and I am the strength of the upright strong ones.

7. Every speech is connected with an intelligible object or a simplified fancy: it is in the register of accident, its beauty in the beautiful, and its ugliness in the ugly.

8. Connection with reality is its desire, and its desire is its purpose.

9. Connect thy speech with Me, and thy acts will be connected

for thou art the rabbinical doctor; and the rabbinical doctor does not companion, that companionship should be ranked above him, neither feels he estrangement, that familiarity should be ranked above him.

### ADDRESS (17)

1. I am nearer than the letter, though it should speak: I am farther than the letter, though it should be silent.

2. I am the Lord of specification and the thing specified: they have no arena in Me. I am the watch-tower of specification and the thing specified: they have no pivot of my making.

3. Specification has a condition which I have imposed, and the thing specified has a condition which I have appointed. Depart not through the imposed condition from the imposing conditioner: for unto Him returns that which He has imposed, and through Him vanishes that which He has conditioned.

4. Depart not through the appointed condition from Him who appoints: for in Him continues that which He has appointed, and, if He so wishes, He makes it to stay.

5. Specification is my specification, and knowledge is my knowledge: and thou art my servant, not the servant of my specification or of my knowledge. Stay therefore before Me, not before my specification: stay before Me, not before my knowledge. My specification stands before Me even as thou standest, and my knowledge stands before Me even as thou standest.

6. Stay not in direction, lest it transfer thee to directions; stay not in knowledge, lest it transfer thee to the things known, emerge not from staying, lest the existentialised things ravish thee.

7. Unto Me are the names: I imposed them, and through Myself I imposed them. To Me are the qualities: I entrusted them, and through Myself I entrusted them.

8. If name seizes thee, it hands thee over to thy own name: if quality seizes thee, it hands thee over to thy own quality.

9. Every seizer other than I, that seizes thee, hands thee over to thyself: and when thy self seizes thee, it hands thee over to thy enemy.

10. Stay through Me, and I shall hand thee over to none but Myself, and I will incline not with thee except towards Myself.

11. Stay through Me: then, when thou stayest and speakest, I am the speaker, or when thou judgest, I am the judge.

12. Knowledge and the thing known are in name, and condition and the thing conditioned are in knowledge. Specification and the thing specified are in condition, and outward and inward are in specification. Every wisdom has a solidness, and its solidness is its restriction to the disposition of self-subsistence in it.

10. Say: I take refuge with thy essence against every essence.
11. Say: I take refuge with thy face against every face.
12. Say: I take refuge with thy nearness against thy farness, and I take refuge with thy farness against thy hatred, and I take refuge with the finding of Thee against the losing of Thee.
13. Set thysin beneath thy feet, and thy virtue beneath thysin.
14. Whoso sees Me, knows Me; otherwise, not. Whoso knows Me, is patient concerning Me; otherwise, not.
15. Whoso is patient in the loss of otherness, perceives my bounty; otherwise, not.
16. Whoso perceives my bounty, is grateful to Me; otherwise, not.
17. Whoso is grateful to Me, makes himself my servant; otherwise not.
18. Whoso makes himself my servant, is sincere; otherwise, not. Whoso is sincere to Me, him I receive; otherwise, not. Whomsoever I receive, him I address; otherwise, not.
19. Whomsoever I address, hears Me; otherwise, not. Whoso hears Me, responds to Me, otherwise, not. Whoso responds to Me, hastens to Me; otherwise, not. Whoso hastens to Me, comes near to Me; otherwise, not. Whoso comes near to Me, him I protect; otherwise, not. Whomsoever I protect, him I assist, otherwise, not. Whomsoever I assist, him I exalt; otherwise, not.

## ADDRESS (16)

1. Thou belongest only to the people of that wherein thou abidest.
2. If knowledge expels thee not from knowledge, and thou enterest not with knowledge save unto knowledge, thou art in a veil consisting of a knowledge.
3. Be veiled by a knowledge from a knowledge, and thou wilt be veiled by a near veil: be not veiled by an ignorance from a knowledge, or thou wilt be veiled by a far veil.
4. Cast thy knowledge and ignorance into the sea, and I will take thee for a servant, and inscribe thee trusty.
5. Issue from among letters, and thou wilt escape from the magic.
6. Bear thy knowledge whilst thou art learning it: and when thou knowest it, cast away what is with thee.
7. Bear not knowledge and gnosis in thy way unto Me, or this and the next world will occur to thee: if thy way is in these, they will imprison thee; but if thy way is not in these, thou hast arrived, so do not journey.
8. Sometimes thou understandest gnosis, but not the companionship of gnosis: and sometimes thou lovest gnosis, but not the companionship of gnosis. When thou lovest the companionship of gnosis, speak of what thou wilt, and it shall not harm thee.

The veil that is not unveiled is knowledge through Me: the unveiling that is not veiled is knowledge through Me.

10. When my knowledge divides thee from the things known, it is an unveiling: when my knowledge causes thee to experience the things known, it is a veil.

11. What pardon is more excellent than the pardon of thy being commanded to abandon the pleading of excuses?

12. Plead no excuses, or thou wilt recollect that for which thou pleadest excuse, and with the pleading will be mingled a swerving consisting of intention. If thou continuest with it, thou perseverest; and if thou fightest against it, thou art veiled.

13. If I reveal to thee the knowledge of existence, and therein reveal to thee the realities of existence, and thou desirest Me for the realities I reveal, then thou desirest Me for not-being: that for which thou desirest Me will not join thee with Me, and that which thou desirest for Me will not bring thee to Me.

14. If thou hadst desired Me for my name, thou wouldst have doubted concerning Me, according to what lies between Me and thee in that by means of which I reveal Myself to thee.

#### ADDRESS (15)

1. If the letter is established for thee, thou art not mine, nor I thine: if the letter opposes thee, thou art not mine, nor I thine.

2. If thou fastest and then eatest, thou art not mine, nor I thine: if thou thirstest and then drinkest, thou art not mine, nor I thine.

3. If thou art grateful when I give, thou art not mine, nor I thine.

4. If thou seest Me and then sleepest, thou art not mine, nor I thine.

5. If I confer with thee and then thou seekest, thou art not mine, nor I thine. If I summon thee and then thou askest, thou art not mine, nor I thine.

6. If thou perceivest that thou mayest be given the reward, thou art not mine, nor I thine: if thou art silent that thou mayest enter among those that have plenty, thou art not mine, nor I thine.

7. If thou recollectest Me to guard thy worldly interests, thou art not mine, nor I thine.

8. If I instruct thee and then thou interpretest, thou art not mine, nor I thine. If thou complainest to other than Me, thou art not mine, nor I thine. If thou acquiescest not when I acquiesce, thou art not mine, nor I thine. If thou art not angry when I am angry, thou art not mine, nor I thine.

9. Say: I take refuge with the unity of thy quality against every quality, and I take refuge with the mercifulness of thy piety against all oppression.

thy heart is my temple. Stand watchful over the closing, and remain in it, until thou meetest. For by Myself I have vowed, and by the majesty of my praise in the generosity of my blessings I have sworn: the temples which are built for closing are my temples, and their people are my people and my dear friends.

10. Consider thy quality in which I have manifested thee, and by which I have tried thee, and thou wilt regard that between which and Me there is converse, not causes; and thou wilt know that thou art my converser, not it, and that thou art my afflicted, not it: for it is the affliction, not the afflicted.

11. Only for my service have I manifested thee. If I reveal the secret of this, it is for my intercourse; and if I make for thee, it is for my companionship. I have not manifested thee to continue in that which veils thee from Me, nor have I built thee and fashioned thee to advance and recede in that which divides thee from my intercourse.

12. Plead no excuses, for the opposition of Me is too monstrous for excuse: but if thou pleadest excuses, regard my piety, which comes with thee pleading excuses.

### ADDRESS (14)

1. If thou knowest not who thou art with Me, I am not thine, and thou art not mine, whatever action thou performest for Me, not knowing who thou art with Me, and whatever station thou holdest before Me, not knowing who thou art with Me.

2. Seek refuge with Me from every ignorance, save ignorance through Me.

3. Sit not with him who knows Me not, save as a warner; and if he accepts thy warning, then as a gospeller.

4. Whoso sees Me not in this world, will not see Me in the next.

5. The vision of this world is a preparation for the vision of the next world.

6. Say to the gnoses: If He revealed Himself to you, no heart would contain you, and if ye knew Him, no heart would depart from you.

7. Whoso sees Me, transcends speech and silence.

8. Be through Me, and thou shalt see knowledge and ignorance as limits, and speech and silence in them as limits; thou shalt see every limitation veiled from Me by its limitation; and thou shalt see the outer part of the veil to be knowledge, and its inner part ignorance. And thou shalt see the servants to be in knowledge, and their temples therein, and in the temples their abode. and thou shalt see the dear friends that are servants to be in ignorance, and their temples therein, and before Me their abode.

9. One veil is not unveiled, and one unveiling is not veiled.

2. Thou art every servant, but every servant is not thou. How many servants I have that are "every servant"! So many are they that are transported by my precedence, and so many are they that transport the real through My gnosis

3. O my servant, and O every servant! Stay in the staying-place of staying, and regard everything staying before Me. Regard every stayer, how he has a station which he may not overpass, and regard the sky, how it stays, and every sky; the earth, how it stays, and every earth, the water, how it stays, and every water; the fire, how it stays, and every fire; the knowledge, how it stays, and every knowledge; the gnosis, how it stays, and every gnosis; the light, how it stays, and every light; the darkness, how it stays, and every darkness, the motion, how it stays, and every motion; the rest, how it stays, and every rest; this world, how it stays, and where it stays; the next world, how it stays, and where; my house, how it stays, and where; the house of my enemies, how it stays, and where; recollection, how it stays, and where; names, how they stay, and where: and regard thy heart, where it stays, for it belongs to the people of that wherein it stays. Verily, I have hearts which stay not in anything, nor anything in them. They are my temple, and they are between Me and every stayer of the kingdom and dominion. They are near to Me, and every stayer is near to them. These are they to whom the sciences are not equal: before their lights the gnoses fail, and the names cannot contain them.

4. I have caused thee to witness this station witness it therefore after every litany

5. Sleep in it, or, if thou canst not, sleep upon it; or, if thou canst not, sleep in its neighbourhood.

6. The limit of thy capacity is neighbourhood. Sometimes thou canst not sleep in that which I have caused thee to witness, and I forgive, and sometimes thou canst not sleep upon that which I have caused thee to witness, and I forgive. Yea, but thou canst sleep in the neighbourhood of that which I have caused thee to witness, and if thy soul refuses, that is on the part of thy soul. Then cry unto Me, between the neighbourhood of that which I have caused thee to witness, and between that which of thy soul presents itself to thee. If my aid comes to thee, sleep in it, but if it stays thee in the crying, sleep in the crying: for my staying thee in the crying is how I aid thee

7. Sleep not, save in that which I have caused thee to witness, or in the neighbourhood of that which I have caused thee to witness, or in the crying.

8. If thou sleepest in crying, thou sleepest in the neighbourhood; and if thou sleepest in the neighbourhood, thou sleepest in the causing to witness, and if thou sleepest in the causing to witness, thou art awake, not sleeping, alive, not dead.

9. Close that gate of thy heart by which otherness enters, for



6. Whoso sees Me, abides for Me; and whoso abides for Me, abides in the experience of Me. Whoso sees Me not, has no abode wherein he may abide.

7. Whoso has no abode, has no gnosis

8. When thou seest Me, and the recollection of issuing haunts thee, thou issuest. and when thou seest Me, and the recollection of abiding haunts thee, thou issuest.

9. When thou returnest unto Me in My vision, thou issuest; and if thou turnest to Me in My vision, thou issuest; and if thou askest of Me in My vision, then there is no veil that is further than thou.

10. Everything will depart, but the departure of him who departs from Me with regret will remain; and thou shalt see that which I have made not removed by desire, and thou shalt see desire in that which I have made, and thou shalt see it neither departing nor failing

11. Whoso rests in the gnosis of Me in spite of the gnosis of other than Me, denies Me, and I do not protect him.

12. Whoso rests in the gnosis of Me in spite of a gnosis, his gnoses become for him agnosiae: they do not return to him, except to veil him, and he remains not in any veil, except in opposition.

13. I have manifested everything, and appointed order therein as a veil from its spirituality, and imposed limit upon it as a veil from my desire concerning it.

14. Ask of Me everything, for I possess everything; do not ask of Me a single thing, for I do not approve of thy having a single thing.

15. I have appointed in everything a haven for the hearts that are veiled from Me: but when I appear to any heart, I become the place of its repose in everything.

16. Consider the last of everything, and thou wilt depart from the vision of it: do not regard the primity of it, or it will deceive thee by the occasions of its portion.

17. Thy limit is that wherein thou dwellest, and thy attainment is that which thou lovest.

18. Hearken to the utterance of everything saying to thee: "Be through the self-subsistence which subsists through me, else I shall be ranked above thee by reason of the places of thy needs of me."

### ADDRESS (13)

1. Make Me the companion of thy secret, and I will be the companion of thy openness. Make Me the companion of thy singleness, and I will be the companion of thy unitedness. Make Me the companion of thy solitude, and I will be the companion of thy publicity.

thee manifested, nor for other than Me thee desired. For Myself alone I did manifest thee, and by my leave thou continuest. I converted thee, and thou art converted to the stablishment I wish, and the stablishment is thy radical veil, and beneath it all the branches abide. I commenced, and rent the veil and what was under it, and set up the rending as a veil between Me and thee. I only said to thee, "I appear," in order to instruct thee: for he only appears who was absent, and he only is absent who was appearing. But my quality is everlasting: I am exalted above appearing and being absent. Thee I reveal and conceal, thee I unfold and fold, and I say to thee. "I commenced, and none preceded Me to thee; I have manifested, and no reality abides beside Me." I am the end of all that I have realised, and when it comes to an end, it is not: I am in that which is, and I am in that which is not, even as I am. So stay for Me: for thou art my bride, and the path of my recollection over thee I cross to my companions.

#### ADDRESS (12)

1. To lower the eyes is to transcend this world and the next; to gaze is to be imprisoned in this world and the next; he that pays heed, walks not with Me, and is not fit for my companionship.

2. When thou walkest with Me, regard not the waymarks and the goals, or thou wilt be cut off: for I have made for thee in everything which I have manifested a goal which thou shalt not overpass, and a waymark by which thou wilt journey in it. So long as thou continuest walking with thyself, these are thy limits, and that is thy resting-place: but when I open for thee my gates, and thou walkest with Me, thou hast in Me neither goal nor waymark nor heed.

3. The Conquering Name is, "In the Name of God", the Eloquent Words are, "Thou art God, the Lord of everything, and I am thy servant, possessing nothing beside Thee, through Thee I am, and I possess nothing save that which Thou hast made me to possess, and nothing possesses me which Thou hast therefrom prevented"; the Transporting Words are, "There is no help or strength save with God"; the Thanks for every blessing is, "Praise belongs to God."

4. Witness that which I cause none to witness save a trusty friend. He has no protection from himself, who has no obstacle between himself and affliction's supremacy over him. So preserve self, for it is thy protection when thou preservest it; and do not manifest it, for it is thy temptation when thou manifestest it.

5. My Self-revelation brings to gnosis, and in it I relate thee to Myself. My vision brings thee to Me, and in it I relate thee to Me.

that which I have manifested, and for thy sake concealed that which I have concealed.

7. If I had taught thee what is contained in vision, thou wouldst have been distressed at entering Paradise.

8. Thou art not an agent in vision, thou art only an employee.

9. Stand for Me, not for any distance that waylays thy weakness, nor for any need that enfeebles thy poverty.

10. I have forgiven thee, so long as knowledge remains in "yes" and "no."

11. I will not exalt knowledge: I have excused thee in every state.

12. Stand for Me, and thou wilt follow a unitive path.

13. Stand for Me, and I will give thee what thou askest: do not stand for what thou askest, or I shall be veiled and not give.

14. As thou art when I summon, so am I when thou callest.

15. Beware, by the wisdom of the station of "I am forgiving when thou errest, and forbearing when thou stumblest."

16. Dost thou not see that I do not approve of thy gratitude or thy recollection of Me, until I have caused thee to witness My vision, and then those twain are behind thy back? Verily, I have chosen thee for Myself, and preferred thee for My vision: but I shaped thee in absence from Me, to divide between thee and my continuance. When I restored thee to absence, I did not restore thee from My vision to thyself, but only from thy vision to Myself. So I have made for thee absence to be a pasturage, recollect Me therein, with the recollection whereby I love to be recollected. For I shall not stay thee in absence, and I do not approve of thy sojourning in service, but I shall set them up for thee as gates and ways, by which to join thee to vision, and when thou seest Me, I shall consume all that thou bringest with thee.

## ADDRESS (II)

1. A lord agrees not with his servant. If thou understandest, thou hast attained a deep attainment of knowledge.

2. A servant agrees not with his lord: this is a thing beheld by thine eye. *Nay, he has not fulfilled his bidding*

3. Agreement has failed. efface therefore correspondence, for there is no correspondence.

4. I manifest what I will, and thereby turn upon what I will.

5. Say: Show me Thyself before vision, that I may not mount by vision to vision

6. When vision appears, prolonging and leaving, thou dost not see Me: when vision appears, neither prolonging nor leaving, then thou seest Me. I am the Sincere. Not for an angel have I created thee, nor for a prophet fashioned thee, nor upon any way thee stayed: not for kingdom and dominion have I constructed thee, nor for knowledge fashioned thee, nor for wisdom

## ADDRESS (9)

1. I pardon him whom I make ignorant with ignorance, but I plot against him whom I make ignorant with knowledge

2. Pray to Me with thy heart, and I will reveal to thee its delight in prayer.

3. Follow not sin with sin, or I will rob thee of sorrow for it, and thou wilt rest in it, and I shall punish thee for it.

4. When thou seest Me, thou seest the end of everything.

5. When thou seest the end of everything, thou attainest everything and transcendest everything

6. I have loved thee with a whole love I make revelation to thee, and do not acquiesce in thy belonging to anything, until thou conversest with Me, and continuest with that through which I make revelation to thee. The condition of this resembles a pair of lovers gazing upon one another

7. I have become truly ashamed of thee, when I do not command or forbid thee, save from behind a veil.

8. Thou didst see Me before thing, and thou knewest what thou sawest, for it is that to which thou goest. Verily, I shall come to thee from beyond thing and when thou seest Me and it, seek refuge with Me from Me, and believe on Me according to that part of it through which I am stablished in it, and I shall be veiled behind it, and there will remain in it no authority over it; and I will restore thee to that which thou savest before it. That is my security in it; and *whosoever performs faithfully that which God has compacted with him, shall of God receive a great reward.*

## ADDRESS (10)

1. How many things thou hast repelled with thy hand, which I had appointed for thy sustenance! And how many things thy hand has stablished for sustenance, which was for other than thee! Be with Me, and consider Me, how I allot the division, and thou shalt see giving and withholding to be two names of my Self-revelation to thee.

2. Thy attainment in knowledge is that in which thou retest

3. Thy need is for that which will turn thee from need.

4. Fear Me. there is no salvation apart from the fear of Me

5. How wilt thou obey thy knowledge, seeing that I am thy Lord?

6. I have not refused thee on account of my miserliness towards thee, but I have only refused thee in order that I may show to thee thy afflicted portion, that thou mayest know it: and when thou knowest it, I make it a means of my Self-revelation to thee. I have made equal harmony and contrariety, and thou seest Me alone, and knowest that for thy sake I have manifested

13. One thing is, and one thing will be, and one thing will not be. The first is my loving thee, the second thy seeing Me, the third thy ever knowing Me with complete gnosis

14. Distressed attention is like a crowbar in a tottering wall.

15. Everything has a heart: the heart of the heart is its attention distressed.

16. The heart is moved, but the heart of the heart is not moved.

17. That which is moved is proper for everything. that which is not moved is not proper for anything.

18. O weakling, hide thy body, and I will hide thy heart, hide thy heart, and I will hide thy attention; hide thy attention, and thou wilt see Me.

19. This is the compact made by thy Lord for the weak: Take a compact for solitude, and I will aid thee; otherwise, I will not.

20. So long as thou seest Me not, the affliction is easy, or rather there is almost no affliction: it is only substitutes turning thee upon substitutes. But if thou seest Me, I shall demand of thee not to be absent from Me: for thou shalt find no substitute for Me, and no patience in the loss of Me. Absence will be thy narrative, and I shall say to thee. I have made a compact for thee in My vision, that I will not receive thee in my absence, even though thou comest with My vision.

### ADDRESS (8)

1. He who is not ashamed for the superfluity of knowledge, will never be ashamed.

2. Manage not thy own affairs, and I will make everything thy servant: upon a well thou wilt pasture it, consisting of the beauty of freewill.

3. If thou desirest to regard the foulness of disobedience, regard that with which nature runs and desire associates.

4. The sign of my forgiveness in the affliction is, that I make it a means to a knowledge.

5. I have made for everything a face, and I have made its temptation to consist in its face. I have made thy face to consist in thy experience of thyself, and the face of the next world that which is bestowed upon thee. I have commanded thee to shut thine eyes upon every face, in order that thou mayest regard my face, thyself being between thee and thy means, while my freewill continues, not thyself nor thy means, and while I continue, not the manifestation of my freewill to thee or in thee

6. My servant who is my confidant is he who restores other than Me to Me.

towards thee, thou beginnest it, and making beginning is the obedience of the lover.

2. Consider the generosity of the address and my kindness towards thee, whenever it turns aside the reproach, saying "As if thou art," whilst thou sayest "Verily thou art."

3. He who has no reality in him, how shall he harm or profit?

4. When thou seest Me, thou transcendest harm and profit.

5. When thou transcendest harm and profit, I have punished for thy crime him whom I punish, and I have forgiven for thy good deed him whom I forgive.

6. When thou knowest, say: My Lord, by my knowledge I know, but by my knowledge I do not accomplish, nor do I ask it concerning His knowledge.

7. When thou wastest the obligation of what thou knowest, what wilt thou do with the knowledge of that of which thou art ignorant?

8. When thou seest Me, thy sin is heavier than heaven and earth.

#### ADDRESS (7)

1. Thy attention which is distressed for Me is *like a fair tree whose root is firm and whose branch is in the sky*.

2. Thou didst not know the knowledge of thy attention which is distressed for Me: it is beneath the *kāf* of comparison, like the sun's rays beneath the cloud.

3. Say, "Lord, here am I," in every mystical state.

4. Distress for Me is the reality of distress.

5. I abide with him who is distressed for Me, even if he turns from Me.

6. How shall he be distressed for Me who does not see Me? Or how shall he not be distressed for Me who sees Me?

7. Say, "Lord, here am I," and I will inscribe thee as responding in one way.

8. If I inscribe thee as responding in one way, I inscribe thee as responding in every way. and if I inscribe thee as responding in every way, I appoint for thee a staying before Me, and set everything behind thy back.

9. When thou stayest before Me, hide from Me everything, even thy attention which is distressed for Me.

10. The reward of him who endures concerning Me is, that I am not absent from him, wherever he may dwell.

11. Make for Me of thy house a homeland, even as thou hast of thy heart made a homeland for My recollection.

12. Thy distressed attention has thanked Me for everything, because of my establishing in it distress for Him Whom it thanks therefore.

retest not in the ignorance of the unknown, even as thou retest in the knowledge of the known?

3. Thy seeking of Me, that I should teach thee what thou knowest not, is like thy seeking that I should make thee ignorant of what thou knowest: wherefore, do not seek of Me, and I shall assuredly satisfy thee.

4. The letter has perished, this and the future world are fallen to ruins, and all existence is consumed. The Lord has appeared, and nothing stands before Him. If He had not appeared through that which is veiled, and if He had not been veiled through that which appeared, nothing would have remained, and nothing passed away. If He had appeared through that which appeared, He would never have appeared at all to that for which He appeared: and if He had been veiled through that which is veiled, no heart would have known Him, nor would his recollection have passed over any creature.

5. Make for Me with thy wealth, thy people, thy knowledge, and thine ignorance.

6. Show Me thy heart, and turn towards Me thy thoughts: for if thou makest not a way between Me and thee, I shall not make a way between thee and anything belonging to thee.

7. I have revealed Myself to thee not in thing, nor for thing, nor by means of the barrieriness of thing's knowledge, nor for the purposefulness of things, and nothing can harm thee; for I have brought thee into existence, and am jealous for thee, lest the thing or the quality be affected when thou wast brought into existence.

8. Place Me in the place of thy knowledge and ignorance in thee: so shalt thou neither know nor be ignorant, but thou shalt see Me alone. Then ignorance will ask thee concerning ignorance, and thou wilt inform it, and knowledge will ask thee concerning knowledge, and thou wilt inform it. But thou wilt not be in the informing, nor with the informing: thou wilt not be in the informer, nor with the informer. I passed the interval, and set totality before thee, and thou sawest Me, not it: and I said to thee "I," but this it said not to thee; and I joined the utterance with the totality that was set (before thee). And thou sawest Me beyond utterance, but thou didst not see utterance, nor sawest thou the totality beyond the setting. Thou art he for whom everything was made: and I am He that regards, not thing, but thee.

#### ADDRESS (6)

1. It is as though thou hast given other than Me a pledge of thy obedience: for if it calls thee, thou sayest to it, "Here am I," and thus thy saying is a making haste to answer, but if it is silent

gnosis by means of that which cannot be expressed in speech, that it should thereby be interpreted, nor presented to the heart, that it should abide in it and witness it.

4. The sign of my gnosis is, that thou shouldst have no desire for any gnosis, nor concern thyself, after my gnosis, with the gnosis of other than Me

5. Depart not during my absence from the recollection of Me, or everything will overwhelm thee, and I shall not aid thee.

6. Judge of my affection by the manner of my aiding.

7. Seek my aiding thee in the motion of thy heart

8. If thou abidest in the vision of Me, thou shalt say to the water, "Advance," and "Recede."

9. From water proceeds every living thing. If thou holdest sway in water, thou holdest sway over that which is contained in water.

10. I have magnified thee, and how great is thy power over thing! I have fashioned everything for thee: how then should I acquiesce in thy belonging to anything?

11. When thou seest Me, security and fear become equal

12. If I revolved creation, and turned it upon its secrets, no pair of opposites would continue in it.

13. My vision has stablished thy heart and effaced existence: and stablishment is made to judge of effacement

14. When thou seest Me, and all things by Me produced, how wilt thou ask that which I have produced concerning that which I have produced? Can I be apprehended in that which I have produced?

15. When thou seest Me, how shalt thou say to that which appeared "Where is His secret?", or to that which was hidden, "Where is His disclosing?"

16. I have a better right to thee than that which I manifest, and thou hast a better right to Me than that which I conceal.

17. I am thy Lord Whom thou knowest, and thou art my servant whom thou knowest: so make thy knowingness of thyself to bow down before thy knowingness of Me.

18. When thou seest Me, knowledge is part of thy water: so make it to flow whither thou wilt, that by it thou mayest stablish what thou wilt.

19. When thou seest Me not, listen to thy knowledge of Me, and obey it, for thy knowledge of Me is thy only guide: but when thou seest Me, stay in thy station, and leave thy knowledge to stand beyond thy station.

#### ADDRESS (5)

1. If thou dost not prefer Me above every known and unknown thing, how canst thou relate thyself to my servanthood?

2. How canst thou say, "God is enough for me," when thou



12. If things accompany thee, they will waylay thee.

13. I anticipated thee by making Myself known to thee as a bounty, things not being between Me and thee: then I manifested things to thee as a trial. Stand therefore in the station of my bounty towards thee, and I will stand with thee in the station of my trying thee.

14. Be with Me, not with thing. If anything reminds thee of Me, or concentrates thee upon Me, it only reminds thee of Me in order that thou mayest forget it, not Me, and that thou mayest be with Me, not with it; and it only concentrates thee upon Me in order that thou mayest be separated from it, not from Me.

15. When I cause thee to experience the authority of patience in anything, then have I appointed for thee health in that thing.

16. Consider the quality in which I have manifested thee and by which I have tried thee, and thou wilt regard that between which and Me there is converse, not causes, and thou wilt know that thou art my converser, not it.

17. I have not manifested thee, in order that thou mayest apply thyself to that which veils thee from Me, neither have I fashioned thee and formed thee, in order that thou mayest proceed and recede in that which divides thee from my intercourse.

18. Plead no excuses, for the opposition of Me is too monstrous for excuse. but if thou pleadest excuses, then is my generosity mightier than the crime.

#### ADDRESS (4)

1. If I cause thee to lose the experience of Me, I veil thee from the knowledge of Me. If I veil thee from the knowledge of Me, I connect thee with a knowledge of the knowables other than Me. If I connect thee with a knowledge of the knowables other than Me, I cause thee to experience thyself. If I cause thee to experience thyself, thy experience of thyself returns to veil thee from the knowables: then thou hast no knowledge of knowable, when thy experience is of thyself, and thou hast no knowledge of Me, when thou art connected with the knowables.

2. If I were to concentrate the quality of speech in a single letter, and the quality of silence in a single attention, and that letter connected with Me, and that attention turned towards Me, the twain would not attain to the essence of my praise in that which I have blessed, nor endure the vision of my nearness in that which I have comprehended.

3. I am He Whom the sciences comprehend not, that they should circumscribe Him, and I am He Whom the motion of the hearts attains not, that they should refer to Him. I have veiled that which I have manifested from the realities of my comprehension, by means of that which I have manifested of the wonders of my workmanship. and I have revealed Myself from beyond

## ADDRESS (3)

1. Stay between Me and my friends, that thou mayest hear my blaming and reproaching, and see my kindness and nearness, and witness my affection for them, not permitting them to return from Me, nor giving them access to their heedlessnesses of My recollection. For I have chosen them for my litanies, and fashioned them for my Self-revelation: yea, I have wrought them, and selected them for my love.

2. Be by thy heart transported from the hearts which see Me not. Verily, I have hearts whose gates are unto Me opened, and whose eyes Me regard: they enter unto Me without a veil. They are my temples, in which I speak my wisdom, and reveal Myself to my creation. Regard therefore thy heart: if it be one of my temples, then it is my sanctuary. Do not house in it other than Me, neither my knowledge, for my knowledge is not of my temples, nor my recollection, for my recollection is not of my temples; for if thou housest in it any dweller, thou veilest Me. Consider therefore what it is thou veilest.

3. Consider what I have given thee of knowledge and gnosis and recollection and exhortation and wisdom and perspicacity, and make it a guard over the gates of thy heart, and a veil to hide other than Me from it.

4. When aught occurs to thee, entrust it to Me, and I will satisfy thee as to its issue and present.

5. I am better with regard to what occurs to thee than thy thought, and I am stronger against that which troubles thee than thy repelling.

6. Be by thy inward part transported from the inward parts of the luxurious, who have lusts that are veiled from the divine graces, and desires that are joined with contempts.

7. When thou art transported by thy heart and inward part, I clothe thee with the garment of preserving patience, and in everything provide thee with a wisdom; and thou continuest according to my desire of thee in the matter. If thou speakest, it is with my help and my proof: if thou art silent, it is according to a clear evidence from Me.

8. If thou art transported by thy heart before thine inward part, thy heart will return. If thou art transported by thine inward part, thou wilt not restore thy heart.

9. Make thine inward part like the inward parts of the pious, and I will make thy heart like their hearts.

10. If thou art transported by thine inward part, thou art transported from my enemies; and if thou art transported from my enemies, thou art one of my friends.

11. From Me to things: otherwise, they will take thee. From Me to Me, not from things to Me. otherwise, they will accompany thee.

## ADDRESS (2)

1. I have selected thee for Myself: if thou desirest that other than I should know of thee, then thou art guilty of polytheism against Me; and when thou listenest to other than Me, then thou art likewise guilty. I am thy Lord, that shaped thee for Himself, and chose thee for His converse, and caused thee to witness the station of everything with Him, that thou mightest know that *there is for thee no station in anything apart from Him*. Thy station is truly the vision of Him, and thy isolation is His presence.

2. Verily I have appointed for thee in everything a station of gnosis, and I have appointed for thee in the station of every gnosis a station of connection, in order that thou mayest exist through Me, not through the stations, and exist as springing from Me, not from endings. Verily I have purged thee of beginnings, and made thee to pass from them unto endings; then I have purged thee of endings, and conveyed thee from them unto augmentations, then I have purged thee of augmentations, and conveyed thee from them unto Me. Beginnings are the theory, and endings are thy practice, and augmentations are thy knowledge of thy experience with Me, to which I make Myself known by whatever means I wish, and to which I cast whatever I wish. It is thee I regard, not beginnings nor endings nor augmentations, nor the thing that is between thee and Me. for there is no interval between Me and thee. I am nearer to thee than everything, and there is no interval I am nearer to thee than thy own soul, and thou hast no comprehension of Me. Thou art the limit of thyself, and thou art the veil of thyself. How art thou, and how do I make Myself known unto thee? For thou art the *place of my regarding, and the veils that are let fall are not between Me and thee*. thou art my boon-companion, and the limits are not between thee and Me

3. I have boon-companions, whom I have caused to witness my presence, and whom I have taken into my own charge I turn unto them my face, and stay between them and everything, being jealous for them on account of everything. This is in order that I may restore them unto Myself from everything, and that they may understand of everything, and that their hearts may believe in Me. It is I that address them. They are the friends of my gnosis, by my gnosis they speak, and of my gnosis they are silent; it is the cave of their sciences, and their sciences are the caves of their souls.

4. Only for my service have I manifested thee. If I uncover thy veils, it is for my converse, and if I advance towards thee, it is for my companionship

the place of the knowledge of Me in every knower, and the abode of the experience of Me in every experient: and when I cause thee to witness this, then thou art part of My witnessing to the knowers; and when thou art part of My witnessing to the knowers, then do thou rejoice in the companionship of the prophets.

16. I have a better right to thee if I bind, and thou hast a better right to Me if thou endurest.

17. I shall not cease to make Myself known to thee through that which is between Me and thee, until thou knowest who thou art to Me: but when thou knowest who thou art to Me, I shall make Myself known to thee through that which is between Me and everything.

18. I am He that is near to thee, but for my nearness to thee, thou hadst not known Me. I am He that makes Himself known to thee: but for my Self-revelation unto thee, thou hadst not obeyed Me.

19. Take refuge with Me in every state, and I shall be thine in every state.

20. Seek after Me, and believe in Me: verily, the affair is between Me and thee. When I cause thee to witness that the recollection of Me does not prevent from Me, nor the name of Me veil from Me, and that by the recollection of Me I prevent whomsoever I will of those I will, and by my name veil whomsoever I will of those I will: then thou art of my elect.

21. I am more proper to thee than thy knowledge and practice and vision. When thou knowest, come with thy knowledge unto Me, and hearken unto Me therein, and bear unto Me thy vision and staying. Stay alone before Me, without knowledge—for knowledge will not hide thee from Me—and without practice—for practice will not protect thee from Me—and without vision—for vision will not suffice thee against Me—and without staying—for staying will not give thee power over Me.

22. Stay before Me in this world alone, and I will dispose thee in thy grave alone, and bring thee forth therefrom alone unto Me, and thou wilt stay before Me on the day of resurrection alone: and when thou art alone, thou wilt see only my face, and when thou seest only my face, there will be neither reckoning nor book; and when there is neither reckoning nor book, then there will be no terror, and when there is no terror, then thou wilt be one of the intercessors.

23. Experience of what is other than Me is a veil over experience of Me: according to the intensity of the veil over experience of Me, the manifests will take hold of thee, whether thou belongest to them or not.

## THE BOOK OF SPIRITUAL ADDRESSES

### ADDRESS (1)

1 If I had not stretched over thee the compassion of mercifulness, the hand of temporality would have folded thee against gnosis.

2. If the lights of my superbiess had not shone upon thee, the destroying winds of abasement would have destroyed thee, and the sweeping winds of change would have swept thee away.

3. If I had not, of my clemency towards thee, given thee to drink of the cups of my Self-revelation unto thee, the well of every knowledge would have made thee to thirst, and the confusion of every thought would have bewildered thee.

4. I am the Speaker, yet my speech is not speech: I am the Living, yet my life is not life. I have turned the intellects from Me, so that they stayed in their limits: and I have caused the thoughts to forget Me, so that they returned to their place of agitation.

5. I am the Conditioner, Who is not conditioned: I am the Knower, Who is not apprehended.

6. But for my imperviousness, thou hadst not been impervious. but for my endurance, thou hadst not endured.

7. Emerge from thy attention, and thou wilt emerge from thy limitation.

8 If I had not inscribed thee among the gnostics before thy creation, thou wouldst not have known Me in the contemplation of thy self-experience.

9 If thou knowest not what thou art to Me, thou abidest not in My gnosis.

10 If thou abidest not in My gnosis, thou knowest not how to work for Me.

11. If thou knowest who thou art to Me, thou belongest to the people of the ranks.

12. Dost thou know what are the ranks? They are the ranks of glory on the day of my rising, and they are the ranks of verification on the day of my abiding. These are they that are near to Me, and these are my friends.

13 Know who thou art. so shall thy foot be more fixed, and thy heart more at rest.

14. When thou knowest who thou art, thou endurest patience, and art not unequal to it

15. When thou knowest who thou art, I cause thee to witness

glance. and what is that which thou wilt see Me providing thee withal out of the glory of my generosity!

10. Whoso restores not to Me that which I have manifested of every gnosis and knowledge and practice and condition, that I take back from him in exchange for a quality, or one of the attestations of his quality. Then I do not allow that which is taken back to dwell in my neighbourhood, nor do I set it in the depositaries of my regard; but I feed it with the niggardly hand. Then I shall bring it back to him on the day of his uprising, and it will return to him with the evil of its traces, and he shall go down from it to his dishonour and loss.

11. Restore to Me thy theory, and I will restore to Myself thy practice. Restore to Me thy experience, and I will restore to Myself thy attention's end. Knowest thou why thou restorest that to Me? It is in order that I may preserve it for thee: so entrust it to Me, and I will regard it every day, and in it bless thee, and increase thee of the increase of my bounty in it and of my Self-revelation in it. And I shall make thy heart to be with Me, not with thee, nor with that which thou hast entrusted to Me, free of thyself, and free of that which thou hast entrusted to Me; and I shall regard it, and establish in it what I will, and reveal Myself unto it as I will; and thou wilt hear Me, and understand of Me, and see Me, and know that I am.

12. Thou wilt never cease to be veiled with the veil of thy nature, though I instruct thee in science, and though thou listenest to Me, until thou art transferred to practising through Me, and transferred to Me from other than Me, even as thou hast detached thy heart from learning of other than Me, and by this looked down upon the limit of the hearts in the sciences.

13. Verily, that whereby I have revealed Myself to thee is the reins connecting the hearts with Me, and by this they are led to My gnosis. So draw them unto Me: but thou wilt never draw with them unto Me, until thou art attached by them to Me. And if thou dost not lead them unto Me, I shall surely bring thee their portion. Fear Me therefore, on account of their turning

have understood. He said · Incline not. I said : I will not incline. He said · Whoso has understood my command, he has truly understood : but whoso understands the opinion of himself, he has not understood.

### MAWQIF OF PROTECTION (77)

He stayed me in Protection, and said to me :

1. Resign thyself to Me, and depart. If thou departest not, thou opposest : and if thou opposest, thou becomest contrary.

2. Thou knowest how to resign thyself to Me and not to intermediaries.

I said · What are intermediaries ? He answered : Science, and every object of science

3. Thou knowest how to resign thyself to Me and not to intermediaries.

I said : How ? He answered. 'Thou resignest to Me with thy heart, and to intermediaries with thy body.

4. Thou wilt resign thyself to Me, and depart · that is the station of power and weakness, being the station of power ; and there is the difference between these twain, and the power which has no weakness.

5. The power of the powerful man is, that he resigns and does not depart · the weakness of the powerful man is, that he resigns and departs.

6. The reality is, that thou shouldst resign and not depart, neither grieve nor rejoice, neither be veiled from Me nor regard my bounty, nor humble thyself before my affliction, nor be occupied with occupants other than Me.

7. The station of veracity is, that thou shouldst resign to Me and depart. the station of prophethood is, that thou shouldst resign to Me and stay.

8. Regard every messenger that announces to thee the glad tidings of my forgiveness and bounty and sympathy. Restore him upon the pack-camels of letter to Me, saying, "O *alif*, this is *alif*, so carry him ; O *ba*, this is *ba*, so carry her, O letter, this is letter, so carry it." Verily I manifest and bring back I have inscribed upon all that I have manifested, "Verily I shall manifest thee" : and when it was manifested, I inscribed upon it, "Verily I shall bring thee back " So return it to Me, and I will treasure it in the treasures of my regard : then I will bring it back to thee on the day of meeting, having clothed it with my hand, and illumined it with my light, having inscribed upon its face the praiseworthy qualities of my sanctity, and surrounded it on the day of thy meeting with the great ones of my angels.

9. If thou restorest it to Me upon the pack-camels of letter, I shall meet it with my face, and laugh before it with my affection, and dispose it as my house, and make it one of the gardens of my

mine," thou wilt say, "This is thine." Then will my command be thy addresser, and will have a right over thee: it will guide thee, and thou wilt seek guidance of it unto it, and by means of it attain to it. I said: How shall I follow? He answered: Thou wilt hear my word and tread my way. I said: How shall I not invent? He answered: Thou wilt not hear thy word nor tread thy way. I said: What is thy word? He answered: My doctrine. I said: Where is thy way? He answered: My ordinances. I said: What is my word? He answered: Thy bewilderment. I said: What is my way? He answered: Following thy own judgement. I said: What is following my own judgement? He answered: Thy analogy. I said: What is my analogy? He answered: Thy incapacity in thy theology. I said: How should I lack capacity in my theology? He answered: I have made trial of thee in everything that proceeds from Me to thee, by means of something that proceeds from thee to Me. I have tried thee in my theology by means of thy theology, that I might see whether thou followest thy theology or mine: and I have tried thee in my ordinance by means of thy ordinance, that I might see whether thou judgest by my ordinance or thine. I said: How should I follow my theology, and how should I act according to my ordinance? He answered: Thou departest from the ordinance concerning my theology, to the ordinance concerning thine. I said: How do I depart from the ordinance concerning my theology, to the ordinance concerning thine? He answered: Thou makest lawful by thy doctrine what I have made unlawful by mine, and thou makest unlawful by thy doctrine what I have made lawful by mine: and thou claimest that that is by my leave, and that that proceeds from my command. I said: How do I make claim of thee? He answered: Thou comest with an act which I have never commanded thee, and makest judgement for it by my ordinance concerning an act which I did command thee: and thou comest with a word which I have never commanded thee, and makest judgement for it by my ordinance concerning a word which I did command thee. I said: I will not come with an act which Thou hast not commanded me, and I will not come with a word which Thou hast not commanded me. He said: If thou comest with it as I have commanded thee, it is my word and my act: and by my word and my act falls my ordinance. But if thou comest with it as I did not command thee, then it is thy word and thy act: and by thy word and thy act falls not my ordinance, nor do my religion and my commandments thereby live.

3 If thou equatest my word and thy word, or if thou equatest my ordinance and thy ordinance, thou hast made thyself equal with Me.

I said: There is no ordinance, save as belonging to thy word and thy act. He said: Thou hast understood. I said: I



38. Thou art the scribe of the majesty majestic, and thou art the scribe of the praise praiseworthy

39. Read thy scripture with the eye of remission, and seal thy scripture with the seal of nearness.

40. Thou art the scribe of bounties and donation, and thou art the scribe of explanation and revelation.

41. Thou art the scribe of the presence eternal, and thou art the scribe of the self-subsistence enduring

42. Thou art the scribe: so inscribe for Me with the pens of thy submission to Me, and seal thy scripture with the seal of jealousy for Me.

43. When I name thee, be named. but be not named with thyself.

44. Thy knowledge returns to Me with all it contains, and thy soul returns to itself with all it contains. So, when thou art named in thy knowledge, it returns to Me with it and thee: but when thou art named in thyself, thy self returns to itself with itself and thee.

#### MAWQIF OF THE CHOOSING (75)

He stayed me in the Choosing of the Chosen, and said to me:

1. I make Myself known to the praisers, and I renew blessings upon the penitent.

2. When I desire to meet the praisers, I announce to them their advance to Me: and when their souls find it good, I cause them to die altogether good.

3. The hand which asks not of Me until I begin is my hand, the hand which lays hold of nothing but from Me is my hand, the hand which asks not of other than Me is my hand.

#### MAWQIF OF RESIGNATION (76)

He stayed me in Resignation, and said to me:

1. It is my religion. desire therefore nothing other than it, for (other) I will not accept

2. It is this, that thou shouldst resign to Me that which I decree for thee, and that which I decree against thee.

I said: How shall I resign to Thee? He answered: Do not oppose Me with thy opinion, and do not seek any guide for my right over thee of thyself, for thy self will never guide thee to my right, nor will it embrace my right in obedience. I said: How shall I not oppose thee? He answered: Thou wilt follow, and not invent. I said: How shall I not seek any guide for thy right of myself? He answered: When I say to thee, "This is thine," thou wilt say, "This is mine"; and when I say to thee, "This is

knowest thou what is the face of thy heart, that with it thou shouldst turn to Me? The face of thy attention is its utmost limit, and the face of thy heart is its repose.

21. Turn thy whole attention to Me, for all thy attention is a face: turn thy whole heart to Me, for all thy heart is a face. Whither thou avertest thy face, thither it departs; and whither thou convertest it, thither it advances.

22. The repose of thy heart is the eye of thy heart: it is its place of security. The utmost limit of thy attention is the eye of thy attention: it is its place of ambition.

23. When I name thee, and thou practisest not according to the naming, then with Me thou hast neither name nor practice.

24. When I name thee, and thou practisest according to the naming, then thou art of the people of the shadow.

25. The people of the names are the people of the shadow.

26. None stays in the shadow of my Throne, save him who is named and practises according to his naming.

27. The prayer of him who watches in the night is a seed, which is watered by the work of the daytime.

28. The tongue waters what the tongue sows, and the elements water what the elements sow.

29. If thou desirest to be attached to Me, manifest Me upon thy tongue, and summon to My obedience with thy sermons: then shall the detachers be detached from thee, and the joiners shall join thee in Me.

30. O scribe of the facial script! O master of the merciful interpretation! If thou inscribest for other than Me, I shall expunge thee from my book: and if thou interpretest with other than my interpretation, I shall expel thee from my addressing.

31. O scribe of the merciful script! O lawyer of the rabbinical wisdom!

32. O scribe of the blessings divine! O master of the gnosis unique!

33. O scribe of the sanctity written by the pens of the Lord on the faces of his praiseworthy qualities! Thou art in this world and the next a scribe.

34. O scribe of the light scattered upon the pavilions of greatness! Inscribe on their tapestries the exaltation of that which exalts, and inscribe on the exaltation of that which exalts the gnosis of him who knows.

35. Thou art the scribe of knowledge and teaching, and thou art the scribe of condition and conditioning.

36. Thou art the scribe of the Merciful on the day of visitation, and thou art the scribe of the Merciful in the abode of habitation.

37. O scribe of glory in the abode of glory, write with the pens of perfection upon the sheets of approach.

marks, that I may expel thee from Paradise and Hell: for marks are othernesses.

7. I do not approve of thy abiding in anything. If I did approve of it, yet wouldst thou be greater with Me than it: so do thou abide with Me, not with it.

8. Knowest thou what I have prepared for him of the facial worship? The thresholds of their gates are in honour like unto the tabernacles of those beside them, and their gates are in honour like unto the private cabinets of those beside them.

9. Everyone in Paradise shall come to Me and stay in his station, except the people of the facial worship: for these shall come to Me with mankind generally, but I shall come to them apart from mankind particularly.

10. The superiority of the rank which I give, over the rank which I do not give, is like my superiority over all that I have originated.

11. The people of the facial worship are the people of patience which grows not senile, and of understanding which grows not sterile.

12. The people of the facial worship, to them men's faces will be raised on the day of resurrection.

13. The people of the facial worship are my people: they are the people of my friendship, and the people of intercession with Me, and the people of the visitation of Me.

14. As thou art stablished in thy night-watching, so shall thy stablishing be on the day of thy coming-down.

15. When thou stayest before Me, according as thou receivest the stray thought, so shall fear come upon thee; and according as thou banishest it, so shall the condition of fear be banished from thee.

16. On thy bier thou shalt be as thou art in thy praying, and in thy place of going-down thou shalt be as thou art in thy inclining, and in thy place of reposing thou shalt be as thou art in thy prostrating.

17. O thou of the facial worship! The face of everything is that part of it which I cause thee to witness as being connected with Me, so that thou witnessest it, and knowest it, and hast gnosis of it. It does not express itself to thee, that thou shouldst express it. and it does not interpret itself to thee, that thou shouldst interpret it. This is of the silent knowledge.

18. When I veil from thee the face of everything, thou seest that meaning, which thou witnessest in it connected with Me, inviting thee to connection with it.

19. When I unveil it to thee, I do not veil it unless thou veilest it: and when thou hast gnosis of it, I do not deny it unless thou deniest it.

20. O thou of the facial worship! Knowest thou what is the face of thy attention, that with it thou shouldst turn to Me? Or

### MAWQIF OF THE CREEPING OF THE SKINS (73)

*He stayed me in the Creeping of the Skins, and said to me:*

1. It is among the effects of my regard, and it is the gate of my presence-chamber.
2. It is of my condition, not of the condition of other than Me. It is of the condition of my advance to thee, not of the condition of thy advance to Me.
3. It is the sign of the condition of my recollecting thee, not of thy recollecting Me, it is my sign and my guide. Assess by it every experience and alliance: for if it abides in anything, that thing is real; but if it leaves anything, that thing is unreal.
4. It is my balance: weigh with it. It is my touchstone: assay with it. It is the sign of certainty, and it is the sign of verification.
5. The gates of hope are in it opened, and the gates of reliance on Me are in it announcing good tidings.
6. There is no road to Me save in its highway, and there is no path to Me save in its light.
7. It is one of the lights of junction, and it is one of the lights of confronting: when it appears, it destroys all beside it.

### MAWQIF OF FACIAL WORSHIP (74)

*He stayed me in Facial Worship, and said to me:*

1. It is the companion of joy and well-being at death.
2. Facial worship is the road of those that are brought near to the shadow of the Throne
3. O thou of the facial worship! Paradise will come to thee, and show itself to thy heart, and present itself to thy soul: and Hell will come to thee, and show itself to thy heart, and present itself to thy soul. But I am the Real, which never shows itself and never presents itself. If thou regardest Hell, thou fearest, and bearest to Me no wisdom: and if thou regardest Paradise, thou art easy, and bearest not to Me the manner of gnosis
4. O thou of the facial worship! Face thy face to Me; face thy attention's face to Me, and thy heart's face, and thy hearing's, and thy rest's.
5. O thou of the facial worship! When Hell and Paradise come to thee, I shall cause thee to witness in them the places of gnosis, and in the places of gnosis the marks of regard, and in the marks of regard the places of exaltation. Depart then from every mark by means of every mark, and thou wilt depart from the tapestries of Paradise and the calamities of Hell.
6. Only for this have I caused thee to witness marks after

15. Make thy evil deed a thing utterly forgotten : and let not thy good deed occur to thee, lest by denying it thou turn it away.

16. I have announced to thee the glad tidings of forgiveness : practise with it according to the experience of Me, or else thou dost not practise.

17. If thou departest from the experience of remission, that unto which thou departest will expel thee unto disobedience. when thou askest of Me remission, I shall not hold true what thou sayest, and I shall not make Myself known for thy returning.

18. There is no way unto thy station in my friendship, save thy experiencing my forgiveness and remission. If thou abidest in the experience of that forgiveness and remission of mine which I have announced to thee, thou abidest in thy station of my friendship : but if thou departest, thou departest, and in departing art separated.

19. O friend of my sanctity, and choice of my love!

20. O friend of my praiseworthy qualities, on the day when I inscribed my praiseworthy qualities!

21. Stay in thy station, for in it flows the fountain of science, and it will not be cut off. And when it flows, consider its wisdom in flowing, and consider its wisdom in giving to drink : but do not depart with it, or thou wilt depart from thy station, and from the fountain that is in it.

22. Abide in thy station, and thou shalt drink of the fountain of life and never die, in this world or the next.

23. The sin of which I am angry is the sin whose retribution I have made to consist in a yearning after this world : for yearning after this world is a gate to disbelief in Me, and whoso enters it, lays hold through entering on disbelief.

24. He who desires this world desires it for himself. and he who desires it for himself is veiled by it from Me, and is content with it to the exclusion of Me.

25. If thou knowest not who thou art, thou obtainest not theory and gainest not practice.

26. Thou hast seen my station and the phenomenal world, and I have shown thee thy luminousness. Wherever I went with it, thou wentest with it. it conceived, and in its womb there was a stirring, and it brought to birth ; and I made thee to run, and caused thee to fear, and made thee my servant.

27. If thou art of the people of the Qur'ân, thy gate is in recitation, and by it alone thou wilt attain.

28. In the same manner, thy gate is in that in respect of which thou art of its people.

29. Recitation of the day is a gate to complete remembering, and complete remembering is a gate to recitation of the night, and recitation of the night is a gate to understanding, and understanding is a gate to remission of sins.

separated. Depart from veil, and sealing, and seal. for veil is a quality, and sealing and seal a quality. Depart from qualities, and regard Me, how that qualities have no authority over Me, and things qualified do not burst in upon Me; how that things connected are not connected with Me, and things borrowed are not borrowed from Me.

7. Set not phenomenal existence above thee or beneath thee, on thy right hand or thy left, in thy science or thy experience, in thy recollection or thy cogitation: connect it with none of thy qualities, and do not express it with any of thy idioms. Consider Me in respect of it, for that is thy station: do thou abide in it, considering Me, how I have created and do create, how I convert that which I create, how I make to witness and make absent in that which I convert, how I take dominion over that which I make to witness, how I comprehend that over which I take dominion, how I appropriate in that which I comprehend, how I am missing in that which I appropriate, how that I am near in that from which I am missing, how that I am far in that in which I am near, and how that I am at hand in that in which I am far. Waver not with the things that waver, and be not agitated with the things that are agitated. but be thou as though thou art a quality which neither wavers nor disperses.

8. This is the station of security and protection, and this is the station of fastening and disconnection.

9. This is the station of sainthood and trustiness

10. This is thy station: abide in it, and thou shalt be in the virtue of every virtuous man, and in the plea of every pleader.

11. When thou abidest in this station, thy quality comprehends all the conditions of the obedient qualities, and thy quality is separated from all the conditions of the disobedient qualities.

12. When thou abidest in this station, I say to thee, "Speak," and thou speakest: and that which thou speakest is through my speaking, and thou witnessest creation openly

13. If thou inclinest to the Throne, I shall imprison thee in it, and it will be thy veil: and if I imprison thee in it, everyone will enter into thy imprisoning in it. Then I make assessment for the honouring of it that is contained in thy action: and if I restore thee to the honouring of it and to thy action, it is thy veil

14. Experience the experience of presence, in whatever quality the experience may come to thee. If the qualities avoid thee, summon them, and the things qualified by them, unto thy experience. If they respond to thee, well: otherwise, flee unto the quality in which thou experiencest the experience of presence. For if thou fleest not, the experience of presence will leave thee, and thou wilt be ruled by the qualities of the veil, and the things qualified by them.

12. If thy practice does not mount by the door by which thy theory descended, it will not reach unto Me.

13. If thou art not in my command like the Fire, I shall make thee to enter the Fire.

14. Consider the Fire, how it returns not, but is mine: so be thou mine, returning neither in word nor deed.

15. The punishment of every sinner comes from that of which he seeks assistance. Consider therefore whence thou seekest assistance, for from thence is thy reward and thy retribution. Consider therefore whence thou seekest assistance.

16. The prayers are stayed upon the second prayer of evening: they depart with it whither it departs.

17. I have entrusted action to thought. If thought is good, action is good: if thought is evil, action is evil.

### MAWQIF OF FAIR PARDON (72)

*He stayed me in Fair Pardon, and said to me:*

1. I have made easy the excuse, and I have returned with forgiveness and remission.

2. If thou involvest Me in thy good deed, I am involved in thy evil deed.

3. When thou involvest Me in thy good deed, I glory in it: and when I glory in it, I establish it in my glory. When I am involved in thy evil deed, I efface it from thy book and from thy heart, and thou art not afflicted by it, that thou shouldst be estranged, nor dost thou flee unto it, that thou shouldst be separated.

4. If thou knowest not what manner of servant thou art of mine, thou knowest not thy station with Me; and if thou knowest not thy station with Me, thou art not fixed in my command; and if thou art not fixed in my command, thou departest from my shadow.

5. Know thy station with Me, and stay in it before Me.

And I saw all phenomenal existence, partitiveness in partitiveness, united and divided. The united part was not independent apart from Him, whether by itself or by the divided part: and the divided part was not independent, whether by itself or by the united part. And I saw that He had veiled the united parts and the divided parts, and sealed the veil with his seal; and He did not acquaint that which was veiled of the sealing of the veil, nor of the veil itself, lest the acquainting of it should be a self-revelation unto it through one of the conditions of loss, and lest the self-revelation unto it should be a secondary cause united with it, so that it would depart through the self-revelation from the sealing. And He said to me.

6. Depart from that which is united, and that which is

39. If I feed with the food of a people, I feed with their hearts; and when I feed with their hearts, I feed with their actions; and when I feed with their actions, I feed with the place of their converting.

40. If thou knowest Me with the gnosis of attachment to Me, thou wilt not be agnostic of Me: and if thou knowest Me with the gnosis of abiding with Me, thou wilt not be distant from Me.

41. If thou art not attached to Me, then there is a scale in which is that which thou desirest for Me, and a scale in which is that which thou desirest for thyself.

42. If thou art not attached to Me, thou art of the people of the scales.

43. The people of the scales are the people of abstinence, even though that which they weigh is heavy.

### MAWQIF OF HIS ADVANCE (71)

He stayed me in His Advance, and said to me:

1. Every servant has a gate by which he enters, and a gate by which he departs.

2. I shall only raise thee with the sons of thy class, whoever and wherever they may be.

3. The sons of thy class are the sons of thy lust, or of thy foregoing: the sons of thy class are not the sons of thy practice or thy gnosis.

4. If thou sayest what I say, I shall say what thou sayest.

5. If thou sayest what I say, thou doest what I say, or nearly.

6. The first part of response is, that thou shouldst respond to what is said by thy own saying.

7. Response is this, that thou shouldst say what I say, and not heed any issue with any thought.

8. Sincere invocation is one of the customs of concentration.

9. It is of my advance towards thee, that I should desire thee to desire Me, in order that thou mayest be established in the advance towards Me. So desire Me, and witness Me desiring thee to desire Me. so shalt thou persist through Me, and be cut off from thyself.

10. I have separated heaven and earth, and those that are in them, from the fire of punishment: and I have separated the fire of punishment from the fire of veiling.

11. The sons of thy attention are a union, and they are separated by the lusts. The sons of thy theory are a union, and they are separated by the lusts. The sons of thy practice are a union, and they are separated by the lusts. The sons of thy lust are a union, and they are separated by the foregoing. The foregoingers are sons of that for the sake of which they forego: the takers are the sons of that for the sake of which they take.



Consider therefore that towards which thou art directed: for it is that which regards thee, and it is that to which thou goest.

25. By Myself I have vowed to Myself: No leaver shall leave anything, but that I will give him that which he has left, or something purer than what he has left. And if that which I give him supports him, that is the reward of the sincere: but if that which I give him does not support him, I will him *the full portion and an increase*. I am enough for those workers who in their work are forgetful of Me.

26. O scribe of power! Not with thy pens hast thou written it and numbered it, nor with thy pages hast thou attained it and comprised it.

27. O scribe of power! Not with thy exposition hast thou exposed it and given it currency, nor by thy making hast thou marked it and divided it, nor by thy dividing hast thou ordered it and composed it.

28. O scribe of power! The script of power is of the pens of power, and the script of gnosis is of the pens of gnosis: every script is written by its proper pens.

29. When he that has experienced Me sins, I make it his punishment that he should sin and not experience Me.

30. When a man sins who has experienced Me, he loathes himself and adduces proofs to Me against himself: and when a man sins who has not experienced Me, he associates with the limit of his interpretation and adduces proofs against Me.

31. When in thy sinning I turn thee between the experience of Me and the loss of the experience of Me, and cause thee to witness the adducing of proofs to Me, then have I forgiven the former and the latter, and pardoned the inward and the outward.

32. No man that has not experienced Me sins, but that he persists: but when he experiences Me, he abandons. And no man that has experienced Me sins, but that he repents, and is not made to witness, and converts himself: and he does not return, unless I have forgiven him and accepted.

33. If thou art not related to my lineage, thou art not separated from the lineage of other than Me.

34. My lineage is what connects with my recollection, and my lineage is what connects with Me in my recollection: and my lineage is what preserves for Me in what connects with Me, and my lineage is in that which preserves for Me on my account.

35. The lineage of otherness is on account of otherness.

36. When a man comes to Me with the account of other than Me, I stay him with that with which he comes, wherever his degree may be.

37. Account is the unit of those that stay, and the divider of those that are diseased.

38. Thou art not attached to Me, until thou art interrupted for Me: thou art not divided by Me, until thou art desperate for Me.

8. The most powerful part of power is an ignorance which does not waver. He who continues in it, continues in power; and he who wavers in it, wavers in power.

9. Whenever thou art powerful in ignorance, thou art powerful in knowledge.

10. If thou desuest my face, thou mountest power

11. If thou mountest power, thou art of the people of power: and if thou takest power in thy right hand and thy left, thou castest it behind thy back.

12. If thou mountest power, thou regardest through power; and if thou mountest power, thou listenest through power, and if thou mountest power, thou controullest through power.

13. When thou controullest every controller through power, thou waverest not, and when thou waverest not, thou walkest aight, and when thou walkest aight, say: My Lord is God. God most high has said: *Verily they that say, Our Lord is God, then go aight, unto them the angels reveal, saying, Fear not nor grieve, but announce the glad tidings of Paradise, which ye were promised.*

14. Thou wilt not mount power, until thou freest thyself for Me from other than Me.

15. The first part of power is, that thou shouldst free thyself for Me. the chief part of power is, that thou shouldst desire by thy work my face.

16. Power is the pack-camel of those that are present; and pience is through that in which is the pack-camel of the interrupted; and interruption is through that in which is the pack-camel of the separated

17. The separated are the messengers of wisdom, and the travellers of the dominion

18. Everything has a mine: the mine of power is the avoidance of prohibition.

19. The mine is a place of abode, and the place of abode has gates, and the gates have ways, and the ways have passes, and the passes have guides, and the guides have provision, and the provision has means.

20. My condition which proceeds by force in everything is my condition which brings thee near to Me in obedience

21. O scribe of power! Not with thy meaning hast thou inscribed and known it, and not with thy meaning hast thou known it and transported it

22. If thou stayest with the Fire on thy right hand, I regard thee and quench it; and if thou stayest with the Fire on thy left hand, I regard thee and quench it but if thou stayest with the Fire before thee, I do not regard thee, because I do not regard him who is in the Fire.

23. I do not regard thee when the Fire is before thee: and I do not listen to thee when Paradise is before thee

24. Thou art only directed to that which is before thee.

13. If I am veiled from thee by thee, thou disobeyest Me in every state, and deniest Me in every state.

14. If thou dost not manifest Me upon thy tongue, I shall not aid thee against thy enemy.

15. Do not recollect thy excuse, or thou wilt recollect that which is of it; and do not recollect that which is of it, or thou wilt continue going to and from it.

### MAWQIF OF PARDON AND GENEROSITY (69)

He stayed me in Pardon and Generosity, and said to me:

1. I am the Lord of bounties and favours.

2. I made Myself known to the Pen with one of the gnoses of stablishing, and I made Myself known to the Tablet with one of the gnoses of treasuring.

3. Connect thyself with Me. The first thing to occur to thee will be good deeds; and if thou respondest to them, then evil deeds will present themselves to thee.

4. Good deeds are the prisons of Paradise, and evil deeds are the prisons of Hell.

5. Follow Me, and turn not to the right after good deeds: follow Me, and turn not to the left after evil deeds.

6. Thy good deed is not my pack-camel, that it should carry Me: and thy evil deed does not veil Me, that it should obstruct Me. I am nearer to good deeds than the attention to good deeds, and I am nearer to evil deeds than the attention to evil deeds.

7. I am nearer than attention to the heart attentive.

8. Condition is one of the overseers of knowledge: recollection is one of the constituents of Paradise, and one of the gates of nearness.

### MAWQIF OF POWER (70)

He stayed me in the quality of Power, and said to me:

1. It is one of the qualities of self-subsistence.

2. Self-subsistence subsists through everything.

3. There is a difference between that which subsists through power, and that which subsists through self-subsistence.

4. The quality of power pervades everything in which it subsists according to a variety of subsistence: but if the quality of self-subsistence pervaded it, it would remove the variety and subsist through it in every state.

5. Self-subsistence comprehends and is not penetrated.

6. Power grasps, and self-subsistence releases: and releasing both stablishes and effaces.

7. The power of the powerful, and the weakness of the weak, are among the conditions of the quality of power.

letter concealed. He said to me: What is the letter manifest? I answered: Theory that guides not unto practice. He said: What is the letter concealed? I answered: Theory that guides to reality. He said to me: What is practice? I answered: Sincerity. He said to me: What is reality? I answered: That whereby Thou makest Thyself known. He said to me: What is sincerity? I answered: To thy face. He said: What is self-revelation? I answered: What thou castest into the hearts of thy saints.

82. Sincere utterance is stayed upon practice, and practice is stayed upon reason, and reason is stayed upon security, and security is stayed upon continuance.

### MAWQIF OF ADMONITION (68)

He stayed me in Admonition, and said to me:

1. Beware of a gnosis which seeks of thee the restoration of My gnoses, lest thou convert thy experience, and I set a seal upon thy heart by means of the gnosis

2. Beware of a gnosis which adduces proofs but does not allow passage, which makes incumbent but does not transport, which binds but does not facilitate: lest the judge lay hold on it, being just, and lest the word become true in respect of it, being a distinguishing.

3. Gnosis does not demand the restoration of gnosis, because it is powerless to return: it only stabilises, for him in whom it dwells, a foot in denial and schism

4. Turn unto Me. but thou dost not turn, unless thou exposest to Me. Expose to Me: but thou dost not expose, unless thou art patient. Be patient for Me: but thou art not patient, unless thou preferrest.

5. Expose thy turning to everything, and everything will ask pardon for thee.

6. Turn to Me with the whole of thy theory, and be concentrated upon Me with the utmost limits of thy attention.

7. Set my admonition between thy flesh and thy bone, and between thy sleep and thy waking.

8. Set my reminding upon the ailments of thy ailments.

9. Expose thy turning in the day by fasting, and in the night by praying.

10. Stand, O turner, unto thy manifesting, and I will open for thee a gate unto thy transcending. Stand, O turner, unto thy reciting, and I will open for thee a gate unto thy protection. Stand, O turner, unto thy invoking, and I will open for thee a gate unto the lifting of the veil

11. Stand, O turner, unto thy asylum, and I will open for thee a gate of laying down burdens in thy refuge.

12. Manifest Me upon thy tongue, even as I have manifested upon thy heart: otherwise, I shall be veiled from thee by thee.

68. What is Paradise?

I answered: One of the qualities of blessing. He said: What is blessing? I answered: One of the qualities of kindness. He said: What is kindness? I answered: One of the qualities of mercy. He said: What is mercy? I answered: One of the qualities of generosity. He said: What is generosity? I answered: One of the qualities of sympathy. He said: What is sympathy? I answered: One of the qualities of love. He said: What is love? I answered: One of the qualities of friendship. He said: What is friendship? I answered: One of the qualities of approval. He said: What is approval? I answered: One of the qualities of election. He said: What is election? I answered: One of the qualities of regard. He said: What is regard? I answered: One of the qualities of essence. He said: What is essence? I answered: 'Thyself, O God. He said: 'Thou hast spoken the truth. I answered: It is 'Thou that didst make me to speak. He said: 'That thou mayest see my kindness

69. The first layer is blessed with blessing, the second with generosity, the third with sympathy, the fourth with love, the fifth with friendship, the sixth with approval, the seventh with election, the eighth with regard.

70. Thou hast seen how punishment and bliss proceed. and to Me the whole affair returns, stay therefore with Me, and thou shalt stay beyond every quality.

71. If thou stayest not beyond every quality, quality will lay hold on thee.

72. If the higher quality lays hold on thee, so will the lower.

73. If the lower quality lays hold on thee, thou art not mine, and thou belongest not to my gnosis.

74. I have magnified thee and made thee lieutenant, exalted thee and made thee servant, favoured thee and seen thee face to face, loved thee and afflicted thee.

75. I have regarded thee and held secret converse with thee, turned to thee and commanded thee, been jealous for thee and prohibited thee, taken thee for my love and taught thee gnosis.

76. Recitation builds, and recollections plant.

77. Letter proceeds whither purpose proceeds: there is an "h" in heaven, and an "h" in hell.

78. When the speech of the speakers comes to Me, I establish it in that in which they find security.

79. When I punish thee for one sin, I punish thee for every sin. I even ask thee concerning the returning of thy glance, and the hidden thought of thy heart.

80. If I accepted one good deed, I should make all evil deeds good.

81. Who are the people of the Fire?

I answered: 'The people of the letter manifest. He said: Who are the people of Paradise? I answered: The people of the

55. Enter thy grave alone, and thou shalt see Me alone. and be not established for Me together with other than Me.

56. When I make Myself known unto thee, beware lest I set punishment and what it contains in one of thy limbs; and hope for my bounty, twice as great as that, in thy grace

57. The people of the presence are those that are with Me.

58. Those that depart from letter, they are the people of the presence.

59. Those that depart from themselves are they that depart from letter

60. Depart from theory, and thou wilt depart from ignorance. Depart from practice, and thou wilt depart from reckoning. Depart from sincerity, and thou wilt depart from polytheism. Depart from unity, unto the One. Depart from oneness, and thou wilt depart from estrangement. Depart from recollection, and thou wilt depart from forgetfulness. Depart from gratitude, and thou wilt depart from ingratitude.

61. Depart from otherness, and thou wilt depart from veil. Depart from veil, and thou wilt depart from fairness. Depart from fairness, and thou wilt depart from nearness. Depart from nearness, and thou wilt see God.

62. If I made Myself known unto thee through the gnoses of onslaught, thou wouldst lose knowledge and sensation.

63. The presence-chamber has gates as many as the things that are in heaven and earth: and it is one of the gates of the presence.

64. The first of the gates of the presence is the staying of request. I stay thee, and ask thee, and teach thee: and thou answerest, and art established through my Self-revelation, and thou knowest My gnoses that are of Me, and thou informest of Me.

65. What is the Fire?

I answered: One of the lights of onslaught. He said. What is onslaught? I answered: One of the qualities of might. He said. What is might? I answered: One of the qualities of majesty. He said. What is majesty? I answered: One of the qualities of greatness. He said. What is greatness? I answered: One of the qualities of authority. He said. What is authority? I answered: One of the qualities of power. He said. What is power? I answered: One of the qualities of essence. He said: What is essence? I answered. Thyself, O God, there is no God beside thee. He said. Thou hast spoken the truth. I answered. It is Thou that didst make me to speak. He said. That thou mayest see my clear evidence

66. The first layer is punished with onslaught, the second with might, the third with majesty, the fourth with greatness, the fifth with authority, the sixth with power, the seventh with essence.

67. The people of the Fire, their punishment comes to them from beneath them: the people of Paradise, their bliss descends upon them from above them

knowledge; its knowledges do not know Me, and its attestations do not witness Me.

37. If I do not help thee, thou wilt not be stablished: and if thou art not stablished, I shall not make Myself known unto thee.

38. Recollect Me, and thou shalt know Me: help Me, and thou shalt contemplate Me

39. I am the Near without implication of nearness, and I am the Far without implication of farness

40. I am the Manifest, not as things manifesting manifest: and I am the Concealed, not as concealed things are concealed.

41. Say: Preserve me from thy preservation from Thee, and separate between me and that which separates from Thee. Winnow me not with the winnowing-fans of letters in Thy gnosis, and do not stay me ever, save with Thee.

42. Learn knowledge for the sake of my face, and thou wilt attain the real with Me.

43. When thou attainest the real with Me, then I shall praise thee, even as I praise Myself.

44. When I make Myself known unto a man, I take charge of his bliss Myself, and I take charge of his punishment Myself. and I replenish bliss from his bliss, and replenish punishment from his punishment.

45. Name is an inclined *ahf*.

46. Science is beyond the letters.

47. Presence is elect: and every elect thing has a general aspect.

48. Presence consumes letter, and in letter is ignorance and knowledge, and in knowledge is this world and the next, and in ignorance is the mystical perception of this world and the next; and in mystical perception is the limit of every manifest and concealed thing, and limit is an effacement in one of the manifestations of presence

49. Letter does not enter into presence, and the people of presence transcend letter and do not stay in it.

50. Beneath the earth thou wilt feel estrangement from that from which thou didst feel estrangement above the earth

51. The people of presence banish letter, together with that in which is the banishing of the thoughts.

52. If thou art not of the people of presence, thought will come to thee, and all otherness is a thought; and only science will banish it, and science has opposites; and thou wilt not be saved except through spiritual warfare.

53. There is no warfare save through Me, and there is no knowledge save through Me. and if thou stayest through Me, thou art of the people of my presence.

54. Consider thy grave. If knowledge enters with thee, ignorance will enter with it, and if action enters with thee, the reckoning will enter with it; and if otherness enters with thee, its opposite consisting of otherness will enter with it.

16. Reposing knowledge is reposing ignorance.
17. The suggestion only suggests in ignorance, and the thoughts only occur in ignorance.
18. The most hostile of thy enemies only seeks to expel thee from ignorance, not from knowledge.
19. If he prevents thee from knowledge, he only does so in order to prevent thee from ignorance.
20. Those who are with Me do not understand a letter which addresses them, nor do they understand in a letter which is their station, nor do they understand it when it is their knowledge. I have made them to witness my abiding through letter, and they have seen Me to be abiding, and witnessed it as an aspect, they have heard Me, and known it for an instrument.
21. Thou wilt be borne to Me, and with thee that which thou hast gnosis of, and that of which thou art agnostic, that which thou takest, and that which thou leavest. and I shall ask thee of my term, and my proof will be binding, and with my mercy I shall forgive.
22. Letter is their place with that through which it appeared, and letter is their knowledge with that from which it appeared, and letter is their staying with that for which it appeared.
23. As for the gnostic, his limit emerges from the letter, and he is in his limit, even though the letters be his covering.
24. The limit of the gnostic is his place of abode and his place of abode is that in which alone he rests.
25. Letter does not enter into ignorance, nor can it do so.
26. Letter is the guide of knowledge, and knowledge is the mine of letter.
27. The companions of the letters are veiled from the uncovering, and abide with their meanings in the midst of the ranks.
28. Letter is the pass of Iblis.
29. Danger remains while knowledge remains, and heart, and intellect, and attention.
30. Thy meaning is more powerful than the heaven and the earth.
31. Thy meaning perceives without glancing, and hears without listening.
32. Thy meaning dwells not in houses, and eats not of fruits.
33. Thy meaning is not covered by the night, neither does it pasture in the day.
34. Thy meaning is not compassed by the intellects, nor are causes connected with it.
35. This is thy meaning which I have created, and these are its qualities which I have made, and this is its adornment which I have established, and this is its limit which I have permitted.
36. I am beyond it, and beyond that of which thou hast



and what does it harm thee? My Self-revelation to thee is stablished, and it is enough for thee.

### MAWQIF OF THE PRESENCE-CHAMBER AND OF LETTER (67)

He stayed me in the Presence-chamber, and said to me:

1. 'The letter is a veil, and the veil is a letter.
2. Stay in the 'Throne.

And I saw the sanctuary untrodden by the speech, and unentered by the attentions. And I saw in it the gates of everything: and I saw the gates all to be a fire; and the fire had a sanctuary, which naught entered but the sincere action; but this, when it entered it, came unto the door, and when it came unto the door, it stayed in it for the reckoning. And I saw the reckoning isolating that which was directed to God's face from that which was otherwise: and I saw the reward to be of the otherwise. And I saw the action that was sincerely God's and on His account, being raised from the door to the higher arena: and when it was raised to it, there was written upon the door, "It has passed the account." And He said to me:

3. If thou eatest not from my hand, and drinkest not from my hand, thou art not settled in My obedience
4. If thou dost not obey for my sake, thou art not settled in My service.
5. Banish thy sin, and thou wilt banish thy ignorance
6. If thou recollectest thy sin, thou wilt not recollect thy Lord.
7. In Paradise is everything that the thought can bear, and greater than it beyond it: in Hell is everything that the thought can bear, and greater than it beyond it.
8. He who hinders thee from Me in this world is the same as he who hinders thee from Me in the next world.
9. I stayed letter before phenomenal existence, and intellect before letter, and gnosis before intellect, and sincerity before gnosis.
10. Letter knows Me not, nor what proceeds from letter, nor what is contained in letter.
11. I only address letter with the tongue of letter: but the tongue does not witness Me, nor does the letter know Me.
12. All bliss knows Me not, and all punishment knows Me not.
13. If bliss knew Me, it would be cut off by My gnosis from blessing: and if punishment knew Me, it would be cut off by My gnosis from punishing.
14. A messenger of mercy does not comprehend My gnosis, and a messenger of requital does not comprehend My gnosis.
15. 'That which appears to thee appears from the class of that in which it finds rest.

make unlawful for thee other than Me; and when I make unlawful for thee other than Me, then thou art of the people of my protection.

3. When thou knowest how to speak when I say unto thee "Stay," then have I opened for thee the gate unto Me, and I will not close it on thee forever: I permit thee to enter it unto Me, and I will not prevent thee ever. And when thou desirest to stay for Me, then employ my conduct. Thou mayest enter whenever thou dost wish, but thou mayest not depart whenever thou wishest. And when thou enterest unto Me, stay, and do not depart, save through my conversing and my Self-revelation. So long as I do not converse with thee, and so long as I do not make Myself known unto thee, so long thou art in the station which is of God: but when I make Myself known unto thee, then thou art in the station which is of gnosis.

4. When I say unto thee "Stay for Me," and thou knowest how to stay for Me, do not depart from thy station even though I demolish everything between Me and thee of phenomena: else I will include thee in the demolition. Know thou this before thou stayest for Me: then stay for Me, and do not depart, unless I make Myself known unto thee through that which thou knowest of Me.

5. If there should come upon thee in My vision the demolition of the heavens and the earth, thou shalt not be moved: and if any bird should fly with thee in my absence with thy secret heart, thou shalt not be established. This is that thou mayest know my Self-subsistence through thee, and my dominion over thee.

6. Which of these twain askest thou of Me. vision that does not proceed from request, or absence that is in request? Absence is the foundation of what was between Me and thee in the manifestation of thee.

7. Why dost thou not cling to Me when a visitation comes upon thee, as thou clingest to Me when it is removed?

8. The former clinging is to Me, and the latter to thee.

9. Clinging to Me in the time of visitation does not remove it, if the clinging be for its confirming, or its continuance, or for its cessation.

10. Say: O thou that sendest down this visitation, make me to witness the dominion of thy kindness in thy recollection, and make me to taste of the tenderness of thy recollection in thy making to witness. and show me Thyself as establishing, so that Thy vision may abide with me in thy establishing, and hide from me what is involved in the establishment, of me and it. Privily address me from beyond that which Thou hast made me to know, that I may continue through Thee in that of which Thou hast given me gnosis. And lead me unto Thee out of the abode of that wherein my quality finds rest in my quality. And call upon me, saying. O my servant, the gnosis of other than Me has failed,

to thee my name and my names: and in my name and my names is my secret and the secret of my manifesting. And from it will come to thee science and in science are my compacts with thee and my testaments. And from it will come to thee the secret: and in the secret is my conversing with thee and my indication. These will repel thee from it: but do thou repel them from thyself.

9. I do send them unto thee as an affliction; and I do warn thee that I have sent them unto thee as a bounty; and I do teach thee how thou shalt act when they come to thee as an election.

10. Thou wilt not repel them by means of a conversing, for thou canst not converse with a truth. thou wilt only repel them by restoring them, and that which they bring with them, unto Me. Thou wilt depose thy heart from them, and from what they bring with them: but thou wilt not depose what they bring with them from thy heart, until thou art with Me, not with them. Then thou containest them, and they do not contain thee: and then thou comprisest them, and they do not comprise thee.

11. Lord present, heart free, phenomenal existence absent: this is the description of him of whom I am ashamed.

12. Be glad in what I have revealed to thee of the Fire. I have revealed it to thee as exalting Me, and I have revealed it to thee as recollecting Me, and I have revealed it to thee as knowing Me and fearing Me. But I did not reveal that of it to thee, until I revealed that of thee to it. I have revealed of it to thee the places where my recollection falls, and I have revealed of thee to it the places where my regard falls. I am not apt to combine my recollection and my regard in my punishment.

### MAWQIL OF "STAY" (66)

*He stayed me in "Stay," and said to me:*

1. When I say to thee, "Stay," stay for Me, not for thyself, nor that I may address thee, nor that I may command thee, nor that thou mayest listen to Me, nor for what thou knowest of Me, nor for what thou dost not know of Me, nor for "He stayed me," nor for "O my servant." Stay for Me, not that I may address thee: and do not thou address Me. Nay, but I shall regard thee, and thou wilt regard Me. and do not cease from this staying, until I make Myself known unto thee, and address thee, and command thee. But when I address thee and converse with thee, then, if thou desirest, weep for Me with weeping; but if thou so desirest, weep for the loss of Me through my addressing and my conversing.

2. When I say unto thee "Stay," and thou stayest not for my address, then thou knowest the staying that is before Me; and when thou knowest the staying that is before Me, then do I

## MAWQIF OF SERVANTHOOD (65)

He stayed me in Servanthood, and said to me:

1. Dost thou know when thou wilt be my servant? When I see thee to be a servant of mine, qualified with Me by Me, not qualified by what belongs to Me, nor by what proceeds from Me: then thou wilt be my servant. When thou art thus, then thou art the servant of God: and when thou art the servant of God, then God is not absent from thee. But when thou art qualified by other than God, God is absent from thee: and when thou departest from qualification, then thou seest God, but if thou abidest in qualification, then thou wilt not see God.

2. Servanthood is this, that thou shouldst be a servant without qualification. If thou hast a qualification, then is thy servanthood united with thy qualification, not with Me: and if thy servanthood is united with thy qualification, not with Me, thou art the servant of thy qualification, not of Me.

3. As for the fearful servant, his servanthood seeks succour of his fear; and as for the hopeful servant, his servanthood seeks succour of his hope, and as for the loving servant, his servanthood seeks succour of his love, and as for the sincere servant, his servanthood seeks succour of his sincerity.

4. When the servant seeks succour of other than his master, then that of which he seeks succour is his master apart from his master. and when he seeks not succour of his master, then he runs away from his master, but when he seeks succour of his master, then he has advanced towards his master. So stay for Me, not in order to seek succour of Me, or of my science, or of thyself. so wilt thou be my servant, and be with Me, and understand of Me.

5. I do not seek of thee the servanthood of possession, that is, the servanthood of being possessed by Me: I only seek of thee the servanthood of staying before Me.

6. Say to thy secret heart: Thou shalt stay before Me, not with anything, nor for anything; and I shall set the greater dominion behind thee, and the mightier kingdom beneath thy feet.

7. Do not return from this station: for in it takes refuge the created thing in the hardships of this world and the next, and in it takes refuge he who has seen Me and he who has not seen Me, he who has known Me and he who has not known Me. They that stay in it in this world are known by the treasurers of its gates. and when they come to it, and no obstacle is placed between them and it, then according as they have stayed from it in this world, so they are stayed by the treasurers at the gates short of it.

8. The letter will come to thee, and all that it contains: and it contains everything that has appeared. And from it will come

in it the heart of whomsoever I wish, and expel from it the heart of whomsoever I wish. That is my dealing with the hearts, save my hearts which I have built for my regard, not for my informing, and those my hearts which I have made for my presence, not for my commanding: those are the hearts whose bodies are absorbed in my command.

15. I have a house in the sciences from which I converse with the scientists. and I have a house in the gnoses from which I converse with those that understand.

16. The houses are veils, and beyond the veils are coverings, and every covering has a station. When I make Myself known to a heart from that house, it has no gnosis, except that which I manifest.

17. There are no houses in my presence, and the people of my presence have no houses. The weakest of them is he to whom name occurs, even though he denies: and the feeblest of them is he to whom recollection occurs, even though he denies.

18. When thou deniest name and recollection, thou hast a uniting; and when name and recollection do not occur to thee, thou hast a unity; and when thou hast a unity, and thou desirest, thy desire is accomplished.

19. When thou desirest that name and recollection should not occur to thee, abide in denial, and it shall be denied: for the denial is through Me, not through thee. And when it is denied, I shall establish thee, and thou wilt be established. for the establishing is through Me, not through thee.

20. When thou stayest in my presence, do not stay with the rabbinical, or thou wilt be veiled by his veil, and there will be for thee an unveiling and a veil. And when thou seest science and the scientist in my presence, sit in my presence, and address him in my presence. If he does not follow thee, do not depart from my presence, lest he be brought out beyond the outmost limits of his science, and know that he has departed: but if he follows thee, then stay with him upon that which he asseverated, but do not walk in his company. For he must needs return to his station: if he returns alone, he errs; and if thou returnest with him, thou departest from my presence, and thou errest.

21. Everything by means of which science and the scientists are addressed is inscribed on the utmost limits of the scientist's science. He desires to transcend it and interpret it, but thou desirest to stay in it. Now he does not stay, because interpretation and transcending are his limit. and thou dost not transcend it, because it is thy station.

2 The veils are five of essences, sciences, letters, names, and ignorance.

3. This world and the next, and every created thing that is in them, are a veil of essences: and every essence of that is a veil for itself, and a veil for other than it.

4. The sciences are all veils: each several science is a veil for itself, and a veil for other than itself.

5. The veil of the sciences restores to the veil of the essences through words and the meanings of words; and the veil of the essences restores to the veil of the sciences through the meaning of the essences, and through the secrets of the things that are unknown of the essences.

6. The veil of the essences is set up in the veil of the sciences, and the veil of the sciences is set up in the veil of the essences.

7. The veil of the letters is the conditioning veil, and the veil of the condition is beyond the sciences.

8. The outward aspect of the veil of the letters is the knowledge of the letters: its inward aspect is the condition of the letters.

9. My servant who is my "every servant" is that servant of mine who is free from other than Me. He cannot be free from other than Me, until I give him of everything: and when I give him of everything, he lays hold of it with the hand with which I command him so to do, and restores to Me with the hand with which I command him so to do.

10. When I do not give my servant of everything, he is not my "free" servant, even though he is free of that which I have given him: for there remains between Me and him that which I have not given him. He only is my servant, who is free of all except Me: for he is the servant of mine to whom I have given of everything a means, and a science, and a condition. He sees the condition openly, and is then free from the science and the condition, and casts them both upon Me. That is the servant of mine who is free from other than Me.

11. Sainthood does not appear to a servant until after freedom.

12. Dost thou know what is the heart of my free servant? His heart is between Me and names: that is his first station, it is his refuge, and in it is his sign. From it I transfer him to my vision, and he sees Me, and sees name and names before Me, even as he sees everything before Me: and he sees name to own no condition apart from Me. That is the station of my free servant's heart, and that is the station of perplexity: and in perplexity before Me is the last of the hearts' staying.

13. Perplexity is one of the qualities of majesty.

14. He that stays in my presence sees gnoses to be idols and sciences dyming-arrows. For he stays before Me, not before the sciences: and he sees science standing before Me, while I plant

heart remains only where I have stablished it or related it. When I do not relate it, he eris; and when I do not stablish it, he totters and he only remains through his name, or the knowledge of his name.

5. When I give thee one of my names, and thy heart addresses Me by means of it, then I will cause thee to experience Me, not thee: then thou addressest Me by means of that part of thee which I address.

6. Let that person in thee address Me whom I address: and let that person in thee beware of addressing Me whom I do not address.

7. When thou seest Me, and belongest to my people, and to the people of my name, and I converse with thee (and that is a knowledge), and make Myself known to thee (and that is a knowledge): then between Me and thee there supervenes a knowledge, and between thee and knowledge there supervenes a certainty.

8. When thou seest Me, and desnest Me, and art certain of Me, then is conversation for thee a temptation, and self-revelation a temptation.

9. I have joined every pair of letters with one of my qualities, and the existences have been brought into existence through the qualities joining them together. The ineffable quality acts upon the joining: and through it the meanings are stablished, and to meanings are compounded names.

10. When the inciters of thy soul come to thee, and thou dost not see Me, then one of the tongues of my fire has come to thee. Do then as my saints do, and I will do with thee as I do with my saints.

11. I have given thee permission concerning thy companions as to the "He stayed me," and I have given thee permission concerning thy companions as to the "O my servant." I have not given thee permission to reveal Me, nor to make mention of how thou seest Me.

12. This is my compact with thee. preserve it with Me, and I will preserve it for thee, and in it preserve thee, and in it direct thee.

### MAWQIF OF REVEALING AND PERPLEXITY (64)

He stayed me in Revealing and Perplexity, and said to me:

#### 1. Consider the veils

And I considered the veils: and lo, they were everything that has appeared, and everything that has appeared in that which has appeared. And He said. Consider the veils, and what is of the veils.

## MAWQIF OF NIGHT (62)

He stayed me in the Night, and said to me:

1. When the night comes to thee, stay before Me, and with thy hand lay hold of ignorance, and by it turn from Me the knowledge of the heavens and the earth, and when thou hast turned it, thou shalt see Me descending.

2. Ignorance is the veil of veils, and the veiler of veilers: no veil or veiler is there after ignorance. Only ignorance is before the Lord: and when the Lord comes, his veil is ignorance. There is nothing known, except ignorance: verily, nothing remains of knowledge, except it be unknown; that is, absolutely: relatively, it is not unknown. Whatever knowledge thou hast of Me, or through Me, or for Me, or of anything, do thou deny it by means of ignorance. If thou hearest it exalting Me, and calling to Me, stop thy ears: or if it shows itself to thee, cover thy eyes. Do not seek to learn what thou knowest not, and do not learn it. Thou art with Me: and the sign of My "withness" is, that thou shouldest be veiled from knowledge and the thing known by means of ignorance, even as I am veiled. But when the day is come, and the Lord has come to his throne, then will the affliction come. Cast thou then from thy hand ignorance, and take knowledge, and with it turn from thee the affliction, and abide in knowledge: otherwise, affliction will seize thee.

3. Be veiled from knowledge by means of ignorance, or thou wilt not see Me, nor my assembly: be veiled from affliction by means of knowledge, or thou wilt not see my light, nor my clear evidence.

4. Consider everything that is seen by thy heart and eye, how I said to it, "Be," and it was. Then consider the ignorance which I have stretched out between Me and it: if I had not set this between Me and it, it would not have endured my light.

5. Ignorance is before the Lord: that is one of the qualities of the revelation of His vision. The Lord is before ignorance: that is one of the qualities of the revelation of Essence.

MAWQIF OF THE PRESENCE-CHAMBER  
OF ELOQUENT SANCTITY (63)

He stayed me before Him, and said to me:

1. Thou art in the presence-chamber of eloquent sanctity.

2. Know my presence, and know the conduct of him who enters my presence.

3. The gnostic is not fit for my presence: his secret thoughts have in his gnosis built castles; and he is like a king who does not like to abandon his kingdom.

4. The rabbinical theologian is not fit for my presence: his



conscience and thy sleep and thy waking with a binding, so that thou wilt know it, and not be ignorant of it; and that thou shalt see Me in it, for I shall not be veiled in it from thee; and so that thou wilt not say to it, "I do honour to thee"; and to sweep clean the court of thy heart.

13. Thou hast seen Me: and the matter is between Me and thee, not between thee and science, nor between thee and gnosis, nor between thee and Gabriel and Seraphiel, nor between thee and letters, nor between thee and names, nor between thee and anything.

14. If thou desirest Me, cast away thy self: for there is in my names neither self, nor the dominion of self, nor the sciences of self.

### MAWQIF OF THE CONDUCT OF THE SAINT'S (61)

He stayed me in the Conduct of the Saints, and said to me:

1. Verily my friend is not contained by letter, nor by the inflection thereof, nor by other than Me: for I have appointed for him from beyond every created thing a science through Me.

2. The conduct of the saints is, that they should not take hold of anything with their attentions, even though they should take hold of it with their intellects.

3. The station of the saint is between Me and everything: and between Me and him there is no veil.

4. I have named my friend my friend, because his heart is friend to Me and to nothing else. for it is my temple, in which I speak.

5. Thou hast known Me, and hast known my sign: and he who knows my sign is exempt from the protection of excuse. When thou sittest, set my sign about thee, and depart not from it, lest thou depart from my citadel.

6. If thou callest to Me, I will come to thee: and if I call to thee, thou wilt come to Me.

7. Say to my saints. He addressed you before (ye came into) your temples of clay: and ye saw Him. And He said to you: 'This is the existence of such; consider it. this is the existence of such; consider it. And ye saw every existence that He manifested with direct vision: and even so shall ye see Him now. Then He stretched out the earth, and said to you: Behold, how I stretch out the earth. And ye saw how He stretched out the earth. And He said to you: I desire to manifest you to my kingdom and dominion, and I desire to manifest you to my creatures and existences and angels; and I shall create for you of this earth temples, in which I shall manifest you, commanding and prohibiting, advancing and retarding.

## MAWQIF OF HIS COMPACT (60)

He stayed me in His Compact, and said to me:

1. Preserve over thee thy station: otherwise, everything will be confused with thee.

2. Let it not be separated from thee when thou hast written it down: so that thou mayest achieve, when thou achievest, by means of it; and so that thou mayest fall short, when thou fallest short, by means of it

3. Thy station is vision. It is what thou seest of the coming down of night and day, and of the manner of the coming down of night and day: for this I send as a messenger from my presence, and that I send as a messenger from my presence. And it is what thou seest of the manner of my lengthening of eternity, and of my sending night and day. Thou hast seen eternity: but there is no means of expressing eternity.

4. Eternity exalted Me, and it is one of my qualities: and of its exaltation created I night and day, and appointed them to be veils stretched over the eyes and thoughts, and over the hearts and secret parts.

5. Night and day are veils stretched over every man that I created. But thee I have chosen out, and raised the veils, that thou mayest see Me: so stay in thy station before Me. Stay in the vision of Me: else, every phenomenal thing will snatch thee away.

6. For this have I raised the veils, that thou mayest see Me. and I empower thee to see heaven, how it is split, and to see what is sent down from heaven, how it is sent down; in order that thou mayest see that, how it comes, even as night and day come. So stay: and cast upon Me all that I manifest to thee.

7. When thou chooseth out a brother, be with him in what he exposes, but not in what he conceals. For this latter is his secret apart from thee: if he refers to it, do thou refer to it, and if he speaks clearly, do thou speak clearly.

8. My name and my names are my depositaries with thee: do not expel them, or I will depart from thy heart.

9. If I depart from thy heart, that heart will worship other than Me.

10. If I depart from thy heart, it will be agnostic of Me after being gnostic, and deny Me after confession

11. Make no mention of my name, or of any talk of my name, or of the sciences of my name, or of the talk of one that knows my name, or of the fact that thou hast seen one that knows my name. And if any relates to thee concerning my name, hearken unto him, but do not thou inform him

12. If I desire thee through a companion as I desire other than thee through thee, I shall make this binding on thee in thy

3. My sign is everything, and my sign is in everything; and all signs of thing proceed in the heart like the proceeding of the thing itself. At one time they appear, and at another they are veiled: they are diverse on account of the diversity of things. For so are things diverse, and so are their signs diverse: for things are in motion, and their signs are in motion. Thou art also diverse, for diversity is thy quality. But O thou that art diverse, seek no indication of that which is diverse: for when it indicates for thee, it joins thee unto thyself in one respect; and when it does not indicate for thee, thou art torn asunder by thy diversity in all respects.

### MAWQIF OF THE TRUTH OF GNOSIS (59)

He stayed me in the Truth of Gnosis, and said to me:

1. As for this moment, there is over and under: and all phenomena are this world, and the whole of this and all that it contains is awaiting the Hour; and over it and over all that it contains I have written the faith, and the essence of the faith is, *There is naught like unto Him*

2. So call to witness Gabriel and Michael, and call to witness the Throne and the bearers of the Throne; and call to witness every angel, and every possessor of gnosis. And thou shalt see the realities of his faith, saying and bearing witness, that *There is naught like unto Him*. And thou shalt see his knowledge of that to be his experience, and his experience of that to be his knowledge. And thou shalt see that that is the limit of his gnosis, and thou shalt see that that is the veritable truth, and thou shalt see that that is the knowledge veritable of the vision, not the vision itself. So behold them all, how each watches for the Hour: yea, they watch for the lifting of the veil from that, and await the raising of the covering from that. And that cannot endure the conditions of the reality of Him who is behind the veil, except through Him: how then should it be, when the veil is rent?

3. The veil shall be rent: and in the rending is an onslaught which cannot be supported by the nature of created things.

4. If the veil were raised and not rent, he that is under it would find rest. But it is rent: and when it is rent, the gnosis of the gnostics will be forgotten. And in the forgetting, it will be clothed in a light, which will enable it to endure what is manifested after the rending of the veil: for by the aid of the gnoses of the veil it cannot endure what is manifested in the rending of the veil.

## MAWQIF OF HIS VISION (58)

He stayed me in His Vision, and said to me:

1. Know Me with the *gnosis of revealed certainty*, and make thyself known unto thy Master by means of revealed certainty.
2. Write down the manner of my Self-revelation to thee by means of the *gnosis of revealed certainty*, and write down how I caused thee to witness and how thou didst witness, that it may be a recollection to thee, and a stablishing for thy heart.

So I wrote down with the tongue of what He caused me to witness, that it might be a recollection to me, and to whomsoever my Lord revealed Himself unto among his friends, whom He desired to stablish in His *gnosis*, not desiring any temptation to come upon their hearts. And I wrote: My Lord has made Himself known unto me with a revelation in which He caused me to witness the manifestation of everything from Him. I abode in this vision, which is the vision of the manifestation of things from Him: but I had not the power to continue in a vision proceeding from Him, but attained to the vision of manifestation, and to the knowledge that it was from Him, not to the vision that it was from Him. Then came to me ignorance and all that it contains, and presented itself to me out of this knowledge: and my Lord restored me to His vision; and my knowledge remained in His vision, and He did not expel it, until there remained to me no knowledge of any known thing. He showed me in His vision that that knowledge is manifested by Him, that He made it a knowledge, and that He made for me a thing known. And He stayed me in "He," and revealed Himself to me out of "He," the "He" that is really He, not out of the literal "He" (Now the meaning of the literal "He" is thy desire, that is, it is demonstrative, initial, of knowledge, of veiling, of presence.) And I knew the self-revelation on the part of the real He, and I saw the He: and lo, there was no "He" save He; for that "He" which is other than He is not He. And I saw the manifesting of the self-revelation to be not from other than He; and I saw other than He not revealing itself to my heart.

And He said to me. If anything occurs to thy heart apart from Me, seek not indications of things, or of the authority of one thing over another, for things come back to thee in presenting themselves, while the thing that is presented to thee from beyond things comes back to thee in the time of temptation. But seek indications unto Me of my sign for the sake of its reality, which is my Self-revelation to thee: and thou shalt see all things possessing no self-revelation, but only Me; and thou shalt see them with their essences witnessed. Yea, thou shalt see that there is no self-revelation but mine, and thou shalt see Me not to be witnessed by immediate vision,

18. My companions are void of phenomena, and my friends are beyond today and tomorrow.

19. For everything I have appointed the hour, and it awaits it: to everything comes the hour, and the thing is fearful of it.

20. Say to the gnostics: Be beyond values; or if this be impossible, be beyond thoughts.

21. Say to the gnostics, and say to the hearts of the gnostics: Stay for Me, not for gnosis. I make Myself known unto you by means of what I wish of gnosis, and I stablish in you what I wish of gnosis. If ye stay for Me, ye endure the gnosis of everything: but if ye do not stay, there prevails over you the gnosis of everything, and ye do not endure gnosis in anything.

22. Say to the hearts of the gnostics: Continue not in any friendship, for one friendship will turn you over to another.

23. Eating and sleeping are reckoned according to the state in which they occur: if they occur in science, they are reckoned according to science, if they occur in gnosis, they are reckoned according to gnosis.

24. Say to the hearts of the gnostics: Whoso eats in gnosis and sleeps in gnosis abides in the object of his gnosis.

25. Say to the hearts of the gnostics: Whoso departs from gnosis while he eats, returns not from it into his station.

26. Thou art my quest, and wisdom is thy quest.

27. Wisdom is thy quest, when thou art a slave-slave, but when I make thee a friend-slave, then I am thy quest.

28. Gather wisdom from the mouths of those that are heedless of it, even as thou gatherest it from the mouths of those that are intent upon it. Verily thou shalt see Me alone in the wisdom of the heedless, not in the wisdom of the intent.

29. Write down the wisdom of the ignorant, even as thou writest down the wisdom of the knowing.

30. I dispense wisdom. Whomsoever I wish, I cause to witness that I dispense, and he is wise in that wisdom, and whomsoever I wish, I do not cause to witness, and he is ignorant of that wisdom. So do thou write, O thou that witnessest it.

31. Hearts do not burst in upon Me, nor upon him who is with Me.

32. When thou burstest in upon thy heart, and not thy heart upon thee, thou art a gnostic.

33. What is the value of requesting, that my grace should be conversed with by means of it? Mark this well, and call unto Me, and say: O Lord, I request thee through Thyself; what is the value of requesting, that thy grace should be conversed with by means of it?

34. Doubt is one of my places of imprisonment: in it I imprison the heart of him who is not firm in my gnosis.

experiencest ecstasy and peace then with thee is only the science of a gnosis, not the gnosis itself.

5. The possessor of gnosis is he who abides in it, and gives no information; and he is the man who, if he discourses, discourses in it in the language of my Self-revelation, and by means of that through which I have given information concerning Myself.

6. Thou belongest to that in which thou discourest not. If thou discourest, thou departest from the station. and when thou departest from the station, thou belongest not to those that have experience of it, but art only one of those that know of it, or thou art a visitor of it.

7. Command is twofold: the one is affirmed by thy intellect, the other is not affirmed by thy intellect. The command which it affirms possesses an outward and an inward: the command which it does not affirm possesses an outward and an inward.

8. Thou wilt not continue in a practice, until thou regulatest it, and performest what is left undone of it: if thou failest to do this, thou neither practisest nor persistest.

9. How should they not grieve, the hearts of the gnostics? For they see Me beholding practice, and saying to the evil, "Be a form, whereby thou mayest meet thy practiser," and to the good, "Be a form, whereby thou mayest meet thy practiser."

10. The hearts of the gnostics depart into the sciences through the onslaughts of perception: that is their pride, and that is what I forbid them to do.

11. The gnostic is connected with gnosis, and claims that he is connected with Me. but if he were connected with Me, he would flee from gnosis, even as he flees from agnosia.

12. Say to the hearts of the gnostics: Give ear to Him, not that ye may know; and be silent before Him, not that ye may know. For He makes Himself known unto you: how should ye abide with Him?

13. Say to the hearts of the gnostics: Ye see a gnosis higher than my gnosis, and stay in the higher, and stay in my veil. Ye manifest union with Me among my servants, but ye are in my veil making pretensions to Me, while they are in my veil, not making pretensions to Me.

14. Say to the hearts of the gnostics: Know your state with reference to Him. If He commands you to instruct the servants, instruct them: in that state ye have a better perception of their hearts, and ye have no deliverance save through Him.

15. Say to the hearts of the gnostics. Do not depart from your state, even though ye should guide unto Me him who errs, do ye err from Me, and yet desire to guide unto Me?

16. The measure of thy gnosis is according to the measure of thy penitence.

17. The hearts of the gnostics see eternity: their eyes see time-moments.

they bore it by my power unbending, and their tongues praised Me by the mention of my sanctity unending, and its shadow was spread forth by the glory of my mercy fondly-tending.

7. Say to the Throne: O Throne, He showed thee forth to adorn the kingdom of eternity, and has made thee a sanctity of nearness and magnificence, and has put about thee such praises as He wishes. His power is greater than thou in magnificence, and his adornment is fairer than thy adornment in the rank of bedizenment: and his nearness is nearer to thee than thyself among the causes of unity. Thou standest in the shadow of his Self-subsistence through thee, and thy shadow stands in the shadow of his election of thee. There process about thee those that saw Him before ever thou didst see Him, standing as thou standest in his shadow, and exalting Him as thou exaltest Him, and glorifying Him with thy praises with which thou glorifiest Him: unto these thou art an aspect revealing. And there process about thee those that knew Him but saw Him not, that heard Him but witnessed Him not, exalting Him with thy exaltations, and sanctifying Him with thy praises, and standing before Him in thy shadow that stands in the shadow of his election of thee: to these thou art an aspect delivering. And there process about thee those that were fashioned for the exalting of magnificence, and created for the praising of the majesty of might, which perpetuate the revelation of omnipotence, and exalt with the exaltations of the might and the dominion: to these thou art an aspect approximating.

8. Thou art in my science, and seest not other than Me; and thou art in my protection, and seest not other than Me, and thou art in the place of my glance, and seest not other than Me.

9. Beware, lest I look on the hearts, and see thee in them in thy reality, for this would be my Self-revelation; or with thy action, for this would be my animation.

## MAWQIF OF THE HEARTS OF THE GNOSTICS (57)

He stayed me in the Hearts of the Gnostics, and said to me:

1. Say to the gnostics: If ye return to ask Me concerning my gnosis, ye know Me not; and if ye are satisfied to abide in what ye know, ye do not belong to Me.

2. The first thing that my gnosis inherits and takes from the gnostic is his disputation.

3. The sign of my gnosis, is, that thou shouldst not ask Me concerning Myself or my gnosis.

4. When my gnosis combines between thee and science, or name, or letter, or gnosis, and thou proceedest by it, and by it

# MAWQIF OF STABLISHMENT AND POWER (56)

He stayed me in Stablishment and Power, and said to me:

1. Consider, before the surge of the surgings: and hearken to my word, before the urge of the urgings. I am He that stablished thee, and by Me thou art stablished and I am He that caused thee to hear, and by Me thou hearest. As for Me, there is naught other than I in that which I do not manifest: and as for Me, there is naught other than I in that which I do manifest; save only it be through Me.

2. Preserve thy place before the things that appear: for I shall restore thee to it after death.

3 The things that appear, if they be thy companions, will be changed into a fire, and it will consume thee. The better part of them will be changed into a veil, and will be consumed by the fire of the veil: and the worse part of them will be changed into a punishment, and will be consumed by the fire of the punishment.

4. I desire to manifest my creation, and to show forth in it what I will, and to change from it what I will. Thou hast seen Me and what I have manifested, and thou hast witnessed thy staying in Me before my manifesting it: and I have made with thee a compact, through the showing of Myself to thee, that thou shouldst not depart from my station when I manifest it. For I shall show it forth as inviting to itself and veiling from Me, as being present in its spirituality and absent from my staying. If it invites thee, listen not to it, even if it invites thee to Me by my sign. And if it be present with thee, be not present with it, even if it be present with thee by my sign.

And He stayed me, and manifested the manifests, and addressed me by the tongues of the manifests, and addressed those things that manifested to me by my tongue. And He manifested the Pen, and said to me: The Pen has come to thee. And it said: I have inscribed science, and written the secret: listen to me, for thou shalt not overpass me, and resign thyself to me, for thou shalt not attain to me. And He said to me:

5 Say to the Pen: O Pen, He manifested me that manifested thee, and He directed me that directed thee. He has taken with me a compact to listen to Him, not to thee, and a covenant of submission to Him, not to thee. If I listen to thee, I acquire the veil: and if I submit to thee, I acquire weakness. So I listen to Him, even as He has caused me to witness, and not to thee. and I submit to Him, even as He has stayed me, and not to thee. If He causes me to listen on thy account, thou art for me listening, not a listener: and if He causes me to listen on my account, thou art for me listening, not a listener.

6. To thee has come the Throne, and to thee its bearers:



cleave to Me: be merciful in thy dealings with every man, and thou wilt awaken his intellect to probe my command and prohibition

49. Be humble before Me, and thou shalt be abstinent in that in which I am abstinent.

50. When thou seest those whose hearts are hardened, describe to them my compassionateness: if they respond to thee, well; if not, mention the might of my onslaught

51. If they confess to thee, they have responded: but if they deny what thou sayest, they have rejected thee.

52. Thy name is inscribed on the face of that in which thou retest.

53. Only regard that by means of which thou art independent.

54. If thou departest from thy meaning, thou departest from thy name. and if thou departest from thy name, thou fallest into my name.

55. All other is imprisoned in its meaning, and its meaning is imprisoned in its name. So when thou departest from thy name and meaning, there is no more any approach to thee for him who is imprisoned in his name and meaning.

56. When thou fallest into name, there appears to thee the sign of denial, and everything presents itself to thee to tempt thee, and every thought shows itself to thy heart.

57. Now, whoever presents himself to thee, has presented himself to Me.

58. Consider in what thing thou retest: for it will be thy bedfellow in thy grave.

59. Whosoever stands in the station of My gnosis, and departs from it, and knows the experience of Me, and departs from it, and is tranquil in his departing: for him a solitary Fire I kindle.

60. I am the Mighty, Whose might other than He cannot bear: and I am the Generous, Whose generosity other than He cannot bear.

61. The lights of my recollection have prevailed over the recollectors. Therefore they behold my sanctity, and my sanctity reveals to them my might, and they know my truth, and my might uncovers for them my sight. Then do they bow to my strength, and my strength informs them of my nearness and farness. and they believe firmly in my nearness, and my nearness makes them ignorant of Me, and they are firmly fixed in my gnosis

62. I am the Overwatcher: nothing is concealed from Me. And I am the Knower: every concealed thing with Me is manifest.

63. I am the Wise: every manifest thing proceeds. And I am the Comprehender: every proceeding thing arrives.

32. One of the sciences of the silence of totality is, that thou shouldst witness the weakness of totality: and one of the sciences of the *speech of totality* is, that thou shouldst witness the self-presentation of totality.

33. One of the sciences of nearness is, that thou shouldst know my veiling through a quality of which thou hast gnosis.

34. If thou comest to Me with any science whatsoever, I come to thee with the entire demand: and if thou comest to Me with any gnosis whatsoever, I come to thee with the entire proof.

35. When thou comest to Me, cast expression behind thee, and cast meaning behind expression, and cast ecstasy behind meaning.

36. If thou meetest Me, and there is between Me and thee any phenomenon, thou art not mine, and I am not thine.

37. If thou meetest Me, and there is between Me and thee any phenomenon, I shall meet thee, there being between us something of phenomena, and I have a better right to the phenomena.

38. I do not desire to meet thee with phenomena, even though I consider it thy due: so do not meet Me with it, for it were no good deed on thy part to do so.

39. When thou comest to Me, cast thy back, and what is behind thy back, and what is before thee, and what is on thy right hand, and what is on thy left hand.

40. The casting away of recollection is, that thou shouldst not recollect Me on account of otherness: and the casting away of science is, that thou shouldst not practise it on account of otherness.

41. In thy death, thou wilt meet only what thou didst meet in thy life.

42. Turn thyself to meet Me once in every day or twice: cast away all phenomena, and be alone in meeting Me. Thus do I instruct thee how thou shouldst prepare thyself for meeting God.

43. Turn thyself to Me once in every day, and I shall preserve thy day: turn thyself to Me in every night, and I shall preserve thy night.

44. Preserve thy day, and I shall preserve thy night; preserve thy heart, and I shall preserve thy attention; preserve thy science, and I shall preserve thy intent.

45. Turn thyself to Me in the endings of the prayers.

46. Dost thou know how thou shouldst meet Me by thyself alone? By seeing my guidance of thee through my bounty, not seeing thy practice. and by seeing my mercy, not seeing thy theory.

47. Theorise, and persevere, practise, and persevere; persevere, and persevere. And when thou hast accomplished, cast it into the water: and I shall take it with my hand, and bring it to fruition by my blessing, and increase in it my generosity.

48. Do good to every man, and thou wilt awaken his soul to

pression is a preparation for my making Myself known unto thee without an expression.

17. When I make Myself known unto thee by means of an expression, there addresses thee both stone and mire.

18. My qualities which are supported by expression are in a sense thy qualities: my qualities which are not supported by expression are not thy qualities, and do not belong to thy qualities.

19. If thou settlest in expression, thou sleepest; and if thou sleepest, thou diest: then life thou dost not possess, and unto expression thou dost not attain.

20. Thoughts are contained in letter, and fancies in thoughts: the sincere recollection of Me is beyond letter and thoughts, and my name is beyond recollection.

21. Depart from the science whose opposite is ignorance: depart not from the ignorance whose opposite is science, and thou wilt find Me.

22. Depart from the gnosis whose opposite is agnosia, and thou wilt have gnosis, and abide in the object of thy gnosis; and thou wilt be established in thy abiding, and witness in thy being established, and be firmly fixed in thy witnessing.

23. The science whose opposite is ignorance is the science of letter, and the ignorance whose opposite is science is the ignorance of letter. Depart from letter, and thou wilt possess a science which has no opposite, namely, the rabbinical; and thou wilt possess an ignorance which has no opposite, namely, the veritable and the real.

24. When thou possessest a knowledge which has no opposite, and an ignorance which has no opposite, thou belongest neither to heaven nor to earth.

25. When thou belongest not to the people of earth, I do not employ thee in the practices of the people of earth: and when thou belongest not to the people of heaven, I do not employ thee in the practices of the people of heaven.

26. The practices of the people of earth are cupidity and heedlessness. cupidity is their subservience to themselves, and heedlessness is their contentment with themselves.

27. The practices of the people of heaven are recollection and veneration. recollection is their subservience to their Lord, and veneration is their contentment with their Lord.

28. Service is a near veil: I am behind it, veiled with the quality of might. Veneration is a nearer veil: I am behind it, veiled with the quality of Self-sufficiency.

29. When thou surpassest letter, thou stayest in vision.

30. Thou dost not stay in vision, until thou seest my veil as a vision, and My vision as a veil.

31. One of the sciences of vision is, that thou shouldst witness the silence of totality: and one of the sciences of the veil is, that thou shouldst witness the speech of totality.

come to thee. cast it unto gnosis, for it is contained in gnosis. And when thou hast cast it, praise will come to thee: cast it unto recollection, for it is contained in recollection. And when thou hast cast it, all letter will come to thee. cast it unto names, for it is contained in names. And when thou hast cast it, names will come to thee: cast them unto name, for they are contained in name. And when thou hast cast them, name will come to thee: cast it unto essence, for it belongs to essence. And when thou hast cast essence, casting will come to thee: cast it unto vision, for it belongs to the condition of vision

### MAWQIF BEFORE HIM (55)

He stayed me before Him, and said to me.

1. Set the letter behind thee. otherwise, thou wilt not prosper, and it will take thee unto itself.
2. Letter is a veil, the totality of letter is a veil, and the partiality of letter is a veil.
3. I am not known by letter, nor by what is in letter, nor by what is of letter, nor by what is indicated by letter.
4. Reality as described by letter is a letter, and the path to which letter leads is a letter.
5. Theory is a letter which only practice modalises; practice is a letter which only sincerity modalises, patience is a letter which only resignation modalises.
6. Gnosis is a letter which came for a reality: if thou modalisest it by means of the reality for which it came, thou enunciatest it.
7. All other is a letter, and all letter is other.
8. He knows Me not who knows my nearness through definitions, and he knows Me not who knows my farness through definitions.
9. Nothing is nearer to Me than another thing by virtue of definitiveness, and nothing is farther from Me than another thing by virtue of definitiveness.
10. Doubt dwells in letter: when it is presented to thee, say, "Who brought thee?"
11. Howness dwells in letter.
12. When I address thee by means of an expression, authority does not come from thee for the expression takes thee this way and that, from thyself to thyself, by means of that which thou expressest, and that concerning which thou expressest.
13. The beginning of authorities is, that thou shouldst have gnosis without expression.
14. When I make Myself known without an expression, thou returnest no more to thyself: and when thou returnest no more to thyself, authorities come to thee.
15. Expression is a letter: and there is no condition in letter.
16. My making Myself known unto thee by means of an ex-

15. When theory appears out of contemplation, it consumes both theories and theorists.

### MAWQIF OF TRANQUILLITY (54)

He stayed me in Tranquillity, and said to me:

1. It is the experience of Me: it stablishes what it stablishes, and effaces what it effaces.

2. It stablishes what it stablishes of my command, and my command enforces what it enforces of my law. My law goes forth with that which issues from my theory, and my theory prevails, and I cause thee to witness that it prevails. That is my tranquillity, and thou witnessest. and that is my clear evidence.

3. Tranquillity consists in thy entering unto Me by the gate from which comes my Self-revelation.

4. I have opened unto every veritable gnostic a gate unto Me, and do not close it upon him: by it he enters, and by it he departs; it is his tranquillity, which never leaves him.

5. The masters of the gates, among the masters of the gnoses, are they that enter them having a theory belonging to them, and depart from them having a theory belonging to Me.

6. Tranquillity consists in thy inviting to Me. When thou invitest to Me, I attach to thee the word of pious fear; and when I attach it to thee, thou hast a better right to it; and when thou hast a better right to it, thou art worthy of it; and when thou art worthy of it, thou belongest to Me. I am worthy of pious fear, and I am worthy of pardon.

7. I have opened unto thee a gate unto Me from which I shall not veil: it is the consideration of that from which thou wast created. And I have caused thee to witness my true witnessing in this thy consideration: that is the gate which is never shut to thee, and thy tranquillity which is never taken from thee.

8. When thou enterest unto Me and seest Me, the sign of thy vision is, that thou shouldst return with the theory of that which thou didst enter, or with confirmation in that which thou didst enter.

9. When thou aimest for the gate, banish otherness behind thee: and when thou reachest it, cast tranquillity behind thee. Enter unto Me not with theory, that thou shouldst be ignorant, and not with ignorance, that thou shouldst depart.

10. In every science there is an attestation of a tranquillity: its reality is in staying with God.

11. Patience is of tranquillity, and clemency is of patience, and gentleness is of clemency.

12. When thou aimest for Me, theory will meet thee: cast it unto letter, for it is contained in letter. And when thou hast cast it, gnosis will come to thee: cast it unto theory, for it is contained in theory. And when thou hast cast it, recollection will

## MAWQIF OF THE RANKS (53)

He stayed me in the Ranks, and said to me:

1. I am the manifestor of the manifestation unto that which, if it were to appear unto it, it would consume it: and I am the concealer of the concealment unto that which, if it were to appear unto it, it would consume it.

2. I manifested creation, and divided it into classes: and I appointed for them hearts, and did truly stay them. Every heart stays in its limit, and is turned about according to that wherein it stays.

3. By classifying is known corporeality, and by staying is known altitudinity.

4. Whoso knows Me, has no life left save in the gnosis of Me: and whoso sees Me, has no power left save in the vision of Me.

5. When thou knowest Me, fear my cunning: how should any know it, save those that are chosen for my knowledge?

6. Judge of the cunning from the jealousy: which latter, when thou seest it, compels thee unto Me and unto my path. Firm established is the establishment of thy wisdom, and bright gleams the light of thy guidance: cleave unto it, and he shall join thee that joins, and he avoid thee that avoids; for it is my guide, which goes not astray, and my management, which turns not away.

7. When the interpretation comes to thee, then there has come to thee my veil which I do not regard, and my hatred to which I do not incline.

8. Theory invites to practice, and practice reminds of the lord of the theory, and of the theory. Whoso theorises and practises not, him the theory leaves: whoso theorises and practises, to him the theory cleaves.

9. Whomsoever the theory leaves, to him ignorance cleaves, and leads him to places of destruction: and to whomsoever the theory cleaves, to him are opened the gates of an augmentation in it.

10. If thou disobeyest the carnal soul in all but one respect, it will not obey thee in any respect.

11. Let theory remain, and thought will remain: let gnosis remain, and thought will remain.

12. When the master of theory sees the master of gnosis, he believes in his beginnings, but disbelieves in his endings; when the master of gnosis sees him who sees Me, he disbelieves in his beginnings and his endings. The master of vision believes in the beginning of everything, and believes in the ending of everything: there is no veil upon him, and no disbelief in him.

13. Theory is a pillar which can only be supported by gnosis: gnosis is a pillar which can only be supported by contemplation.

14. The first part of contemplation banishes thought, and its last part banishes gnosis.

## MAWQIF WITH HIM (52)

He stayed me with Him, and said to me:

1. Consider the letter, and what it contains, behind thee. If thou payest heed to it, thou wilt fall into it: and if thou payest heed to what it contains, thou wilt fall into what it contains.
2. Truth is that which, were the people of heaven and earth to turn thee from it, thou wouldst not be turned: falsehood is that which, were the people of heaven and earth to invite thee to it, thou wouldst not comply.
3. Despair not of Me: for if thou shouldst bring all letter as a wickedness, yet would my forgiveness be greater.
4. Be not emboldened against Me: for if thou shouldst bring all letter as good deeds, yet would my proof be more binding.
5. My bounty is greater than the letter whose theory thou findest, and the letter whose theory thou knowest; than the letter whose theory thou findest not, and the letter whose theory thou knowest not.
6. When thou stayest with Me, thou seest what descends and what mounts up: and every letter comes to thee and all that it contains; and everything addresses thee in its own tongue, and every exposition interprets to thee according to its own exposition; and everything summons thee to itself, and every genus seeks thee for its own genus.
7. The guide belongs to the genus of veil, and the veil belongs to the genus of punishment.
8. He whose guide belongs to the genus of his veil, is veiled from the reality of that to which he is guided.
9. I am the veil of my gnostic, and I am the guide of my gnostic. I make Myself known, and he knows Me, and knows that I make Myself known: I veil Myself, and he knows Me, and knows that I veil Myself.
10. He whose attracter is not God is not joined with God.
11. He who associates with the near veil is inclined by it to the far veil.
12. When thou knowest the knowledge which proceeds from Me, I punish thee for following those that know, even as I punish thee for following those that are ignorant.
13. When thou seest my nearness and fairness, I punish thee for following the intendes, even as I punish thee for following those that turn aside.
14. As I have sworn that I will manifest my wisdom, so I have sworn that I will not destroy my wisdom.
15. My forgiveness does not destroy my wisdom, and my wisdom does not destroy my gnosis.

7. If thou art the hireling of theory, then theory will give thee the reward: if thou art the hireling of gnosis, then gnosis will give thee the repose.

8. Be my hireling, and I will raise thee above theory and gnosis, and thou wilt see whither theory reaches, and whither gnosis stands: then will attainment not contain thee, nor canst thou in aught be fixed.

9. When I present concentration, those that stay by Me will stay in my passing-away, neither terrified, that they should stammer, nor afraid, that they should be distraught.

10. When thou stayest by Me, thee I give theory, and thou hast a better knowledge of it than the theorists; and thee I give gnosis, and thou hast a better acquaintance with it than the gnostics; and thee I give condition; and thou hast a greater abiding in it than the conditioners.

11. Wherever I have set My name, set there thou thy name.

12. Letter proceeds in letter, until it becomes letter: and when it becomes letter, it proceeds from it to other than it; so it proceeds in every letter, so as to become every letter.

13. When thou utterest the letter, thou restorest it to the limit in which thou findest rest: and it proceeds according to thy limit through the letters, and to thee there comes the condition of other.

14. The fair letter proceeds among the letters to Paradise. the evil letter proceeds among the letters to Hell.

15. Consider what thy letter is, and what thy limit is.

16. Aid Me, and thou shalt be one of my companions.

17. When I desire thee to aid Me, I cause thee to find no power save in my aid.

18. When I desire thee to aid Me, I instruct thee in my theory with that which even the theorists cannot support.

19. Only my aids stay in the shadow of my Throne.

20. O gnostic, aid Me: else thou art agnostic of Me.

21. He who presents himself to Me, is converted to all bliss: he who turns himself against Me, is converted to all punishment.

22. Know my station, and stand in it.

23. When thou stayest in my station, instruction will come upon thee from heaven and earth, and from what is between them: cast it into Hell-fire. If it was false, the Fire will devour it, and not thee. if it was true, thou wilt restore it to Me, and the Fire will not veil thee.

24. The letter through which the letters come into existence is not equal to my praiseworthy qualities, and cannot coexist with my station.



12. When thou art as I desire in respect of everything, weep upon thyself, and call unto Me, and I will give thee refuge from the evil of the companion.

13. When thou art mine as I desire in respect of something, thou hast ridden upon the peril, and if there should move so much as the pupil of thine eye, it will harm thee.

14. 'The whole of thee is creature: what then seekest thou?

And I saw that the barrier had compassed me round about; and I saw Him in the barrier, laughing. And He said: 'This is the stage of my people, in which alone I laugh.

15. I have made for thee in the barrier, gates as many as the things I have created; and I have planted at every gate a tree and a spring of cool water, and I have made thee to thirst. And, by My majesty, if thou goest forth, I shall not restore thee to the stage of my people, nor give thee to drink of the water.

16. Sleep that thou mayest see Me, and thou wilt see Me: wake that thou mayest see thyself, and thou wilt not see Me.

17. When thou findest Me with the liar, do not remind him of Me, but when thou findest Me with the sincere, remind him of Me.

18. I must needs make Myself known unto thee, and this making Myself known unto thee is an affliction. I do not cease: I am the source of the affliction, I desire for thee the affliction, I manifest to thee the affliction, I hate in thee the affliction; the gnosis of the affliction is an affliction, and the agnosia of the affliction is an affliction.

19. Recollect Me as a child recollects Me, and call upon Me as a woman calls upon Me.

20. Thou art not a slave to Me, so long as thou informest men of thyself or thine: but when thou comest to Me, it is as though all that has happened had never happened.

### MAWQIF OF THE COMPACT (51)

He stayed me in the Compact, and said to me:

1. Throw thy sin upon my forgiveness, and cast thy merit upon my bounty.

2. Leave thy theory to my theory, and thou shalt learn the light of guidance: cast thy gnosis towards my gnosis, and the guidance will stand fast.

3. When thou stayest by Me, everything will occur in order to repel thee from Me.

4. Thou only takest thy hire from him whose hiring thou art.

5. Thou art the hiring of him for whom thou workest.

6. If thou workest for Me on my account, then it is unto Me: but if thou workest for Me on account of other than Me, then it is unto other than Me.

establishment, for they are that which manifests in that which manifests, and this is a general stage.

12 If the recollection of thing comes round about thee, then thou art in abidingness: make thyself my servant, and persevere, and I will assess it and make recompense for it. For when the recollections of things are destroyed, thou art no more thyself, even whilst thou art thyself. I am not in anything, nor do I mix with anything, nor dwell in anything: I am in neither "in," nor "of," nor "from," nor "how," nor "essable." I am alone, single, impermeable, only, only. I have manifested, and there is no manifestor but I: and in that which I have manifested, I have manifested the worlds of abiding. And when I appear, and destroy abidingness, the manifesting belongs to Me, not to it, until I restore it thereto with the garments of time and space's mines. Preserve therefore thy limitation between the spiritual and the abiding.

13. That harms thee which proceeds from thyself, and I forgive it: but that which proceeds from Me does not harm thee, for I turn aside harm altogether.

14. If thou clingest to that which I have attached to thee between these two, then thou wilt be a friend.

### MAWQIF OF CHOICE (50)

He stayed me in Choice, and said to me:

1. All of them are sick.

2. Lo, the physician enters unto them morning and evening: and I address them upon the tongues of the physician, and they know that I am speaking with them; and they promise the physician the diet, but they do not promise Me.

3. They were in my hand, and I converted them to my hand, and did not restore them to the hand in which they were.

4. When thou seest the Fire, fall into it, and do not flee: for if thou fallest into it, it will be quenched; but if thou fleest from it, it will seek thee out and consume thee.

5. I kindle the Fire with the second hand.

6. There is no help but that thou must be unstable in habit; and if thou art unstable in habit, thou hast no manners.

7. Thy prayer is for that which stays thee or hastens thee: thy endeavour is for that which converses with thee or is conversed with by thee.

8. There is to Me neither gate nor way.

9. When I converse, converse. When I am silent, be silent.

10. Go forth into the empty desert, and sit alone, until I see thee: for when I see thee, I shall mount with thee from earth to heaven, and shall not be veiled from thee.

11. If no call of my common people accompanies thee in all this, thou errest.

## MAWQIF OF ONENESS (49)

He stayed me in Oneness, and said to me:

1. I have manifested everything so that it veils from Me, and guides not unto Me: and the portion of every man in respect of veiling is in accordance with his portion in respect of connection.

2. My recollection is the electest thing I have manifested: and My recollection is a veil

3. When I appear, thou seest naught of all this

4. Sit down above the Throne, and I will present everything to thee.

So I sat down, and He presented to me: and I saw everything to be the conditioning of a quality which had been detached from the quality; and the quality remained a quality, and the conditioning a conditioning. And He said to me:

5. Consider how I have acted.

And He stretched His hand above, and said: Nothing remains above. Then He stretched His hand below, and said: Nothing remains below. And I saw everything between the two stretchings: and the spirits and lights were in the part above, and the bodies and darknesses were in the part below. And He said to me:

6. The part above is a limitation for that which is in the part below: but there is no limitation for that which is in the part above.

7. The part above is not a limitation, and the part below is not a limitation: and the heart of totality is in the fingers of the part below.

And He said: "Thou" and totality are in the fingers of the part above. And He said: "I" and "He" are in the totality. "He" manifested the manifests through spirituality, and manifested in them the worlds of abiding; then "He" manifested to the abiding, and it perished, and there remained the single spirituality.

8. He who manifests together with Me, him I have caused to appear, and caused to appear in that which I have caused to appear. That which I have effaced is effaced, and that which I have established is established: and that which is established is effaced in the all-embracing.

9. Listen to the tongues of the worlds of abiding in the spiritual manifests.

And lo, they were saying: Allah, Allah. And He said to me:

10. He hears them not, who is in them, or in the attestations which are in them.

11. Their discourse is an establishment: when I manifest to it, the discourse passes away. They are themselves in the

3. Whenever a knowledge appears, it belongs to the region between Ridwán and Málík.

4. Say unto him who feels estrangement from Me: The estrangement is from thyself; I am better for thee than every other thing.

5. The day of death is the day of marriage: the day of solitude is the day of intimacy.

6. I am the Manifest: thou never ceasest to see Me.

7. If thou seest Me in thyself, as thou seest Me in everything, thy love for the present world is small.

8. If I concern thee with the guiding of men unto Me, then have I banished thee.

9. I and thing brook no concourse: thou and thing brook no concourse.

10. If thy refuge is the grave, I will lay it out for thee with my hand, and if thy refuge is recollection, I will display for thee my recollection; but if I am enough for thee, then there is in Me neither grave, nor recollection, nor pasturage, nor rest.

11. When thou seest my enemy, say unto him: Thy misfortune in opposing Him is greater than my misfortune in thy laying hold of me.

12. I move thee with desire for Me, when I set thee not in confidence for thy life.

13. What manner of life remains for thee in this world, after My manifesting?

14. I regard thee in thy grave, when there is with thee nothing of that which thou didst desire, or of that which desired thee.

15. Unless a self-subsistence supports thee which has no knowledge, it will not support thee in anything.

16. Put aside from thee every eye, and regard what is other than them.

17. I am in the eye of every man that regards.

18. Say unto them: I have returned unto you.

So I said: He stayed me, and before I should return, I had no speech. For He showed me unity, whereby I knew neither passing-away nor continuance; and He caused me to hear unity, and I had no knowledge of the hearing of it. And after this, He restored me to what I was before: and in the restoring, I saw a sheet, and I will read it to you. And He said to me.

19. Everything has arrived to thee: but where is thy wealth? Everything has passed thee by: but where is thy poverty?

20. I have given thee refuge from the Fire: but where is thy repose? I have given thee possession of Paradise: but where is thy delight?

21. The portion which has gnosis of Me is not fit for other than Me.

22. That which is between Me and thee is not an object of knowledge, that it should be sought.

14. Seek refuge with Me against that part's evil in thee which has knowledge of Me.

15. All of thee knows Me, but not all of thee denies Me.

16. I dislike death for thee, and thou dislikest it. Shall I not dislike my loved ones leaving Me, even though I leave them not?

17. Sell thyself freely, else thou wilt not prosper.

18. Thy reckoning is an error, and by means of error right is never mastered.

19. No reckoning is sound, except that which proceeds from Me.

20. I appeal to him whom I veil by my creation, but I do not appeal to him whom I veil my Myself, and he does not see Me.

21. Seek Me in the beginning of the ritual prayers.

22. I have never appeared in the ending of any ritual prayer.

23. Seek Me in the ending of the fast, and thou wilt be far from seeing Me.

24. These are the countries of the community. There is no relation between Me and him for whom there is a quest between himself and Me.

25. I am the Self-sufficing.

And I saw the Lord without any servant, and I saw the servant without any Lord. And He said to me:

26. I am the Clement.

And I saw the Lord in the midst of His servants, and everyone of them was fastened to His belt. And He said to me:

27. If I informed thee of everything, there would be between us an informing, concentrating thee upon thyself.

28. When thou belongest to Me, thou existest through Me: and when thou existest through Me, thou belongest to thyself.

29. Thou art not more abundantly mine in thy state of being than thou wast in thy state of not-being.

30. Suppose thou comest to Me with that which I desire, and that I have approved: how wouldst thou attain to the knowledge which I have of thee? If I afflict thee with that wherewith I have never afflicted thee, what then wilt thou do?

31. If shame is not consolidated by this indication, it will never be consolidated.

32. The second acquiescence is only an understanding of this matter.

33. Created thing is not fit for a Lord in any state.

### MAWQIF OF RAIMENT (48)

He stayed me in Raiment, and said to me:

1. Verily thou art in everything like the raiment's scent in the raiment.

2. The *keif* is not a comparison. it is a reality, which thou canst not know save by a comparison.

And say unto them. He has received me alone, and has rejected all of you. And when they come with thee, I shall receive them, and reject thee; and when they are at variance, I shall pardon them, and blame thee: and thou shalt see all men to be free

6. *Thou art my companion.* When thou findest Me not, seek Me in him who is in thy mind the boldest of them against Me. And when thou findest Me, disobey him not. but if thou findest Me not, smite him with the sword, but do not slay him, for I shall make thee answerable for him. And make all clear between Me and thee, but do not make all clear between Me and all the people. Be at enmity with Me, and plead for them against Me: and if I give thee that which thou desirest, make it an offering to the Fire. And stay in the shadow of one of the poor, and ask him that he should ask Me: but do not ask Me thyself, lest I refuse others to entreat for thee, and thou shouldst be an enemy to Me, and I desert thee

And I saw the rejection of everything to be the victory. And He said to me.

7. If thou rejectest, thou art a pauper: I love none save the rich, and hate none save the poor; and I see with thee neither rich nor poor. Verily, I regard not the species.

#### MAWQIF OF THE VEIL (47)

He stayed me in the Veil: and I saw that He had been veiled from one party by Himself, and from another party by his creation. And He said to me:

1. There remains no veil.

And I saw all eyes gazing fixedly upon His face, seeing Him in everything whereby He was veiled: and when they were lowered, they saw Him in themselves. And He said to me:

2. They saw Me, and I veiled them from Me by means of their vision of Me

3. They have never heard Me. if they had heard, they would not have said "No."

4. Enter the market: else, thou art infidel and indigent.

5. Enter the market, and cry out. but sit not down selling merchandise.

6. When thou takest thy hire, spend of it nothing.

7. I have never sat down upon the road

8. The slaves are in Paradise, the freemen are in Hell.

9. All the abodes of Paradise are hot baths.

10. All this is not seen save in Me.

11. If thou associatest with none save thyself, I shall associate with thee

12. Thou diest, but my recollection of thee does not die.

13. That person in thee which sees Me is not like that person in thee which sees Me not.

And I saw everything shooting and lengthening, even as the corn shoots, and drinking water as the corn drinks, and it lengthened until it surpassed the Throne. And He said to me:

4. Verily it lengthens greater than it ever did: and truly I shall not reap it.

And the wind came, and swept over it, but did not mingle with it: and the stormcloud came, and rained upon the wood; and the leaf ripened, and the wood grew green, and the leaf yellowed. And I saw every connected thing cut off, and every connecting thing at variance. And He said to me:

5. Do not question Me concerning that which thou hast seen, for there is no need in thee: if I had caused thee need, I should not have caused thee to see it. And do not sit in the dunghill, that the dogs may bay against thee: but sit thou in the castle guarded, and close the gates, and there shall be none with thee beside thyself. And if the sun rises, or any bird flies, cover thy face from it. For if thou seest other than Me, thou servest it; and if other than I sees thee, it serves thee. And when thou comest unto Me, bring with thee everything, or I will not receive thee: and when thou comest with it, I will restore it to thee, and thou shalt not be availed by the intercession of the intercessors.

### MAWQIF OF STRAYING (46)

He stayed me in Straying, and I saw the highways all beneath the earth. And He said to me:

1. There is no highway above the earth.

And I saw all the people above the earth, and all the highways empty. And I saw that he who looked towards the sky did not cease to be above the earth, and that he who looked towards the earth descended to the highway, and walked about in it. And He said to me:

2. Whoso walks not about in the highway, is not guided unto Me.

3. Thou hast known my place. but do not point to Me.

And I saw that He had veiled everything, and joined everything. And He said to me:

4. Accompany that which is veiled, and leave that which is joined, and enter unto Me without permission: for if thou askest permission, I shall veil thee. And when thou enterest unto Me, go forth without permission: for if thou askest permission, I shall imprison thee. For thou seest everything that I manifest to be a needle, and everything that I veil to be a thread.

5. Sit in the eye of the needle, and leave it not: and when the thread enters into the needle, do not touch it; and when it goes forth, do not stretch it. And rejoice: for I love only rejoicing.

4. Thou hast prospered. When thou comest unto Me, let there be with thee naught of all this: for thou knowest not Me, and thou knowest not thyself.

### MAWQIF OF "WHO ART THOU AND WHO AM I" (44)

He stayed me, and said to me:

1. Who art thou, and who am I?

And I saw the sun and the moon, the stars, and all the lights. And He said to me.

2. There remains no light in the current of my sea which thou hast not seen.

And everything came to me, until there remained naught: and each thing kissed me between the eyes, and greeted me, and stayed in the shadow. And He said to me.

3. Thou knowest Me, but I do not know thee.

And I saw the whole of Him connected with my vesture, and not connected with Me. And He said. This is my service. And my vesture inclined, but I did not incline. And when my vesture inclined, He said to me: Who am I? And the sun and the moon were darkened, and the stars fell from the sky, and the lights grew pale, and darkness covered everything save Him. And everything spoke, and said. God is most great. And everything came to me, bearing in its hand a lance. And He said to me. Flee. And I said: Whither shall I flee? And He said: Fall into the darkness. And I fell into the darkness, and beheld myself. And He said: Thou shalt never more behold other than thyself, and thou shalt not go forth from the darkness henceforth for ever. but when I expel thee from it, I shall show thee Myself, and thou shalt see Me; and when thou seest Me, yet shalt thou be further from Me than all that are far.

### MAWQIF OF GREATNESS (45)

He stayed me in Greatness, and said to me.

1. None beside Me has the right to be wrathful. So do not thou be wrathful: for if thou art wrathful, thou wilt be wrathful and I shall not be wrathful; and if I am wrathful, I shall humble thee, for to Me alone belongs the might.

And I saw that everything had entered into the wrath. And He said to me:

2. Consider how I expel it therefrom.

And He expelled it, and I saw naught save the proof only. And He said. 'Thou seest that which is sound

And He stayed me in Mercifulness, and said:

3. None beside Me has the right to approve. So do not thou approve: for if thou approvest, I shall hate thee.



## MAWQIF OF A LIGHT (42)

He stayed me in a Light, and said to me:

1. I shall neither contract it, nor expand it, nor fold it, nor unfold it, nor conceal it, nor reveal it.

And He said: O light, be contracted and expanded and folded and unfolded and concealed and revealed. And it was contracted and expanded and folded and unfolded and concealed and revealed. And I saw the reality of "I shall not contract," and the reality of "O light, be contracted." And He said to me:

2. I do not give thee more than this expression.

And I departed, and saw that to seek after His approval was to disobey Him. And He said to me:

3. Obey Me; and when thou obeyest Me, thou dost not obey Me, nor does any obey Me.

And I saw the veritable unity and the veritable power; and He said: Close thine eyes to all this, and look upon thyself; and when thou lookest upon thyself, I shall not approve, though I shall forgive, and reckon it not at all.

## MAWQIF BEFORE HIM (43)

He stayed me before Him, and said to me:

1. I do not approve of thy belonging to anything, nor do I approve of anything belonging to thee. Glory be to thee! I say glory unto thee. do not say glory unto Me, for I am thy agent, and I make thee an agent, how then shalt thou make Me an agent?

And I saw the lights, that they were darkness; and the petitioning of pardon, that it was an opposition; and the whole way, that it reached not anywhere at all. And He said to me.

2. Say glory to thyself, and say holy to thyself, and say power to thyself; and hide thyself from Me, and bring not thyself forward; for if thou comest forward unto Me, I shall consume thee, and veil Myself from thee.

3. Unveil thyself to Me, and do not veil thyself. for if thou veilest thyself, I shall divest thee, and if I divest thee, I shall not cover thee.

So I veiled myself, and did not go forward; and I unveiled myself, and did not veil myself; and I saw Him approving of that of which He had not approved, and not approving of that of which He had approved. And He said If thou resignest thyself, thou art an atheist, and if thou makest demand, thou resignest thyself.

And I saw Him, and knew Him: and I saw myself, and knew myself. And He said to me:

shall punish thee, nor accept that which thou bringest. I must needs have thee, and my need is in thee: so seek of Me both food and raiment, and I shall rejoice; sit with Me, and I will delight thee, and naught but I will delight thee. Look upon Me, for I look upon none but thee. And when thou bringest Me all this, and I say unto thee, "It is sound," then thou belongest not to Me, nor I to thee.

#### MAWQIF OF "LO, THOU MAKEST TO GO" (40)

He stayed me before Him, and said to me.

1. Dost thou see other than Me?

And I said: No. And He said: Look upon Me. And I looked upon Him, lowering the balance and raising it, and having sole authority over all things. And He said to me:

2. Thou seest Me not, save only when thou art before Me: and lo, thou makest to go, and seest other than Me, and dost not see Me. When thou seest it, do not deny it, but observe my testament: for if thou neglectest this, thou art an infidel. And when it says to thee, "I," account it truthful, for I have accounted it truthful: but when it says to thee, "He," account it false, for I have accounted it false.

#### MAWQIF OF THE LEARNING AND THE TURNING OF THE EYE (41)

He stayed me, and said to me:

1. Thou art neither near nor far, neither absent nor present, neither alive nor dead. So listen to my testament: when I name thee, do not name thyself; and when I adorn thee, do not adorn thyself. And do not recollect Me: for if thou recollectest Me, I shall cause thee to forget my recollection.

And He unveiled to me the face of every living thing, and I saw it attaching itself to His face: then He unveiled to me the back of every thing, and I saw it attaching itself to his command and prohibition. And He said to me:

2. Look upon my face.

And I looked, and He said: There is naught beside Me. And I said: There is naught beside Thee. And He said to me:

3. Look upon thy face

And I looked, and He said: There is naught beside thee. And I said: There is naught beside me. And He said: Depart, for thou art the learned. And I departed, and ran about in the learning: and I attained to the turning of the eye, and I turned it with learning, and brought it unto Him. And He said: I do not look upon anything that is made.

## GNOSIS OF HIS REALITY (38)

He stayed me in His Reality, and said to me:

1. If I made it a sea, thou wouldst be connected with the vessel; and if thou wentest forth from that by my expelling, thou wouldst be connected with the journey; and if thou didst rise above the travelling, thou wouldst be connected with the shores; and if thou didst banish the shores, thou wouldst be connected with the naming, "reality" and "sea"; and each of these two names invites, and the hearing is lost in two expressions; and thou wilt neither reach Me, nor journey upon the sea.

And I saw the sparklings as darknesses, and the waters as a stony rock. And He said to me:

2. He who sees this not, is not bound by my reality: but whoso sees this, has been bound by my reality. Whoso is bound by my reality, and addresses other than Me, is an infidel. All limitation is a veil from behind which I do not appear: and there is nothing in the vision of my reality save the vision of it.

And I saw that which never changes: and He gave me a mutable condition, and I saw everything that was ever created. And He said to me:

3. Make no exception: that which is created does not persist.

And the vision was divided into two parts, ocular and mental: and lo, the whole of it, neither moving nor making utterance. And He said to me:

4. How didst thou see it before the vision of my reality?

And I said: Moving and making utterance. And He said to me:

5. Know the difference, that thou mayest not be lost.

And He made me to turn away from his reality, and I saw nothing. And He said to me:

6. Thou seest everything, and everything obeys thee, and thy vision of everything is a trial, and the obedience of everything to thee is a trial.

And He made me to turn away from all that. And He said to me:

7. All of it I regard not, for it is not fit for Me.

## MAWQIF OF A SEA (39)

He stayed me in a Sea, and did not name it: and He said to me:

1. I did not name it, because thou art mine, not its. When I acquaint thee with otherness, thou art the most ignorant of the ignorant. Phenomenal existence is otherness; and that which calls to Me, not to itself, is from Me: if thou compliest with it, I

16. If the ignorant man loves Me on account of my mercy towards his ignorance, and if the knowing man loves Me on account of my generosity in the matter of his knowledge, then the ignorant man knows my mercy but does not contemplate it, that he should love Me through his contemplation; while the knowing man knows my gifts and my generosity, and contemplates in his crime how my mercies fall, and loves Me on account of what he contemplates.

17. If I love a man, I cause him to contemplate: and when he contemplates, he loves.

18. Gnosis is a fire devouring love, because it reveals to thee the reality of self-independence.

19. Staying is a fire devouring gnosis, because it reveals to thee gnosis as an otherness.

20. Lust devours decency, in which alone is poise; and there is no gnosis save in poise.

21. Vain desire consumes that into which it enters.

22. Reward is the substance of patience: if it be cut off from it, it is itself cut off.

23. Patience is the substance of content: if it be cut off from it, it is itself cut off.

24. Content is the substance of power: if it be cut off from it, it is itself cut off.

25. Indication travels everywhere except unto Me: there is no guide that knows, and no guided one that journeys.

26. The guider is like the seeker: consider therefore that unto which thou guidest, for it thou seekest, and by thy seeking layest hold upon it.

27. Fear is companioned by gnosis, or else it is destroyed: hope is never companioned by fear, or else it is severed.

28. The companion of everything is its condition's ruler, and the condition of everything amounts to its spirituality, and the spirituality of everything speaks of the thing, and the speech of everything is its veil when it speaks.

29. Gnosis of silence conditions, and gnosis of speech invites.

30. Condition is a sufficiency: invitation is the imposing of an obligation.

31. Ascribe unto Me every heart that is sincere to Me in its exhortations.

32. If thou ascribest the hearts unto the recollection of Me, thou dost not ascribe them unto Me.

33. I am the Glorious, Whose presence is not violated by the recollection of Him, and Who is not known by the naming of Him.

34. I am the Near, Whom knowledge does not touch: I am the Far, Whom knowledge does not attain.

43. He who sees Me not, sees thing as mine, but does not contemplate it as mine: not everyone that sees Me contemplates what he sees.

44. Contemplation is gnosis: vision may occur without gnosis.

### MAWQIF OF INDICATION (37)

He stayed me in Indication, and said to me.

1. Gnosis is the affliction of creatures, elect and common alike: in ignorance is the salvation of creatures, elect and common alike.

2. Gnosis that has no ignorance in it never manifests, and ignorance that has no gnosis in it never manifests.

3. The least that remains of gnosis is the name of that which appears.

4. Acquaint with My gnosis him that has gnosis of Me, and he will see Me dwelling with thee, and will hearken to Me: but do not acquaint with My gnosis him that has no gnosis of Me, for he will see thee and not see Me, he will hearken not to Me, and he will deny Me.

5. When thou hast gnosis of him to whom thou hearkenest, thou hast gnosis of that which thou hearest.

6. Thou hast not gnosis of him to whom thou hearkenest, until he makes his gnosis clear to thee without speech.

7. When he makes his gnosis clear to thee without speech, he makes it clear to thee with his reality, and thou wilt not go astray in the matter of his gnosis.

8. Every gnosis denies Me which I do not cause to witness that I am its maker: every secret flees unto Me which I do not cause to witness that I am its seeker.

9. The fear of every gnostic is in proportion to the benefit which his gnosis claims to bestow on him in respect of his gnosis.

10. Every man is harmed by his gnosis, except the gnostic who stays through Me in his gnosis.

11. If thou knowest Me through a gnosis, thou deniest Me inasmuch as thou knowest Me.

12. When thou mentionest Me before a stayer, do not describe Me, or there will rise upon thee the lights which I have entrusted to him.

13. Banish from Me everyone that does not see Me, and thou wilt have possession of life before Me.

14. When a man asks thee of Me, ask him of himself. If he knows himself, then make Me known unto him: but if he knows not himself, do not make Me known unto him, for I have shut my door upon him.

15. Gnosises that are connected with otherness are an agnosia compared with gnosises that are not connected with it.

and subsidiary cause persists so long as quest persists, and quest persists so long as thou persistest, and thou persistest so long as thou seest Me not; but when thou seest Me, thou art no more, and when thou art no more, quest is no more, and when quest is no more, subsidiary cause is no more, and when subsidiary cause is no more, relationship is no more, and when relationship is no more, limit is no more, and when limit is no more, veils are no more.

27. Gnosis in which there is no ignorance is gnosis in which there is no gnosis.

28. Doctrine derived from the Lord is not connected with servanthood, nor does servanthood find a home in it.

29. Gnostic be of gnosis, and thou shalt be gnostic through gnosis; gnostic be of Me, and thou shalt be gnostic through Me. Thou shalt not know Me, until there is naught but what thou knowest; and thou shalt not ignore Me, until there is naught but what thou ignorest; for I am not that which thou knowest, nor that which thou ignorest.

30. Gnosis in respect of everything is thy limit; totality in respect of every totalhood is thy limit; limit in respect of every limitation is thy extremity; part in respect of every partitiveness is thy movement.

31. If there continues in the inward any authority over thee, then there continues in the outward temptation for thee.

32. When thou deniest all that is other than Me, thou meetest Me in company with all the good things that I have created.

33. Not everyman that denies other than Me shall see Me, but every man that sees Me has denied other than Me.

34. Thou art not my servant, until I invite thee with my tongue to otherness, and thou obeyest the invitation and deniest otherness.

35. Thou art the slave of otherness, so long as thou seest any trace of it.

36. The trace of everything is its conditioning.

37. When thou seest no trace of otherness, thou art no more in slavery to it.

38. Barter not that spiritual state of thine in which thou knowest Me for that of which thou knowest nothing.

39. Vision watches over gnosis, even as gnosis watches over knowledge.

40. If thou admittest otherness and then obliteratest it, thy obliteration of it is an admission.

41. He who sees Me, acknowledges that thing belongs to Me; and whoso acknowledges that thing belongs to Me, he is not tied up with it.

42. Thou art not tied up with a thing, until thou seest it to be in one respect thine; but if thou seest it to be thine in every respect, thou art tied up with it.

7. Whoso clings to phenomenal existence, phenomenal existence occurs to him.

8. Temptation concerning Me is one of the signs of incitement unto Me

9. My gnoses have brought thee my favour, and my speech has unveiled to thee my love.

10. Everything that brings thee back to Me brings thee back in company with some remnant of thyself or of other than thee, except temptation, which brings thee back to Me alone.

11. Temptation is my means of restoring thee forcibly to Me.

12. Consider temptation, from what it expels thee, for thou shalt not prosper save by the abandonment of this; and with what it joins thee, for thou shalt not prosper save by joining this.

13. Ignorance is beyond the stayings: stay in this, for it is beyond the station of this world and the next.

14. Whoso abides not in ignorance, abides not in knowledge.

15. Ignorance is beyond the stayings: whoso stays in it, attains the sciences of the stayings.

16. Seal thy knowledge with ignorance, or thou perishest with it: seal thy practice with theory, or thou perishest with it

17. Everything that is upon the dust is of the dust. Consider then the dust, and thou shalt depart from that which is of it: and thou shalt see that which converted it, from its essence in the vision of the eyes, to its real essence; and its eyes will not carry thee away.

18. Take helpers, that thou mayest convert thy essence. when thy essence is no more converted, then there are no helpers.

19. No helpers there are not until there is timelessness, and timelessness there is not until there are no essences, and no essences there are not until thou seest them not but seest Me.

20. If any matter afflicts thee, it is the gate; and if it afflicts thee in the gate, it is the staying; and if it afflicts thee in the staying, it is the staying

21. Staying is thy station relative to Me: so the station of every servant is his station relative to Me.

22. Address him whom thou addressdest according to that his attainment in which he desires thee to mention Me: for it is his spiritual state, upon which depends that which does persist.

23. He is distracted whom thou addressdest according to his desire, and he is cut off whom thou addressdest according to his fear: but he is united whom thou addressdest according to his achievement.

24. If description is an achievement, it is an achievement, not a description: if description is not an achievement, it is a mere description.

25. Achievement is the limit of relationship, and relationship is the limit of subsidiary cause.

26. Relationship persists so long as subsidiary cause persists,

the loss of thy quality and of the incitements of thy quality: and when thou endurest the loss of thy quality and of the incitements of thy quality, it is said before Me, "Lo, So-and-so." Then say I to my angels, "So-and-so is my friend." And I shall proclaim thee through Myself, and inscribe my friendship on thy brow, and cause thee to witness that I am with thee, wherever thou mayest be. And I shall say to thee, "Speak," and thou shalt speak, and "Intercede," and it shall be so.

16. If thy quality departs not from this vision, thou stayest in the station of immaculateness: I shall establish in thee a repugnance towards lusts, and a shame concerning the acquisition of evil habits.

17. For this reason I have manifested lusts as a veil over that which is veiled, because none may stand before Me save under veils; and *whomsoever I unveil of his self, no more thereafter veil I him in his self*

18. When thou seest thyself in the same manner as thou seest the heavens and the earth, thou seest that that in thee which sees it, thy thyness, no longer has recourse to any need, nor takes rest in any created thing. And on account of my veiling thee, I shall not afflict thee with any quality which does not exist in thy condition or persist in thy station: and it will be thy quality that has recourse, not thyself, and thy quality that inclines, not thyself.

19. If I had loved this world, I would have concentrated by means of it upon Myself.

20. It is better for thee to be thine than to be through thyself, and it is better for thee to be through thyself than to be in thyself, and it is better for thee to be in thyself, than to be neither in Me nor in thyself

## MAWQIF BEYOND 'THE STAYINGS (36)

He stayed me Beyond the Stayings, and said to me:

1. Phenomenal existence is a staying.
2. Every part of phenomenal existence is a staying.
3. There is temptation in every staying, and vain thought in every phenomenal existence.
4. Temptation occurs in every thing except science.
5. Reality subsists in the sciences, and temptation supervenes in the conditions of the sciences.
6. When temptation comes upon thee, regard its coming and its going and thy opposition to it, and thou shalt see the reality and contemplate it, for it is the reality in thee that denies it: and thou shalt see falsehood and contemplate it, for it is the falsehood which thou deniest.



when thou enterest in, enter in unto Me. When thou sleepest, sleep in resignation unto Me: when thou awakest, awake in fullest confidence on Me.

6. In what degree thou imposest on thyself labouring for Me, there falleth from thee thy labouring for thyself: and in what degree there falleth from thee thy labouring for thyself, my standing shall be through thee, and my Self-subsistence shall be for thee.

7. Seek help by inviting to Me, against staying in thy station before Me.

8. If thou callest not unto Me, then thy silence will call unto thee through that which is known of thee. Beware therefore of Me, lest thy silence contain something which calls unto thee, whilst thou takest credit before Me for thy silence, that it is nearness to Me.

9. Write in thy compact. When I reveal Myself unto thee, the gnoses proceeding from other than thee fail; but when I do not reveal Myself unto thee, thy gnosis is in the hands of the gnostics.

10. The night belongs to Me, not to the scriptures that are recited: yea, the night belongs to Me, not to the lauds and praises.

11. The night belongs to Me, not to invocation. The secret of invocation is need, and the secret of need is self, and the secret of self is its desire.

12. If thy companion in thy night is for the sake of recitation, thy utmost zeal attains but to a part of thyself, and when it attains to it, it is separated: and thy night is not a night of recitation nor a night of the Merciful. And if thy companion in thy night is for the sake of praises and lauds, thy utmost zeal attains but to thy effort when it attains to it, it is separated, and when it is separated, then it is a night of sleep, whether thou sleepest or not. Yea, and as for him whose night is mine, whether he sleeps or not, he is the companion of the night, and the companion of the night's lore, through whom I have attained knowledge of the night and of the people of the night: he knows best their stations in it, and he understands most fully the limits of their attainments in it.

13. How regardest thou the heavens and the earth, and how regardest thou the sun and the moon? And how regardest thou everything that is regarded by thine eye or regarded by thy heart? Surely thus, that thou regardest it as appealing from Me, and that thou regardest the realities of its gnoses, which celebrate my praise, and say, "*There is naught like unto Him.*"

14. Depart not from this vision, or the visible things will carry thee away. and let not thy quality depart from this vision, or thy quality will carry thee away.

15. If thy quality departs not from this vision, thou endurest

- word to induce ecstasy turns unto the raptures induced by words.

6. Raptures induced by words are an infidelity according to definition.

7. Listen to no letter concerning Me, and receive no information of Me from any letter.

8. Letter cannot inform of itself. how then should it tell of Me?

9. I am He that made the letter, and informs of it.

10. I am He that informs of Himself to whomsoever He wills.

11. My informing has a sign in causing to witness: by no other means is the sign found, and only in it does my informing appear.

12. Thou wilt write so long as thou reckonest: when thou reckonest no more, then wilt thou write no more.

13. When thou no more reckonest nor writest, I shall assign to thee a portion of illiteracy: for the illiterate Prophet neither writes nor reckons.

14. Neither write nor study nor reckon nor examine.

15. Study writes true and false alike, and examination reckons taking and leaving alike.

16. He belongs not to Me nor to my lineage who writes truth and falsehood, and reckons taking and leaving.

17. Every scribe recites his scripture, and every reciter reckons his recitation.

### MAWQIF OF "LISTEN TO THE COMPACT OF THY FRIENDSHIP" (35)

He stayed me, and said to me:

1. I did not fashion thee in order that thou mightest obey science, and I did not train thee that thou mightest stand at the gate of other than Me, and I did not teach thee in order that thou mightest make my instruction a path whereon to pass to sleep's forgetfulness thereof, and I did not take thee as a companion that thou mightest enquire of Me what should expel thee from my companionship.

2. I have not appeared to thee in thy youth that I may afflict thee in thy old age.

3. Know who thou art: for thy knowledge of who thou art is thy foundation which cannot be demolished, and thy sanctuary which cannot fail.

4. I have charged thee that thou shouldst know who thou art. Thou art my friend, and I am thy Friend.

5. Listen to the compact of thy friendship: Thou shalt not interpret against Me with thy knowledge, nor invoke Me on account of thyself. When thou goest forth, go forth unto Me:

16. Stay beyond existence.

And I saw existence, and questioned existence: and existence was ignorant. And I questioned ignorance, and ignorance was ignorant. And He said to me:

17. Power consists in the experience of lasting ignorance, resolve consists in power, patience consists in resolve, perseverance consists in patience, gnosis consists in perseverance, and that is its dwelling-place.

18. Consider the attestation through which thou art in absence: that is the attestation through which thou art in protection.

19. If thou eatest from my hand, thy members will not obey thee in disobedience to Me

20. He only is obeyed by every member who eats from his own hand.

21. The attestation through which thou dressest is the attestation through which thou undressest.

22. The attestation through which thou findest rest is the attestation in which thou findest rest.

23. The attestation through which thou hast thy theory is the attestation through which thou practisest

24. The attestation through which thou sleepest is the attestation through which thou diest. the attestation through which thou wakest is the attestation through which thou art raised

25. Thou art ruled in thy sleep by the condition in which thou sleepest, and thou art ruled in thy death by the condition in which thou diest.

26. Present thyself to Me in everything, and I will present Myself to thee in everything.

27. Remember Me in everything, and I will remember thee in everything.

#### MAWQIF OF THE INEFFABLE (34)

He stayed me in the Ineffable, and said to me.

1. By it thou art concentrated in the effable.

2. If thou witnessest not the ineffable, thou art confused by the effable.

3. The effable turns thee to effability, and effability is a speech, and speech is a letter, and letter is a conjugation: but the ineffable causes thee to witness in everything my Self-revelation towards it, and causes thee to witness of everything the places of its gnosis.

4. Expression is a swerving: when thou witnessest that which never changes, thou wilt not swerve.

5. The divine word turns unto ecstasy: and using the divine

11. If I reveal My gnosis unto any heart, I annihilate in it all gnoses.

12. Continue in veneration, and thou wilt continue in fear.

13. Everything has its general part and its special part its general part is related to thee, and its special part is related to Me.

14. Everything other than I invites thee to itself with a co-partnership: I invite thee to Myself only.

### MAWQIF OF THE FAIR PARDON (33)

He stayed me in the Fair Pardon, and said to me:

1. Return not unto the recollection of thy sin: for thou sinnest by recollecting the return.

2. The recollection of a sin attracts thee to the experience of it, and the experience of it attracts thee to a repetition of it.

3. How long wilt thou be concentrated by nothing but words? And how long wilt thou be concentrated by nothing but deeds?

4. If thou art concentrated by other than Me, thou art separated so long as thou art concentrated.

5. So long as the message unto thee consists of word or deed, thou remainest in the courtyard of veiling.

6. The condition of words and deeds is the condition of dispute and dissension.

7. *The condition of dispute and dissension is the condition of enmity and agitation.*

8. If thou desirest to know Me, regard a veil which is a quality, and regard an unveiling which is a quality.

9. Thou wilt not stay in My vision, until thou issuest from specification and the thing specified.

10. Unite not two letters in any word or compact save through Me, and divide not between two letters in any word or compact save through Me: so shall that be united which thou unitest, and that divided which thou dividest.

11. When thou sayest to a thing, "*Be,*" and it is, I will translate thee to bliss without intermediary.

12. Obey Me for that I am God, and there is no God beside Me: so shall I make thee to say to a thing, "*Be,*" and it is.

13. If words concentrate thee, there is no nearness: if deeds concentrate thee, there is no love.

14. Be concentrated on Me, and thou wilt be concentrated by means of the concentrated part of every concentrated thing, and thou wilt listen with the listening part of every listening thing: thou wilt contain other than thyself, and give account of it, but other than thyself will not contain thee, or give account of thee.

15. Nearness is a quality, and fairness is a quality: veiling is a quality, and unveiling is a quality.

6. Ask everything concerning Me, but do not ask Me concerning Myself.

7. When thou seest Me, it is as though thou hast not issued from science.

8. When thou seest Me, thou hast issued from the people of the excuse.

9. When thou seest Me, thou hast entered the company of the mediators.

10. When thou seest Me, thou hast no strength before Me, yet thou bearest all things.

11. Ask my friends concerning that whereof I have instructed thee, but ask Me, not them, concerning that whereof I have made thee ignorant.

### MAWQIF OF INSIGHT (32)

He stayed me in Insight, and said to me:

1. I have foreshortened science of one thing that is seen, and of one thing that is known.

2. That which is seen is both seen and known, so long as its essence is perceived openly. that which is known is known and not seen, when the eyes do not perceive it.

3. I am neither seen of the eyes, nor known of the hearts.

4. Every speech which appears is chosen by Me and composed of my letters: consider it, how it exceeds not the idiom of the seen and the known, while I am neither this nor that, and my nature resembles neither.

5. Whenever a thing forbids to thee another thing, it invites thee to itself by virtue of that which it has forbidden to thee: but I forbid to thee, and do not invite thee to Myself by virtue of that which I forbid to thee; yea, I invite thee to Myself, and do not forbid thee by virtue of that wherewith I invite thee. 'Therein lies the difference between my nature and all else.

6. 'Thy action comprehends thee not how then shouldst thou comprehend Me, who art my doing?

7. Cast upon Me, and make Me thy judge, and I will decree unto thy extremest happiness.

8. When thou seest other than Me, say, "'This is the affliction," and I will have mercy on thee.

9. When I have mercy on thee, thou seest my gentleness in thy glance when thou lookest, and in thy heart when thou reflectest.

10. I have apportioned unto thee that which I will not remove, and I have removed from thee that which I will not apportion unto thee: be mine therefore in that which I apportion unto thee, and I will remove thee from that which I have removed and will remove.

18. Vision reveals vision, and makes absent from that which is other than vision.

19. Science and all that it contains are in absence, not in vision.

20. Ignorance is a limitation in respect of science; and science has certain limitations, between each pair of which is an ignorance.

21. Ignorance is the fruit of profitable science, and acquiescence in it is the fruit of veracious sincerity.

22. If thou regardest absence with the eye of vision, thou seest the association of disease and remedy, and my right perishes, and thou departest from My servanthood.

23. My vision neither commands nor forbids: my absence both commands and forbids.

### MAWQIF OF "CALL UPON ME BUT DO NOT PETITION ME" (30)

He stayed me, and said to me:

1. This world is the prison of the believer: absence is the prison of the believer.

2. Absence is this world and the next: vision is neither this world nor the next.

3. Vision belongs to the elect, absence to the common: no vision and no absence is the party of the Enemy.

4. He belongs not to the people of absence, who belongs not also to the people of vision.

5. Formal prayer during absence is an illumination.

6. Call upon Me in My vision, but do not petition Me. petition Me in my absence, but do not call upon Me.

7. Consider that which appears to thee: if it severs thee from the things which sever thee from Me, it belongs to Me.

8. Whatever thing appears to thee, and begins to concentrate thee before thou hast been severed, fear thou its plotting.

### MAWQIF OF "REVEALING AND VEILING ARE MADE EQUAL" (31)

He stayed me, and said to me:

1. Everything which joins thee not in union with Me, only joins thee and deceives thee.

2. Regard thy heart with the eye of thy heart, and regard Me with thy whole heart.

3. When thou seest Me, revealing and veiling are made equal.

4. When thou seest Me not, seek strength of the fruit: but it will not strengthen thee, for it is the centre of thy weakness.

5. Conceal Me from my name, or thou wilt see it, and not see Me.

14. I appear to neither eye nor heart without annihilating it.
15. 'Thou seest Me whilst thou speakest: how then speakest thou? Thou seest Me whilst thou art impatient: how then art thou impatient? Thou seest Me whilst thou art being tried: how then can abasement possess thee?
16. Know thy state in relation to that on which thou leanest.
17. If thy leaning-post is My recollection, it will restore thee to Me.

### MAWQIF OF THE VEIL OF VISION (29)

3 He stayed me, and said to me:

1. Ignorance is the veil of vision, and knowledge is the veil of vision: I am the Manifest without veil, and I am the Hidden without unveiling.
2. Whoso knows the veil, is near to the unveiling.
3. 'The veil is one, the causes through which it occurs are diverse, and these are the various veils.
4. 'The principal thing is, that thou shouldst have knowledge of what thou art, whether elect or common
5. If the elect does not act on the principle that he is elect, he perishes.
6. By the knowledge of the common, one is almost brought to salvation
7. There appears to the elect a manifestation from Me which is secure from other than him, but is not secure from him: as for the common, there is nothing between him and Me save his confession of faith
8. The elect is he who converts his attention to Me.
9. Each of the two has need of his master, as with capital and interest.
10. 'Thou art between the two during my absence.
11. In the vision of Me there is neither property nor interest.
12. 'The capital during my absence is the vision of Me, and its interest is taking refuge in preservation.
13. If thou possessest property, I belong not to thee, nor thou to Me.
14. Petition is an idol whose worship consists in thy recollecting Me in the language addressed to it.
15. 'The Enemy only desires that thou shouldst recollect Me through the recollections addressed to him.
16. Absence is the homeland of recollection: vision is neither homeland nor recollection
17. When thou art absent, call upon Me, and invoke Me, and petition Me; but do not ask concerning Me: for if thou askest concerning Me one who is absent, he will not guide thee; and if thou askest one who sees, he will not inform thee.

10. Verily I have dear friends who do not see except for Me, and do not see except through Me, by reason of a difference between them which is greater than the difference between farness and nearness,

11. Those my dear friends (who see everything) through Me, attain everything, but those my friends (who see everything) for Me, do not obtain everything.

12. Consult Me as regards the things thou seekest, and I shall sever from thee all that is connected with the things thou seekest.

### MAWQIF OF "WHAT ART THOU DOING WITH PETITIONING" (28)

He stayed me, and said to me.

1. If thou seest Me for the sake of anything, thou associatest (the thing) with Me.

2. The more the vision increases, the more the expression decreases.

3. Expression is a veil: how much more so that to which it is summoned.

4. If I do not bring to a perfect state thy quality and heart, save on the basis of seeing Me, what art thou doing with petitioning? Lo, I have appeared: dost thou petition that I should appear? Or dost thou petition that I should be veiled? To whom then wilt thou have recourse?

5. When thou seest Me, there will remain with thee only two petitions: that thou shouldst petition Me in my absence to preserve thee in the vision of Me, and that thou shouldst petition Me in the vision that thou shouldst say to a thing "*Be,*" and it is.

6. There is no third to these two, except as proceeding from the Enemy.

7. I have made lawful to thee to aim at petitioning Me during my absence, and I have made unlawful to thee the petitioning of Me when thou hast the vision of Me, during the state of thy seeing Me.

8. If thou art a computator, compute vision in respect of absence, whichever of them is the greater, make it the judge in thy petitioning.

9. When I am not absent in the state of thy eating, I cut thee off from the labouring to eat, when I am not absent in the state of thy sleeping, I am not absent in the state of thy waking.

10. Thy resolve to be silent during the vision of Me is a veil: how much more so than thy resolve upon speaking.

11. Resolve only occurs during absence.

12. Consider Me in my bounty, and thou shalt know Me when I make Myself known to thee.

13. How should he be grateful to Me, who knows not my bounty?



light and thou experiencest the authority of gnosis over thee through gnosis or through thyself.

8. The heart which sees Me is the place of affliction.

9. So long as thou yieldest anything to Me, thou submittest it to something.

10. All other is the way of other.

11. When thou seest Me, thy affliction is according to the number of everything, and everything is thy affliction.

12. O thou whose affliction is everything, I have removed the affliction from thee by means of health, and health enters into thingness, and thingness is an affliction: and when thou seest Me, affliction and health are all one to thee. Which of them shall I remove? The very removal is an affliction.

13. When thou seest Me, there is no health save in thy regarding Me: and that also is an affliction; for thy glance is the opposite of thy not looking, and oppositeness is an affliction.

14. My veil is the affliction, and thy veil is the affliction. My veil destroys thy veil, and the destroying causes it to cease, so that thou goest forth from thy affliction to my affliction.

15. Be veiled by Me, even as I am veiled by thee: and every eye will turn to Me, and they shall see with Me nothing beside thyself, and every eye will turn to thee, and when the eye turns, it shall see with thee nothing beside Me.

### MAWQIF OF "I HAVE DEAR FRIENDS" (27)

He stayed me, and said to me.

1. The veil of the next world which I have removed from thee is greater than the veil of this world which I have removed from thee.

2. By my Power! Verily I have dear friends who eat not in my absence, and drink not, and sleep not, and busy not themselves.

3. Who shall protect thee from Me, if thou sayest that whereby I am not intended? So beware, for this I shall not forgive.

4. Distinguish between him from whom I am absent so that he may excuse himself, and him from whom I am absent so that he may expect.

5. I abandon the expectant, and examine the excusant.

6. By my Power! I am the guest of my dear friends: when they see Me, they spread out for Me their secrets, and veil from Me their hearts, and submit to Me their wills.

7. By my Power! I have dear friends who have no eyes, that there should be any tears for them, and who experience no advancing, that they should experience a returning also.

8. I have dear friends, who have no present world, that there should be for them a world to come.

9. The world to come is a reward for him who possesses the present world in reality.

- Me, or thou wilt be waylaid by that in which thou puttest thy greatest trust.

16. When thou seest Me, and seest him who sees Me not, veil Me from him by means of wisdom: if thou doest not this, and he strays, I shall punish thee for him. When thou seest Me not, and seest him who sees Me, preserve thy limitation, for thou shalt not see Me through his vision.

17. When thou seest Me, and seest him who sees Me, lo, I am between you both, listening and answering.

18. *And those that persevere for our sake*, they are those that see Me: when I was absent, they veiled their eyes jealously, lest they should associate anything with Me in their vision.

19. Jealousy is not right, until it destroys division: and division is not destroyed, while I am absent.

20. *Verily we shall guide them in our ways*: we shall unveil to them in everything the places where our glance falls upon it.

21. We give orders to a thing when we will it with our will, and we cause it to witness gnosis; and when it possesses gnosis, we say to it, "*Be,*" and it is, in answer to our command.

#### MAWQIF OF "I HAD ALMOST NOT PUNISHED HIM" (26)

He stayed me, and said to me:

1. The swiftest thing to punishment is the hearts.

2. I had almost not pardoned him, and I had almost not punished him.

3. If thou makest thyself a debtor to other than Me, thou associatest otherness with Me then flee with two flights, a flight from the creditor, and a flight from my hand.

4. If thou makest thyself a debtor to thyself as well as to Me, thou hast made thyself equal to Me.

5. I am the Manifest: not for the sake of manifestation, nor for the reverse of it, nor in order that I may be seen, nor in order that I may not be seen, nor for the sake of anything to which the *lām* of cause is attached; a manifest in which there is nothing except a manifest.

6. I am the Absent. not from anything, nor from, nor as a reason, nor as a purpose, nor as being in, nor as being in anything, nor as through anything, nor as a deposit, nor as an opposite.

7. I am in everything without whereness, or thereness, or placeness, be it distinct or compact. I am not in these, and the object is not in Me. I manifest to thee, and cause to pass away from thee all that gnosis with which thou art connected, and maintain in thee all that knowledgewith which thou art connected. I stay between thee and gnosis, and thou seest it through my

creating, then consider the ultimity of its manifesting, and thou shalt see piety therein, and thou shalt not see it.

23. The prime is strength, the ultimate is weakness: ask pardon of Me for a weakness over which thou hast power through a weakness

24. If thou seest Me not, do not leave my name.

### MAWQIF OF "I AM THE GOAL OF MY DEAR FRIENDS" (25)

He stayed me, and said to me:

1. Knowledge is more harmful than ignorance to him who sees Me.

2. A good work is ten to him who sees Me not, but evil to him who sees Me

3. When thou seest Me, thy safety in omission is greater than in service: when thou seest Me not, thy safety in commission is greater than in omission.

4. When thou seest Me, everything divides thee from Me which thou seest other than Me with thy eye and heart.

5. Ask forgiveness of Me for the act of the heart, and I will rid thee of its changeability.

6. The act of the heart is the root of the act of the body: consider therefore what thou sowest, and consider what fruit the sowing brings forth.

7. My hand is on the heart: if therefore thou refrainest from it its own hand, neither taking with it nor giving, thou sowest my Self-revelation by means of it, and it will yield the fruit of thy seeing Me.

8. Fear a good action that demolishes thy good actions, and fear a sin that erects thy sins.

9. When thou seest Me, and attainest of Me the means of independence, I shall not be absent from thee.

10. The tribulation is the tribulation of him who sees Me: he cannot endure my persistence, and cannot endure its discontinuance, while I am in the midst of this, unrolling it, and rolling it up. In the rolling is his death, and in the unrolling is his life.

11. I am the goal of my dear friends: when they see Me, they find rest in Me.

12. Whoso sees Me not, he is his own goal.

13. Consult him who sees Me not in thy affairs of this world and the next: follow the example of him who sees Me, and consult him not.

14. Consultation is for deliverance from error, and counsel is an assault. Whoso sees Me, whither shall he assault? And whoso sees Me not, whither shall he not assault?

15. Accompany him who sees Me not, and he will bear thee and thou wilt bear him: do not seek the company of him who sees

MAWQIF OF "DO NOT LEAVE  
MY NAME" (24)

He stayed me between the Primity of His manifesting, and the Ultimity of His creating, and said to me:

1. If thou seest Me not, do not leave my name
2. When thou stayest before Me, everything will call thee: do thou beware of listening to it with thy heart, for if thou listenest to it, it is as though thou hast answered it.
3. When knowledge calls thee, with all its conditions, at the time of prayer, and thou answerest it, thou art separated from Me.
4. When I regard thy heart, no other thing enters into it
5. If thou seest Me in thy heart, thou art able to bear with Me
6. My friends are those that have no personal opinion.
7. Thy body after death is in the place of thy heart before death.
8. When thou stayest before Me, nothing other than thee will stay with thee.
9. When otherness becomes a blameworthy thought, Paradise and Hell vanish.
10. Veracity is this, that thy tongue should not lie: saintliness is this, that thy heart should not lie
11. The lie of the tongue consists in its saying what has never been said, and in saying and not doing: the lie of the heart consists in its believing and not doing.
12. The lie of the heart consists in listening to a lie
13. All lying is the voice of other than Me, and real truth is my voice: if I wish, I make stone or man to speak with it.
14. Whatever binds thee to Me is my speech proceeding from my voice.
15. Desire is a lie of the heart.
16. Desires are the seed of the Enemy in everything.
17. Hope is in the neighbourhood of desires, and neighbourhood is an overlooking
18. Every pair of neighbours enjoy a companionship.
19. The reality of hope-giving is, that I should bind thee to Me, not in any idea, nor through any idea and thou shalt not attain it, until fear consumes all beside it.
20. I have made thee unfit for everything, and made this to be a veil between thee and it: and do not rend the veil by paying heed to it, that I should send upon thee its abasement.
21. If thou hadst been fit for anything, I would not have revealed my face to thee.
22. When anything occurs to thee with its temptation, consider the primity of its creating, and thou shalt see that which will drive it from thee: and if thou seest not in the primity of its

MAWQIF OF "AND I SHALL  
LOOSE THE BELT" (23)

He stayed me, and said to me:

1. When thou seest Me, thy poverty is in proportion to the answering of thy petition.

2. When thou seest Me, do not petition Me during the vision nor during the absence. If thou petitionest Me during the vision, thou makest it a god beside Me; and if thou petitionest Me during the absence, thou art as one that has no gnosis of Me. Now thou must needs petition, and I am wrothful if thou dost not petition: therefore petition Me, when I say to thee, "Petition Me."

3. When thou seest Me, consider Me, and I shall be between thee and things. When thou seest Me not, call upon Me, not that I may manifest, and not that thou mayest see Me, but because I love my friends to call upon Me.

4. When thou seest Me, I enrich thee with the riches that have no opposite.

5. If otherness follows thee, it is well: if not, thou followest it.

6. The recollection of Me in the vision of Me is an outrage: what then the vision of other than Me, or what the recollection of Me together with the vision of other than Me?

7. The night has set, and risen is the face of dawn, and day-break becomes intense. Wake therefore, O thou that sleepest, unto thy appearing: stand upon thy prayer-rug. Verily I shall come forth from the *mihdab*: so let thy face be the first that I shall meet. Many a time have I gone forth upon the earth, and ever passed across it, save this time: for now I abide in my house, and desire to return to the heavens; and my manifestation in the earth is my passing over it, and my going forth from it, and that is the last time that it will see Me. Thereafter it shall not see Me, nor anything that is in it, forevermore. But when I go forth from it, if I lay not hold on it, it will not remain. And I shall loose the belt, and everything will be scattered, and I shall remove my cuirass and my breastplate, and war shall cease. And I shall strip the veil and wear it no more. And I shall summon my Companions, the ancients, even as I promised them: and they will come to Me, and be blessed, and continue in bliss; and they shall see the day to be eternal. That is my Day, and my Day is never done.

8. I have sworn: no seeker shall find Me, save through prayer. I am He that maketh the night to be night, and the day to be day.

that He should manifest, and no reality, that it should be a reality. And He said to me:

9. If thou abidest in the Throne, forever thereafter remain in flight: if thou abidest in recollection, forever thereafter remain veiled.

10. If other than I be thy wandering beast, then take possession of perdition.

11. If I am thy wandering beast, thou errest except from Me, and thou art bewildered except with Me.

12. Consider Me, why I have made thee my wandering beast: have I not turned to thee?

13. Thou art my wandering beast, and I am thine: he who is absent is *not* of us.

14. Whatever shows thee itself, and shows thee other than itself through itself, binds thee with itself and with other than itself, and shakes thee free from itself and from other than itself.

15. Whatever shows thee what is beside itself, and shows thee not itself, plots against thee. and whatever shows thee itself, and shows thee not what is beside itself, thou seest everything in the light of its luminousness.

#### MAWQIF OF "SHUT NOT THINE EYES" (22)

He stayed me, and said to me:

1. I have manifested everything, and I have driven from it, and I have driven from Me by means of it.

2. When thou regardest Me establishing everything, I have given thee leave to join with Me.

3. Everything has its mark by which it is divided, and which is divided by means of it.

4. Exist through the establisher, and the establishing will not be equal to thee.

5. When the limit is towards Me, the obstacle disappears.

6. The limit is not towards Me, until thou seest Me beyond everything.

7. My establishing is such, that there is no effacement through it or through Me. Verily I am the Wise, executing things firmly on the basis of the knowledge which I have founded.

8. Consider Me, and shut not thine eyes: that shall be the first part of thy warfare for Me.

9. Build thy affairs on fear, and I will establish thee through attention: build not thy affairs on hope, or I will demolish them when the work is on the point of completion.

10. When I expel thee from names, I announce to thee my authority.

21. Stay where thou art, and know thyself, and forget not thy creation: so shalt thou see Me with everything; and when thou seest it, cast away the witness, and abide mine, and I shall not be absent from thee.

### MAWQIF OF THAT WHICH APPEARS (21)

He stayed me in that which appears. and I saw Him not appearing, that He should be concealed, and not being concealed, that He should appear, and no reality, that it should be a reality. And He said to me:

#### 1. Stay in the Fire.

And I saw Him punishing by means of it, and I saw it to be a Paradise; and I saw that that wherewith He blesses in Paradise was the same as that wherewith He punishes in the Fire. And He said to me:

2. One, who is not divided; Impermeable, who is not severed; Merciful, He, He!

#### 3. Stay in earth and heaven.

And I saw that which descends to earth to be a plotting, and that which mounts up from earth to be a net. And I saw that that which mounts up is derived from that which descends; and I saw that which descends inviting to itself, and I saw that which mounts up inviting to itself. And He said to me:

4. *That which descends is thy riding-beast, and that which mounts up is thy path: consider therefore what thou ridest, and whither thou intendest.*

5. Thou descendest through a distance, and thou mountest up through a distance: a distance of farness, a fairness which is not conversed with.

6. How canst thou be with Me, when thou art torn between descending and mounting up?

7. I have not brought out of the earth any phenomenal object whereby I concentrate upon Myself, and I have not sent down from heaven any phenomenal object whereby I concentrate upon Myself. *Only this I have done: I have manifested every phenomenal object, and thereby separated from Myself, and I was veiled; then I began and concentrated through Myself; and these were the ways, and the ways were a direction.*

#### 8. Stay in Paradise.

And I saw Him concentrating all the phenomenal objects that He had manifested therein, even as He concentrated on earth through His manifestation beyond the phenomenal objects. And I saw Him not manifesting beyond the phenomenal objects, that the beyondness should be a veil and I saw Him not manifesting, that He should be concealed, and not being concealed,

3 Dost thou not see this, that when thou peoplest it with other than Me, thou seest in every particularity of it a blinding force that almost blinds thee?

4. Take the knowledge of thy house as a favour from Me, and thou shalt thereby be blest.

5 When thou seest Me in thy house solitary, go not forth from it. But when thou seest Me and otherness, cover thy face and thy heart, until otherness goes forth: for if thou coverest them not, thou goest forth, and otherness remains; and if otherness remains, it will drive thee forth from thy house unto it, and I shall not remain, nor any house.

6. The law of my going forth from thy house drives thee forth

7. Debar Me not from thy house: for if thou stationest Me at its gates, and shuttest them against Me, I shall station thee at all the gates of otherness in abasement, and I shall show their power over thee.

8 My face is its *qiblah*, and my eye is its gate: turn towards it with all thy being, and thou shalt find it given up to thee.

9. When thou seest Me solitary in thy temple, there is no laughing and no weeping: when thou seest Me and otherness, there is weeping, but when otherness goes forth, there is the laughter of bliss

10. Consider the varieties of my deflecting thee from the varieties of otherness, whether I am jealous for thee, or whether I have exiled thee.

11. Guard thine eyes, and leave the rest to Me.

12 Truly, if thou guardest thine eyes, thy heart will be guarded by its own authority.

13. Thy house is thy way, thy house is thy grave, thy house is thy uprising: consider how thou seest it, for so shalt thou see other than it.

14. When thou seest Me in thy house solitary, it is the secure sanctuary preserving thee from other than Me. but when thou seest Me not in thy house, seek Me out in everything; and when thou seest Me, come on boldly, and ask not leave.

15. Speech is a veil, and the passing-away of speech is a covering: the passing-away of covering is a peril, and the passing-away of peril is a soundness. The science of that exists, but its reality exists not.

16 Thou art my stray camel: when I make Myself to find thee, thou art enough for Me

17. When thou seest Me and seest not my name, assign thyself to my service, for thou art my servant.

18. When thou seest Me and seest my name, I prevail.

19. When thou seest my name and seest Me not, thy action is not for Me, and thou art not my servant.

20. Remove thy infirmities, and thou shalt see Me enthroned beyond all doubt.



retest in my confining, I will expel thee unto my veiling; and if thou retest in my veiling, I will expel thee unto my wiath.

12. When thou desirest all things for Me, thou wilt not be seduced: when thou desirest all things from Me, thou wilt not be deceived.

13. The gnoses of everything occasion the experience of the thing, and its names belong to its gnoses: when the gnoses of a thing fail, the experience of it fails also.

14. Everything has an adherent name, and every name has names: the names separate from the name, and the name separates from the reality.

### MAWQIF OF COMFORT (19)

He stayed me in Comfort, and said to me:

1. Cleave unto certainty, and thou wilt stay in my station. Cleave unto good thinking, and thou wilt journey in my highway: and whoso journeys in my highway, reaches unto Me.

2. Become concentrated through the name of certainty upon certainty.

3. When thou art troubled, say in thy heart, "the certain," and thou shalt become concentrated, and have certain faith; and say in thy heart, "good thinking," and thou shalt make thy thought good.

4. Whomsoever I cause to contemplate, through him I cause to contemplate; to whomsoever I grant gnosis, by him I grant gnosis; whomsoever I guide, by him I guide; whomsoever I indicate, by him I indicate.

5. Certainty guides thee to the Real, and the Real is the end: good thinking guides thee to belief, and belief guides thee to certainty.

6. Good thinking is one of the ways of certainty.

7. If thou seest Me not behind each pair of opposites with a single vision, thou hast no gnosis of Me

### MAWQIF OF HIS ARCHETYPAL HOUSE (20)

He stayed me in His Archetypal House: and I saw it, and its angels, and those who were in it, praying to Him. And I saw Him, and no house, continuing instant in his prayers: and I saw them not continuing; He compassed their prayers in knowledge, but his they compassed not. And He said to me:

1. I have concealed my House's authority in every house, and thereby have asserted the authority of my House over every other house.

2. Free thy house of otherness, and recollect Me through that which is easiest for thee: so shalt thou be seeing Me in every particularity of it.

## MAWQIF OF ACKNOWLEDGEMENT (18)

He stayed me in Acknowledgement, and said to me:

1. Thou desirest either Me, or staying, or the form of staying. If thou desirest Me, thou art in staying, not in the desire of staying; if thou desirest staying, thou art in thy desire, not in staying; if thou desirest the form of staying, thou servest thyself, and staying eludes thee

2. Staying is one of the qualities of dignity; dignity is one of the qualities of splendour; splendour is one of the qualities of self-sufficiency, self-sufficiency is one of the qualities of majesty, majesty is one of the qualities of impermeableness; impermeableness is one of the qualities of power, power is one of the qualities of oneness, oneness is one of the qualities of essentiality.

3. Staying is an emergence of attention from letter, and from what is compounded and separated of letter.

4. When thou emergest from letter, thou emergest from the names; when thou emergest from the names, thou emergest from the things named; when thou emergest from the things named, thou emergest from all phenomena; when thou emergest from all phenomena, thou speakest and I hear, thou prayest and I answer.

5. If thou passest not my recollection, my qualities, my praiseworthy aspects, and my names, thou returnest from my recollection to thy recollections, and from my quality to thy qualities.

6. The stayer knows not the contingent: when there remains no contingent thing between Me and thee, then there is no veil between Me and thee

7. If thou passest to and fro between Me and thing, thou equatest that thing with Me.

8. If I summon thee, do not expect the veil to be dropped through thy following Me: thou canst not compass its reckoning, nor wilt thou ever be able to drop it.

9. If thou couldst drop it, whither wouldst thou drop it? For dropping is a veil, and the place of dropping is a veil. So follow Me, and I will drop the veil, and that which I have dropped never returns; and I will guide thy path, and that which I guide goes not astray

10. If thou seest Me, and then turnest to this world, it is through my wrath, if thou turnest to the next world, it is through my veiling; if thou turnest to the sciences, it is through my confining; if thou turnest to the gnoses, it is through my reproach.

11. If thou retest in my reproach, I will expel thee unto my confining: for my quality is shame, and I am ashamed that he whom I reproach should remain in my presence. And if thou

2. Banish from thee all experience of otherness, and of what is derived from otherness, by mortification.

3. If thou banishest it not by mortification, the fire of onslaught will banish it.

4. As mortification transfers from the experience of otherness to the experience of Me or of what is derived from Me, so the fire transfers from the experience of otherness to the experience of Me or of what is derived from Me.

5. I have sworn: none shall reach Me, save him who experiences Me or what is derived from Me.

6. Thy experience of otherness is derived from otherness, and the fire is otherness, and it has a lookout over the hearts. It sees in them otherness, when it looks out over the hearts, and so sees what is of itself, and unites with it; but when it sees not what is of itself, it unites not with it.

7. Existence has not achieved the understanding of its being produced, and will never achieve it.

8. Every created thing is a place for itself and a limitation for itself.

9. The sciences return to their limits, which be reward: the gnoses return to their limits, which be acquiescence.

10. I manifested the quality of speech through that which ear and thought can bear: and that which cannot be borne is greater than that which can. And I manifested the quality of action through that which intellect and sight can bear: and that which cannot be borne is greater than that which can.

11. Consider manifestation, how one partitive of it is inclined towards another partitive, and how one set of causes of its partial is connected with another set of causes of its partial. No pivot has it of itself, though it turn and turn about: no prop has it, when it swerves.

12. Consider Me, for no revenue returns to Me from thee, but thou standest fast through my everlasting stablishment, and others cannot reach thee.

13. If the hearts congregated themselves, with the essence of their illuminated eyes, they would not attain to the enduring of my bounty.

14. Intelligence is an instrument limited by My gnosis; gnosis is an insight limited by My infused contemplation; infused contemplation is a faculty limited by my desire.

15. When the signs of might appear, the gnostic sees his gnosis to be agnosia, and the righteous sees his righteousness to be unrighteousness.

16. Quality does not bear that which knowledge bears: so preserve the knowledge that is in thee, and stay quality in its limitation of knowledge, not in its limitation of itself.

serves Me out of my fear, ceases; whoso serves Me out of his desire, is cut off.

39. The knowers are three: one has his guidance in his heart; one has his guidance in his hearing; one has his guidance in his learning.

40. The reciters are three: one knows the whole; one knows a half; one knows the repetition.

41. The whole is the outward and the inward; the half is the outward, the repetition is the recitation.

42. When thou addressest the gnostic and the ignorant concerning a principle of knowledge, follow the advice of the gnostic: for of the ignorant thou hast only his pronouncement.

### MAWQIF OF DEATH (16)

He stayed me in Death: and I saw the acts, every one of them, to be evil. And I saw fear holding sway over hope; and I saw riches turned to fire and cleaving to the fire, and I saw poverty an adversary adducing proofs; and I saw everything, that it had no power over any other thing; and I saw this world to be a delusion, and I saw the heavens to be a deception. And I cried out, "O knowledge!"; and it answered Me not. Then I cried out, "O gnosis!"; and it answered me not. And I saw everything, that it had deserted me, and I saw every created thing, that it had fled from me; and I remained alone. And the act came to me, and I saw in it secret imagination, and the secret part was that which persisted: and naught availed me, save the mercy of My Lord. And He said to me:

1. Where is thy knowledge?

And I saw the Fire. And He said to me:

2. Where is thy act?

And I saw the Fire. And He said to me:

3. Where is thy gnosis?

And I saw the Fire. And He unveiled for me His gnoses of uniqueness, and Fire died down. And He said to me:

4. I am thy friend.

And I was established. And He said to me:

5. I am thy gnosis.

And I spoke. And He said to me:

6. I am thy seeker.

And I went forth.

### MAWQIF OF POWER (17)

He stayed me in Power, and said to me.

1. Experience of other than Me does not dwell beside Me, nor experience of other than my favours, or of other than my remembrance, or of other than my bountifulness.

20. Whoso knows his end, and practises, is increased in fear.

21. Fear is the sign of him who knows his end: hope is the sign of him who is ignorant of his end

22. Whoso knows his end, and casts it and the knowledge of it upon Me, to judge concerning it with my knowledge which is beyond perception, him I meet with a fairer knowledge than he had, and to him I come with a nobler portion than that he sacrificed.

23. O gnostic, if thou art equal to the knower, save in axiomatic knowledge, I make unlawful to thee both knowledge and gnosis.

24. O gnostic, where is ignorance in relation to thee? Thy sin is only in the state of thy gnosis.

25. O gnostic, perceive in the case of thy heart: that which thou seest it seeking is its gnosis, and that which thou seest it avoiding is its perception.

26. O gnostic, persist, or else thou art agnostic: O knower, cease, or else thou art ignorant.

27. O gnostic, I see thee with my strength, but I do not see thee with my assistance: dost thou take as a god other than Me?

28. O gnostic, I see thee with my wisdom, but I do not see thee with my fear: dost thou mock at Me?

29. O gnostic, I see thee with my indication, but I do not see thee in my highway.

30. Whoso flees not unto Me, reaches Me not: and unto whomsoever I reveal not Myself, he flees not unto Me.

31. If thy heart departs from Me, I do not regard thy works.

32. If I do not regard thy works, I seek thee out with thy theory: and if I seek thee out with thy theory, thou wilt not requite Me with thy works.

33. If thou turnest not from that wherefrom I have turned, thou turnest not towards that whereunto I have turned.

34. If I detect thee in opposition, I attach repentance to opposition: and if I detect thee in repentance, I attach opposition to repentance.

35. Relate concerning Me, my rights, and my bounty. Whoso understands of Me, take thou him for a knower; whoso understands of my right, take thou him for a counsellor; whoso understands of my bounty, take thou him for a brother.

36. Whoso understands not of Me, nor of my right, nor of my bounty, take thou him for an enemy: and if he comes to thee with my wisdom, rescue it from him, even as thou rescuest thy straying camel from a desolate savage land.

37. Whoso understands of Me, deserves by his service my face; whoso understands of my right, serves Me out of fear; whoso understands of my bounty, serves Me desiring what is with Me.

38. Whoso serves Me desiring my face, persists; whoso

## MAWQIF OF MYSTICAL PERCEPTION (15)

He stayed me in Mystical Perception, and said to me:

1. When thou perceivest, thou seest limitation openly, and thou seest Me at the back of the unseen.

2. When thou art with Me, thou seest the opposites, and him whom I have caused to witness them: falsehood will not take hold of thee, and truth will not fail thee.

3. Falsehood borrows tongues, but does not use them in their proper channels, like an arrow which one draws, but with which one does not hit the mark.

4. Truth borrows no other tongue but itself.

5. When the marks of jealousy appear, the marks of verification also appear.

6. When jealousy appears, then thou art not veiled.

7. Perceive in the case of knowledge: if thou seest gnosis, it is its luminousness. Perceive in the case of gnosis: if thou seest knowledge, it is its luminousness.

8. Perceive in the case of knowledge: if thou seest not gnosis, beware of it. Perceive in the case of gnosis: if thou seest not knowledge, beware of it.

9. Perception is my lamp: whoso sees it, does not sleep.

10. Perception is the vision of the cause, and perception in the case of the cause is the vision of the object.

11. O knower, set between thyself and ignorance a barrier consisting of knowledge, else it will overcome thee. and set between thyself and knowledge a barrier consisting of gnosis, else it will carry thee away.

12. I revealed to piety, "Stand and stablish," and to disobedience, "Tremble and shake."

13. Knowledge is my door, and gnosis is my doorkeeper.

14. Certainty is my way, by which alone the traveller arrives.

15. One of the signs of certainty is steadfastness, and one of the signs of steadfastness is security in terror.

16. If thou desirest everything for Me, I will teach thee a knowledge which phenomenal existence cannot attain, and make Myself known to thee with a gnosis which phenomenal existence cannot attain.

17. If thou desirest Me through everything, and if thou desirest everything through Me, I will teach thee a knowledge which phenomenal existence cannot attain.

18. The gnostic who knows his end is only fit for the knowledge of it. the gnostic who is ignorant of his end is only fit for the ignorance of it.

19. Whoso is fit for the knowledge of his end is not affected by the distractions of temptation: whoso is fit for the ignorance of his end swerves, and walks aright.

thing through that which I caused thee to witness, and I prevail over thee: thou art between Me and everything, and thou art near to Me, not everything, and everything is thy friend, not my friend. This is the description of those that are near to Me. Know then that thou art near to Me, and that thy knowledge is the knowledge of thy nearness to Me, and surrender to Me thy name, that I may meet thee with it. And set not between Me and thee any name or knowledge, but discard everything that I manifest to thee, be it name or knowledge, before the might of my glance, so that thou mayest not be veiled by it from Me. For it is for my Presence that I have built thee, not for being veiled from Me, and not for anything apart from Me, be it concentrative for thee or separative. for as for the separative, I have scared thee from it by means of my informing gnosis in thee; and as for the concentrative, I have scared thee from it by means of the jealousy of my love. Know then thy station in nearness to Me: for it is thy limitation, and if thou abidest therein, things have no power over thee; but if thou departest from it, everything will sweep thee away.

11. Dost thou know what is thy quality that preserves thee by my leave? It is the matter of thee in thy body, and that is a mercy towards thy quality and a preservation to thy heart. Preserve thy heart from everything that would enter it, inclining it from Me, and not bearing it unto Me: and be merciful towards thy quality in my service, and thou shalt concentrate thy attention upon Me.

12. Thy station with Me is that which I have caused thee to witness. Thou seest Me manifesting everything, and thou seest Hell which says, "*There is naught like unto Him*", and thou seest Heaven which says, "*There is naught like unto Him*"; and thou seest everything which says unto thee, "*There is naught like unto Him.*" Thy station with Me is that which stands between Me and the manifestation.

13. When thou art in thy station, it is not possible for manifestation to be made by thee: for thou art near to Me, and my authority is with thee, and my power and Self-revelation.

14. I look upon thee, and I desire that thou shouldst look upon Me: while all manifestation veils thee from Me. Thy soul is thy veil, and thy knowledge is thy veil, and thy gnosis is thy veil, and thy names are thy veil, and my Self-revelation to thee is thy veil. Expel therefore from thy heart everything, and expel from thy heart the knowledge of everything, and the recollection of everything, and whatever I have manifested of manifests to thy heart, hurl it back to its manifesting, and void thy heart for Me, that thou mayest look upon Me, and not prevail over Me.

refrain it, so that thou mayest execute my command, and so that nothing else may bear thee company. 'Then thou shalt go forward in it. But if aught beside it bears thee company, it will stay thee short of it: thy intellect will stay thee, until it knows, and when it knows, it will bring to a decision; and thy heart will stay thee, until it knows, and when it knows, it will cause to incline.

8. When I cause thee to witness how my friends proceed in my command, not awaiting with it its knowledge, and not looking forward to its end with it, being well-pleased with Me in place of every knowledge (though it be aggregated against Me), and well-pleased with Me in place of every end (though my house and the abode of my grace be before Me), while I am the object of their vision, and they rest not until they see Me, and repose not until they see Me: then have I permitted thee to be my friend; for I have caused thee to witness how thou shouldst obey Me when I command thee, at the time of my Self-revelation, and how thou shouldst depart from Me, and return unto Me. O my servant, do not await the knowledge of my command with my command, and do not await with it its end: verily, if thou awaitest these twain, I afflict thee, and the affliction veils thee from my command, and from that knowledge of my command which thou awaitest. 'Then I incline over thee, and thou turnest back: then I return to thee, and turn. 'Then thou stayest in thy station: then I make Myself known unto thee; then I command thee at the moment of my Self-revelation. Do thou execute this, and look not back, and I shall be thy companion. O my servant, concentrate the first part of thy day, or thou wastest it entirely: concentrate the first part of thy night, or thou squanderest it entirely. For if thou concentratest its first part, I will concentrate for thee its last part.

9. Write down who thou art, that thou mayest know who thou art: for if thou knowest not who thou art, thou art not of the people of My gnosis.

10. Is not my dispatching unto thee the sciences, through thy heart, a means of expelling thee from the general to the particular? And is not my particularising thee, by means of my Self-revelation to thee, which is directed to the repressing of thy heart and the repressing of all the sciences that appear to thee through thy heart, a means of expelling thee to the unveiling? And is not the unveiling in this, that thou shouldst banish from thee all things, together with the knowledge of every thing, and that thou shouldst witness Me through that whereby I have caused thee to witness, and that at such time no estranging force should estrange thee, and no familiarising force should familiarise thee, when I cause thee to witness, and when I make Myself known to thee, be it but once in thy whole life: is not this an announcement of thy admission to my friendship? For thou banishest every-



10. Gnosis is that which thou hast experienced: verification of gnosis is that which thou hast witnessed.

11. 'The knower seeks proofs of Me, and every proof merely joints to himself, not to Me: the gnostic seeks proofs through Me.

12. Knowledge is my proof for every intellect, wherein it stands steadfast. the intellect does not forget it even though it forgets itself; it does not depart from its knowledge, even though it turns aside

13. Everything has a tree. 'The tree of letters is names: depart from names, and thou wilt depart from meanings.

14. When thou departest from meanings, thou art fit for My gnosis.

### MAWQIF OF COMMAND (14)

He stayed me in Command, and said to me:

1. When I command thee, depart unto that wherewith I command thee, and await not with it thy knowledge. Verily, if thou awaitest with my command the knowledge of my command, thou disobeyest my command

2. If thou executest not my command, except the knowledge of it be made clear to thee, it is the knowledge of the command thou obeyest, not the command.

3. Dost thou know what it is that stays thee from executing my command, when thou awaitest the knowledge of my command? It is thy carnal soul, which desires knowledge, so that it may be cut off from my duty, and proceed according to its lusts in the ways of knowledge. For knowledge has ways, and the ways have defiles, and the defiles have exits and highways, and the highways have contrariety.

4. Execute my command when I command thee, and ask not concerning the knowledge of it. So do the people of my Presence, the angels of the Duties, execute that whereunto they are commanded, and look not back. So execute, and look not back: and thou shalt belong to Me, and I to thee

5. Not out of misetliness towards thee do I fold up the knowledge of the command. Knowledge is but the stayer of the condition of it which I have appointed for it. When I permit to thee a knowledge, then have I permitted thee to stay in it: if thou stayest not in it, thou disobeyest Me. For I have appointed for the knowledge a condition, and if I make plain to thee the knowledge, then I have bound thee by its condition.

6. When I desire thee for my condition, not for the condition of knowledge, I command thee, and thou executest the command, not asking Me concerning it, and not awaiting from Me its knowledge.

7. When I command thee, and thy intellect comes probing about it, deny it; and when thy heart comes probing about it,

- 5 If thou entrustest to Me that of thy knowledge of which thou art ignorant, thou art therein my friend.

6. Whenever thou seest, with thine eye and heart, aught of my manifest and hidden sovereignty, and I cause thee to witness its submission to Me, and its humility to the splendour of my greatness, *on account of a gnosis which I establish for thee*, so that thou hast gnosis of it through attestation, not through exposition. then have I caused thee to transcend it and all the knowledges of other than it which have no end, and the tongues of its utterers; and I open to thee the gates which none enters unto Me, save him whose gnosis I have empowered to bear their gnosis, so that thou bearest it and art not borne by it, and thou reachest the boundary of the Presence. 'Then before Me it is said: "So-and-so, the son of So-and-so." 'Therein consider who thou art, and whence thou enterest, and what was thy gnosis so that thou didst enter, and what was thy capacity so that thou didst bear.

7 When I cause thee to witness every phenomenon with a single vision and a single witnessing, in that station I have a name. if thou knowest it, invoke Me by it, but if thou knowest it not, then invoke Me by the ecstasy of this vision, in the time of thy hardships.

8 'The description of this vision is that thou shouldest see height and depth, length and breadth, and all that is in it, and all through which that is, in that which manifests and persists, and in that which is subject and endures; and that thou shouldst witness the faces of that, turning toward themselves—it being impossible that any partiality of them should witness aught but its parts—and that thou shouldst witness in them the fallings of that glance which establishes existence in them, then praises *inclining towards* Me with the magnificats of their lauds, and regarding Me with that exaltation which blots out in them the memory of everything save their assiduity in their recollections. And when thou witnessest them turning their faces, then say: "O 'Thou that overweldest all things with the manifestation of thy majesty! O 'Thou that appropriatest all things with the magnificence of thy might! 'Thou art the Tremendous, Who cannot be endured, and Whose description cannot be achieved." But when thou witnessest them regarding in exaltation, then say: "O Compassionate! O Merciful! I implore 'Thee by thy mercy, wherewith 'Thou fixest in thy gnosis, and empowerest for thy recollection, uplifting the intelligences to yearn after 'Thee, and ennobling the station of whomsoever 'Thou wilt of creation, before 'Thee."

9. If thou yieldest unto Me that which thou knowest not, thou art among those that have power over it, when I manifest to thee the knowledge of it: if thou yieldest unto Me that which thou knowest, then I inscribe thee among those of whom I am ashamed.

before Me, not seeking of Me, and not fleeing unto Me. Surely, if thou seekest of Me and I refuse thee, thou returnest unto the seeking, not unto Me; or thou returnest unto despair, not unto the seeking. And surely, if thou seekest of Me and I grant it thee, thou returnest from Me unto that which thou soughtest. And if thou fleest unto Me and I give thee shelter, thou returnest from Me, unto the security which is in the place to which in thy fear thou fleddest. But I desire to lift the veil between Me and thee. so stay before Me, for that I am thy Lord, but do not stay before Me, for that thou art my servant.

15. If thou stayest before Me because thou art my servant, thou inclinest as servants do: but if thou stayest before Me because I am thy Lord, my self-subsistent law will come upon thee, and stand between thy soul and thee.

16. If thy science is circumscribed, thou hast no science: if thy work is not circumscribed, thou performest no work.

17. Thy work is twofold: obligatory and voluntary. The obligatory is such, that without it science is not comprehensive and work is not established: the voluntary is such, that with it science is not comprehensive.

18. If thy work is obligatory, and none of it voluntary, thy science is established but not comprehensive: if thy work is voluntary, and also obligatory, thy science is established and comprehensive.

19. Know that quality of thine, in which science is not absent from thee; then know that quality of thine, in which thou art not incapable of thy work: so shalt thou possess science, and not be ignorant, and so shalt thou perform works, and not fail.

20. If thou knowest not thy quality, thou possessest science and art ignorant, thou performest works and omittest: in such degree as science remains with thee, thou practisest works, and in such degree as ignorance occurs to thee, thou omittest.

21. Weigh science in the balance of intention, and weigh works in the balance of sincerity.

### MAWQIF OF REMINDING (13)

He stayed me in Reminding, and said to me:

1. Thou persistest not, save by obeying the command: thou goest not aright, save by obeying the prohibition.

2. If thou art not commanded, thou inclinest: if thou art not prohibited, thou strayest.

3. Go not forth from thy house, save unto Me: so shalt thou be in my protection, and I shall be thy guide. Enter not, save unto Me, when thou enterest: so shalt thou be in my protection, and I shall be thy helper.

4. I am God. none may enter unto Me in the body, and none may attain to My gnosis through the conceptions.

•them is he unto whom pardon has come: he will see in their eyes the marks of the awe of driving forth, and observe in their faces the marks of the awe of inciting. But another that is foremost of them is he to whom veiling has come: he has nothing to do with good, and good is not the seal of that which is with him.

7. Beware! and again, by the numbers of that which I have created, beware! If thou retest in the vision of Me but the twinkling of an eye, then have I caused thee to traverse everything that I have manifested, and bestowed on thee power over it.

8. As thou enterest unto Me in prayer, so shalt thou enter unto Me in thy grave.

9. I have sworn, it cannot be, but that with every man shall walk his actions. If he quits them during his lifetime, he shall enter unto Me alone, and his grave will not be straitened with him, but if he quits them not during his lifetime, they will enter with him into his grave, and it is straitened with him. For his actions do not enter with him as sciences: they only appear to him in bodily shape, and enter with him.

10. Consider the quality of what there was of thy actions, how they walk with thee, and how thou regardest them walking from thee to where they may be, between thee and all other actions and consequences, defending thee: and the angels take charge of them, whereas the other actions are beyond all that. And I shall show forth to thee such of thy action as was directed towards Me, through the interstices of those gaps, defending thee, even as thou didst defend them. Thou wilt regard them as thou regardest one that undertakes to assist thee, and sacrifice his life on thy behalf: while they will regard thee as thou wast regarding them, saying, "Come unto me, for I undertake to defend thee: come unto me, for I do sacrifice my life on thy behalf." And so, when ye twain come to the house wherein awaits thee that which is awaited—and what is that which is awaited!—then they shall take farewell of thee, with the farewell of one that returns to thee; and the angels will take farewell of thee, with the farewell of one that confirms thee. Alone thou wilt enter unto Me, and no action with thee (though it be ever so fair), for that thou seest it to be unworthy of my regard; and no angels with thee (though they be thy guardians), for that thou takest no guardian but Me. And the angels will depart to their station before Me: and all of thy work that was for Me, will return unto Me.

11. Acquire knowledge, but do not listen to knowledge. perform works, but do not regard thy works.

12. The work of the night-time is a pillar for the work of the day-time.

13. The work of the day-time is more endurable, when it is lightened: the work of the night-time is more endurable, when it is lengthened.

14. If thou desirest to persist in thy work before Me, stay

knowing that thou hearkenest to Me, and seeing that all things are of Me."

18. The compact which I have compacted with thee is, that my Self-revelation should not seek the abandonment of my Sunna, but that it should seek one Sunna instead of another, and one Duty instead of another Duty. If thou belongest to those that have seen Me, then follow Me, and perform what I wish with the instrument I wish, not with the instrument thou wishest. Is it not thus thou speakest to thy servant? Now the instrument is my Sunna: so practise such of it as is comely, with that part of thee which I desire, not with that which thou desirest for Me, nor with that which thou desirest of Me. And if thou art incapable in respect of one instrument above another, my pardon will refrain from writing thee down traitor; or if thou art weak in respect of one duty above another, my tenderness will refrain from writing thee down stumbler. I regard only the extremity of thy knowledge: if it be with Me, then am I with thee.

### MAWQIF OF WORKS (12)

He stayed me in Works, and said to me:

1. I only manifested thee, that thou mightest abide through my quality for thy quality: thou dost not abide for my quality, but only through my quality, and thou dost abide for thy qualities, not through thy qualities.

2. Thy quality is but limitation, and the quality of limitation is direction, and the quality of direction is space, and the quality of space is divisibility, and the quality of divisibility is mutability, and the quality of mutability is passing-away.

3. If thou desirest to abide, stay before Me in thy station, and ask not of Me the means of departing.

4. Dost thou know where lies the highway of the veracious? It is beyond this world, and beyond all that is in this world, and beyond all that is in the world to come.

5. When thou threadest the way to Me beyond this world, my messengers will come to meet thee: longing thou wilt recognise in their eyes, and welcome and gladness thou wilt see in their faces. Hast thou seen one that was absent? He was absent from his people, and announced to them his coming: and when he had traversed the distance of the intenders, and threaded the highway of the enterers, did they not meet him before his alighting, all laughter; and did they not hasten towards him, all joy and gladness?

6. Whoso threads not the highway of the veracious, however he may be while still abiding in the earth and taking whatever is in it, messengers will come to him to drive him forth, and will meet him to make him ready and incite him. And foremost of

gathered together, entirely and specifically, in each of his limbs, yea, and contrarily likewise, in a single state, over the entire expanse that is between his sides, and all the extent of his frame that I have expanded. Then I command every punishment imagined by the people of this world as doomed and they come to him, altogether and specifically, according as they were imagined. And the known punishment dwells with him in the first skin, and the imagined punishment dwells with him in the second skin. Then I command after that the seven tiers of Hell, and the punishment of every single tier dwells in one of his skins. And when there remains no punishment, whether of this world or the next, that does not dwell between each pair of his skins, I manifest unto him that punishment of his which I take charge of in person, to mete out to him to whom I have revealed Myself personally, but who has for all that rejected Me. And when it sees him, it fears on account of its vision of the known punishment, and the imagined punishment fears on his account, and the punishment of the seven tiers fears on his account; and the punishment of this world and of the next continues to fear, lest I should punish him with the punishment which I have manifested. So I compact with the punishment, that I shall not punish him; and it acquiesces in my compact, and proceeds to punish him according to my command while he implores Me to mitigate for him the punishment of this world and the next, and that I should avert from him that which I have manifested. And I say to him, "I am He Who said to thee, 'Dost thou indeed repel Me?', and thou didst say, 'Yea, I do repel Thee'" And that is the last he sees of Me. Then I visit him with punishment, measure upon measure of my knowledge, so that no knowledge of knowers, no gnosis of gnostics, can endure even to hear of its description in speech. But that is not my way with him who lays hold on Me, in my Self-revelation, and abides with Me, until I bring his day to him. for upon him I bestow the delights of this world altogether, known and imagined alike, and the delights of the next world altogether, as well as all the delights whereby the people of Paradise are delighted, and that delight of mine with which I charge Myself personally, to delight him whom I wish among those that know Me and lay hold on Me.

17. Entreat Me, and say: "O Lord, how shall I lay hold on Thee, so that, when my day is come, Thou shalt not punish me with thy punishment, nor turn away from me thy face's turning towards me?" And I shall say to thee: "Lay hold on the Sunna in thy theory and practice, and lay hold on my Self-revelation towards thee in the experience of thy heart and know, that when I reveal Myself to thee, I shall accept from thee none of the Sunna save that which my Self-revelation produces, because thou art of the people of My converse, hearkening to Me, and

seeing it is I that am revealed thereby? If I will, I make Myself unknown by it, even as I have made Myself known. Or how should My knowledge condition Me, seeing that I am the conditioner thereby? If I will, I make ignorant by means of it, even as I have made to know by means of it.

15 Listen to the gnosis of gnoses, how it says to thee. "Blessed is He, Whom the gnoses do not know: Holy is He, Whom the sciences do not cognise. The gnoses are but one of His lights, and the sciences are but words of His words."

16. Listen to one of the tongues of my assault. When I make Myself known unto a servant, and he repels Me, I return, as if I had need of him. It is my preventing generosity that does this, as manifested in my favours. while on his part it is the miserliness of his soul towards himself that does this, that soul which I make to rule over him, but which he does not make to rule over Me. And if he repels Me, I return unto him: I continue to return, and he continues to repel Me; yea, he repels Me, though seeing Me to be the most generous of the generous, and I return unto him, though seeing him to be the most miserly of the miserly, fashioning an excuse for him when he is before Me. Nay, but I make beginning with forgiveness, before ever the excuse is fashioned, so that I say to him in his secret parts, "I have afflicted thee." All this I do, that he may depart from the vision of that which estranges him from Me: but if he continues in that whereby I have made Myself known unto him, I am his companion, and he is my companion. And if he repels Me, I do not abandon him on account of that repelling which is compounded with his ignorance, but I say to him, "Dost thou repel Me, Who am thy Lord? And dost thou not desire Me, nor My gnosis either?" And if he says, "I do not repel Thee," I accept it of him. And so, whenever he repels Me, I do not cease to convict him of his repelling, and whenever he says, "I do not repel Thee," I accept it of him. Then at last, when he repels Me, and I convict him of his repelling, he says, "Yea, I do indeed repel Thee": but he lies, and persists, in his obstinacy; so I remove My gnoses from his breast, and they return to Me, and I bring back to Myself all My gnosis that was in his heart. And, when his day is come, I make the gnoses that were between Me and him to be a fire, which I kindle against him with my hand. And this very man, whose fire not even Hell itself can rival, because I take vengeance of him Myself for Myself: this man, I say, a single description of whose punishments the Fire's keepers cannot endure to hear, nor a single detail of his retribution at my hands. this man's body I make like the expanse of the desolate earth, and fashion for it a thousand skins, and between each pan of them there is as it were the expanse of the earth. Then I command every punishment that is in this world. and they verily come to him, and every punishment that is in this world is

5. Provisions proceed from the hostelry. When thou possessest the gnosis of gnosés, thy hostelry is with Me, and thy provisions proceed from thy hostelry: if thou shouldst bring unto thee all created beings as guests, it would contain them.

6. Two tongues only give expression of Me: the tongue of gnosis, whose sign is the affirmation of that which it brings forward without proof, and the tongue of knowledge, whose sign is the affirmation of that which it brings forward with proof.

7. The gnosis of gnosés possesses two springs of flowing water: the spring of knowledge, and the spring of condition. The spring of knowledge gushes forth from veritable ignorance, and the spring of condition gushes forth from the spring of that knowledge. Whoso draws knowledge from the spring of knowledge, draws knowledge and condition: but whoso draws knowledge from the flowing stream of knowledge, not from the spring of knowledge, *him the tongues of the sciences transport, and him the interpretations of expressions deviate; he will gain no constant knowledge, and whoso gains not a constant knowledge, gains no condition.*

8. Stay in the gnosis of gnosés, and abide in the gnosis of gnosés: so shalt thou witness that which I have taught thee. *When thou witnessest it, thine eyes will see it; and when thine eyes see it, thou wilt discriminate between absolute proof and contingent circumstances, and when thou discriminatest, thou art established, but so long as thou discriminatest not, thou art not established.*

9. Whoso draws not knowledge from the spring of knowledge, knows not the reality, and there is no condition to that which he knows: his sciences dwell in his speech, not in his heart; so they dwell in him who knows.

10. When thou art established, speak: for it is thy duty.

11. Every spiritualised spirituality is only spiritualised in order that it may activate, and every quiddified quiddity is only quiddified in order that it may be created.

12. Every inhabited thing is a vessel: it is only inhabited on account of the emptiness of its cavity. Every empty thing is made a vessel: it is only empty on account of its incapacity, and it is only made a vessel on account of its insufficiency.

13. Every object of reference has a direction, and every possessor of direction is surrounded. Every surrounded thing is comprehended, and every comprehended thing is imagined. Every imagined thing is divisible, and every void is in contact. Every contacting thing is sensed, and every empty space is an object of common knowledge.

14. Know my assault, and thou shalt beware of Me and my assault. I am He against Whom self-revealing does not protect, and I am He Whom that of His knowledge which appears does not condition. How should my Self-revealing protect against Me,



with my sympathy that thou mayest thereby abide in my sympathy

3. Recollect Me once, and I will thereby efface thy recollection of otherness for all times.

4. O thou that art patient towards Me! Spread out the whole of existence to receive my gift, and it shall not contain it; and spread out thy own desires to receive my gift, and they shall not attain it.

5. When I am absent, gather to thyself thy misfortunes, and every phenomenal existence will come to console thee for my absence. If thou listenest, thou wilt obey; and if thou obeyest, thou wilt not see Me.

6. For my absence there is no consolation, and in my vision there is no reparation.

7. I am the Gracious in the magnificence of might, and I am the Sympathetic in the majesty of omnipotence

8. If I say to thee "I," await my communications, for thou art not of my people

9. I am the Gentle, although thy sins be grievous, and I am the Watchful, although thy attentions be secret.

10. Whoso sees Me is impervious for Me, and whoso is impervious for Me, is not proper to the time-moments.

11. Sometimes thou knowest the knowledge of gnosis, and thy reality is knowledge, and thou belongest not to gnosis and sometimes thou knowest the knowledge of staying, and thy reality is gnosis, and thou belongest not to staying

12. Thy reality is that which thou quittest not, not every knowledge which thou quittest

### MAWQIF OF THE GNOSIS OF GNOSSES (11)

He stayed me in the Gnosis of Gnoses, and said to me:

1. It is the veritable ignorance of all things through Me

2. The description of that in the vision of thy heart and intellect is, that thou shouldst witness in the ground of thy soul every world and heaven, and every sky and earth, and land and sea, and night and day, and prophet and angel, and knowledge and gnosis, and words and names, and all that is in that, and all that is between that, saying, "*There is naught like unto Him*"; and that thou shouldst see this its saying, "*There is naught like unto Him*," to be the extremity of its knowledge, and the end of its gnosis.

3. When thou possessest the gnosis of gnoses, thou makest knowledge to be one of thy beasts, and makest phenomenal existence in its totality to be one of thy paths

4. When thou makest phenomenal existence to be one of thy paths, I shall not provision thee from it. Hast thou ever seen provisions proceeding from a path?

## MAWQIF OF CULTURE (9)

He stayed me in Culture, and said to me:

1. Thy entreating me is an act of worship when thou seest Me not, but an act of denision when thou seest Me.
2. When I afflict thee, consider that wherewith I connect thee. If it be otherness, complain to Me: if Myself, then is thy house assured.
3. When thou seest Me in my affliction, know thy limitation wherein thou art, and be not absent in it from My vision. And if it be delight, rejoice: but if thou seest it to be trouble, do not rejoice.
4. The sum of gnosis is the preservation of thy state which divides thee not.
5. If thou heedest anything on its own account or on thy own account, it is not gnosis, and thou hast not any part of gnosis.
6. Everything that concentrates thee upon gnosis belongs to gnosis.
7. If thou relatest thyself, thou belongest to that with which thou relatest thyself, not to Me: and if thou belongest to any secondary cause, to it thou belongest, not to Me.
8. Leave gnosis behind thy back, and thou shalt emerge from relationship. abide with Me in staying, and thou shalt emerge from secondary cause.
9. If thou entreatest other than Me, bury thy gnosis in the grave of the most agnostic of those that deny Me.
10. If thou unitest otherness and gnosis, thou destroyest gnosis and establishest otherness. I desire thee to abandon otherness; but thou wilt never abandon that which thou hast established.
11. Gnosis is the tongue of singleness. when it speaks, it destroys all beside it, and when it is silent, it destroys what makes itself known.
12. Thou art the son of the state in which thou eatest thy food and drinkest thy drink.
13. I have sworn: I will never accept thee, so long as thou possessest either secondary cause or relationship.

## MAWQIF OF CONSOLATION (10)

He stayed me in Consolation, and said to me:

1. The time of the bounty of duration in reward is proportionate to the days of self-effacement in practice.
2. If I unveiled to thee the quality of delight, I should expel thee through the unveiling from the quality, and through the quality from the delight: and I have clad thee in my favour only that thou mayest thereby endure my favour, and I crown thee

84. The stayer banishes the gnosés even as he banishes the thoughts.

85. If anything were separated from limitation, it would be the stayer.

86. Knowledge does not bear gnosis, until it appears to it; gnosis does not bear staying, until it appears to it.

87. The knower tells of his knowledge, the gnostic tells of his gnosis, the stayer tells of Me.

88. The knower tells of command and prohibition, and in these twain is his knowledge; the gnostic tells of my necessary attributes, and in that is his gnosis; the stayer tells of Me, and in Me is his staying.

89. I am nearer to everything than its own soul; and the stayer is nearer to Me than everything.

90. If the knower emerges from the vision of my farness, he is consumed; if the gnostic emerges from the vision of my nearness, he is consumed; if the stayer emerges from the vision of Me, he is consumed.

91. The stayer sees what the gnostic sees and has gnosis of, and the gnostic sees what the knower sees and has knowledge of.

92. Knowledge is my veil, gnosis is my speech, staying is my presence.

93. Change affects not the stayer, nor do desires carry him away.

94. The authority of the stayer is his silence; the authority of the gnostic is his speech; the authority of the knower is his knowledge.

95. Staying is beyond the utterable, and gnosis is the end of the utterable.

96. In staying, all separation is made known.

97. The heart of the stayer is in my hands, and the heart of the gnostic is in the hands of his gnosis.

98. The gnostic has a heart, the stayer has a Master.

99. The stayer transcends the quality of phenomenal existence; it has no power over him.

100. The stayer rests not in any thing, the gnostic rests not in the loss of any thing.

101. The stayer rests not in phenomenal existence, and no phenomenal existence rests in him.

102. All things belong to Me; and that which belongs to Me, is of the things whose staying belongs to Me.

103. Staying is the fire of phenomenal existence, and gnosis is the light of phenomenal existence.

104. Staying sees Me only, gnosis sees Me and sees itself.

105. Staying is the staying of staying, the gnosis of gnosis, the knowledge of gnosis, the gnosis of knowledge: not gnosis, and not staying.

106. The gnostics have my communications, the stayers have my face.

60. Staying is not connected with secondary cause, nor is secondary cause connected with it.

61. If anything were worthy of Me, it would be staying; and if anything related of Me, it would be staying.

62. Gnosis in which is no staying returns to ignorance.

63. Staying is my wind: whomsoever it beats, he reaches unto Me; and whomsoever it does not bear, he reaches unto himself

64. Only this I say: Stay, O stayer; have gnosis, O gnostic!

65. Knowledge guides not to gnosis, and gnosis guides not to staying, and staying guides not to Me.

66. The knower is in slavery, the gnostic has contracted for his freedom, the stayer is free

67. The stayer is single, the gnostic is double

68. The gnostic knows and is known, the stayer knows and is not known.

69. The stayer inherits theory and practice and gnosis: none inherits him save God.

70. Knowledge is consumed in gnosis, and gnosis is consumed in staying

71. Everyone has equipment, save the stayer. and everyone that has equipment is routed.

72. Staying is an eternal specification, in which is no opinion.

73. The gnostic doubts of the stayer: the stayer doubts not of the gnostic.

74. In staying there is no stayer, else it is not staying. in gnosis there is no gnostic, else it is not gnosis.

75. The gnosis of him that stays not attains not. the knowledge of him that has no gnosis profits not.

76. The knower sees his knowledge, but does not see gnosis; the gnostic sees gnosis, but does not see Me; the stayer sees Me, and does not see other than Me.

77. Staying is my knowledge which protects, but against which there is no protection

78. Staying is my compact with every gnostic, whether he knows it or not. If he knows it, he emerges from gnosis to staying: if he knows it not, his gnosis is compounded with his limitation.

79. Staying is my light, with which darkness dwells not.

80. Staying is imperviousness, and imperviousness is persistence, and persistence is that which makes no account of temporality

81. None sees a reality save the stayer.

82. Staying is beyond fairness and nearness, gnosis is in nearness, and nearness is beyond fairness, knowledge is in fairness, and that is its limitation.

83. The gnostic sees the limit of his knowledge, the stayer is beyond every limit.

known: he is not partitioned by any existing thing, nor inclined by any contemplated thing.

38. Whoso stays not, sees the thing known, but sees not knowledge: he is veiled by wakefulness, even as he is veiled by heedlessness.

39. The stayer is not moved by beauty nor affrighted by fear. I am sufficient for him, and staying is his bound.

40. If I conceal Myself from him in that which is attested by an attestation, he complains of the mishap of losing Me, not of the mishap of the attestation.

41. Everything is confounded at the stayer, and the stayer is confounded at imperviousness.

42. Staying is the spirit of gnosis, gnosis is the spirit of knowledge, and knowledge is the spirit of life.

43. Every stayer is a gnostic: not every gnostic is a stayer.

44. The stayers are my people: the gnostics are the people of my gnosis.

45. My people are the commanders, the people of the gnoscs are the ministers.

46. To staying belongs a knowledge which is not staying, and to gnosis belongs a knowledge which is not gnosis.

47. The body of the stayer dies, but his heart does not die.

48. The hypocrite enters everything, and comes forth from it with his hypocrisy, and declares that he has entered it, except only staying. This he enters not, nor ever shall; of this he declares not, nor ever shall declare.

49. If in staying thou hast a prop, beware of my plotting concerning that prop.

50. Staying banishes all beside it, even as knowledge banishes ignorance.

51. Seek everything in the stayer, and thou shalt find it, seek the stayer in everything, and thou shalt not find him.

52. Patience is set above everything except staying. staying is set above patience.

53. When the affliction descends, it overpasses the stayer, but descends upon the gnosis of the gnostic and the knowledge of the knower.

54. The stayer emerges through harmony, even as he emerges through disharmony.

55. Staying is my destroying hand: everything it comes upon, it destroys, and everything that desires it, is consumed by it.

56. Whoso knows the knowledge of a thing, his knowledge is an announcement of giving heed to the thing.

57. Staying is my neighbourhood, and I am other than the neighbourhood.

58. The gnostic does not estimate the value of the stayer.

59. Staying is the prop of gnosis, and gnosis is the prop of knowledge.

17. Persistence belongs only to the stayer: staying belongs only to the persistent

18. Staying has intelligence of every knowledge, but no knowledge has intelligence of it.

19. Whoso stays not through Me, is stayed by everything beside Me.

20. 'The stayer sees the latter things, and the former things have no power over him.

21. Staying sets free from the slavery of this world and the next.

22. Prayer rejoices in the stayer, even as the journeyer rejoices in prayer.

23. Nothing has gnosis of Me: but if any approaches it, it is the stayer.

24. 'The stayer almost overpasses the condition of humanity.

25. 'The value of everything fails in staying, it belongs not to staying, nor staying to it.

26. In staying is a consolation for that from which one has stayed, and a compensation for that which one has abandoned

27. Staying is the gate of vision: whoso is therein, sees Me, and whoso sees Me, stays, but whoso sees Me not, stays not.

28. 'The stayer eats of delight, yet eats it not; drinks of affliction, yet drinks it not.

29. I have mingled the perception of the stayer with the majesty of my protection: he recoils from everything, and nothing accords with him

30. If the heart of the stayer were in otherness, he would not stay, if otherness were in it, he would not persist.

31. 'The stayer is an entire knowledge and an entire condition. only the stayer will ever unite these twain.

32. 'The stayer is not approved by the theologians, and the theologians are not approved by him

33. 'The stayer is far through the nearness of living creatures, and is veiled by the sciences of the knowers

34. If thou stayest through Me, otherness is of the sanctuary; go not forth into it, so that thou shouldst be loosed from Me.

35. 'The stayer is admitted into confidence, and the confident is well-treasured.

36. Stay through Me, but do not confront Me with staying. For if I were to show forth to thee my praise which is directed towards Myself, and my knowledge which is proper to Me alone, existentiality would return to primality, and primality to persistence, and neither would its knowledge be separated from it, nor the object of its knowledge be absent from its knowledge. Then thou wouldst see Me, and see the Real wherein is no staying, that thou shouldst have gnosis of it, and no journey, that thou shouldst traverse it

37. The stayer sees knowledge, how it destroys the thing

14. Put on thy seal, which I have given thee wherewith to seal every heart that yearns with yearning, and every heart that shrinks with shrinking: so shalt thou possess and not be possessed, confine and not be confined.

15. Whoso is absent from Me, and sees my knowledge, him I have appointed my lieutenant over his knowledge: and whoso sees Me, and is absent from my knowledge, him I have appointed my lieutenant over his vision.

16. Whoso sees Me and sees my knowledge also, he is my lieutenant, to whom I have given a means in everything.

### MAWQIF OF STAYING (8)

He stayed me in Staying, and said to me:

1. If thou obtainest not possession of Me, will not other than I obtain possession of thee?

2. Whoso stays through Me, him I clothe in adornment, and he sees no adornment in anything.

3. Purify thyself for staying, else it will shake thee off.

4. If any attraction of otherness remains for thee, thou stayest not.

5. In staying thou seest other at its proper limit, and, seeing it, departest from it.

6. Staying is the source of knowledge: whoso stays, his knowledge is within himself, but whoso stays not, his knowledge is with other than himself.

7. The stayer speaks and is silent according to a single law.

8. Staying is a luminousness, making known the values and effacing the thoughts.

9. Staying is beyond night and day, and beyond the values contained by them.

10. Staying is the fire of otherness. If I consume otherness with it, it is well; if not, I consume thee with it.

11. The stayer enters every house, and it contains him not; drinks of every well, and is not satisfied, then reaches unto Me, and I am his abode, and with Me is his place of staying.

12. When thou knowest staying, gnosis will not accept thee, and temporality will not be familiar with thee.

13. Whoso yields himself to Me in the sciences of staying, his back is rested against, and his staff leaned upon.

14. If thou callest upon Me in staying, thou departest from staying: and if thou stayest in staying, thou goest forth from staying.

15. In staying there is neither establishment, nor annihilation, nor speech, nor act, nor knowledge, nor ignorance.

16. Staying belongs to imperviousness: whoso possesses it, his outward part is his inward, and his inward part is his outward.

## MAWQIF OF COMPASSIONATENESS (7)

He stayed me in Compassionateness, and said to me:

1. It is the quality of Me alone.
2. It is that which removes the condition of sin and knowledge and experience.
3. So long as any trace of contrariety remains, it is a Mercy: and so long as no trace of it remains, it is a Compassionateness.
4. Stay in the lieutenancy of self-revelation.

So I stayed, and saw Him in ignorance; then I had gnosis, and saw ignorance in the gnosis of Him, and did not see gnosis in the ignorance of Him. And He said to me:

5. Whomsoever I make my lieutenant, I do not empower to see Me under any limiting conditions, finding Me if he finds it, and losing Me if he loses it

6. If I appoint thee my lieutenant, I will split off for thee a fragment of Compassionateness, and I am more merciful towards a man than his own soul: and I will cause thee to witness the limit of every speaker, and thou wilt outstrip him to his goal; and everyone will see thee in himself, but thou wilt not see in thyself any man.

7. If I appoint thee my lieutenant, I will make thy wrath a part of my wrath: thou wilt not be merciful towards any fellow-man, nor incline towards any congener.

8. When thou seest Me, follow Me; and though I have turned away from thee the faces of all, yet will I turn them humbly towards thee

9. When thou seest Me, turn away from those who turn from thee and advance towards thee.

10. If I appoint thee my lieutenant, I will set thee before Me, and place my self-subsistence behind thee (and I shall be beyond the self-subsistence), and my sovereignty will be on thy right hand (and I beyond the sovereignty), and my choice on thy left hand (and I beyond the choice), and my light in thine eyes (and I beyond the light), and my tongue on thy tongue (and I beyond the tongue): and I will cause thee to witness that I have set up that which I have set up, and that I am beyond that which I have set up. And I will not set up over against thee any object that is other than Me. and thou shalt see Me without absence, and continue according to my decrees without veiling.

11. When I cause thee to witness my proof towards that which I love, as I have caused thee to witness my proof towards that which I hate, I shall have declared thee my lieutenant, and chosen thee for the station of my confidant.

12. When thou seest Me, assist Me. but he cannot assist Me who does not see Me.

13. When thou canst not be veiled from Me, then have I declared thee to be my lieutenant.



be joined with sensible forms and what is beyond them, and that the eyes and the hearts should look upon Me; and that thou shouldst see my enemy loving Me, and my friends holding sway, and that I should raise up thrones for them, and that they should despatch the Fire, so that it should not return; and that I should repair my fallen houses, to be adorned with the adornment that is true, and that thou shouldst see my portion, how it makes all beside it to pass away; and that I should gather all men in happiness, no more to scatter or to be despised. Do thou then bring forth my Treasure, and realise that which I have caused thee to realise of my informing and providing, and the nearness of my overlooking thee. For lo, I shall appear; and the stars will be gathered about Me. And I shall join the sun and the moon together. And I shall enter into every house: and they will hail Me, and I shall hail them. All this, because mine is the Will; and by my permission the hour will come: and I am the Mighty, the Merciful.

#### MAWQIF OF THE SEA (6)

He stayed me in the Sea, and I saw the ships sinking and the planks floating; then the planks sank also. And He said to me:

1. Whoso sails is not saved.
2. He runs a risk who flings himself in and does not sail.
3. He perishes who sails and does not risk.
4. In running a risk is a portion of delivery.

And the wave came, and raised up what was beneath it, and ran along the shore. And He said to me:

5. The surface of the sea is an unreachably lustre, and its depths an unfathomable darkness, and between the two are fishes which may not be trusted.

6. Do not sail the sea, that I should veil thee by means of the instrument and do not fling thyself into it, that I should veil thee by means of it.

7. In the sea are limits, which of them shall support thee?

8. When thou givest thyself to the sea, and art drowned in it, thou art like one of its beasts.

9. I deceive thee, if I guide thee to any save Me.

10. If thou perishest in other than Me, thou belongest to that in which thou hast perished.

11. This world belongs to him whom I have turned from it, and from whom I have turned it: the next world belongs to him towards whom I have turned it, and whom I have turned towards Me.

enduring, and dost not see Me in thy vision as the establisher, I veil my face, and there is revealed unto thee thy face. Then do thou consider what is shown to thee, and what is concealed from thee

4. Do not consider the act of showing, nor the thing that is shown, that thou shouldst laugh and weep for when thou laughest and weapest, thou belongest to thyself, not to Me

5. If thou settest not behind thy back everything which I have shown and am showing, thou wilt not prosper, and if thou dost not prosper, thou wilt not be concentrated upon Me.

6. Be between Me and that which has been shown and is being shown, and set not between Me and thee either a state of being shown or an act of showing.

7. The statements in which the word "thou" occurs are of general application

8 "Thou" is the meaning of the whole of phenomenal existence.

9 I desire to inform thee concerning Myself without any trace of other than Myself.

10. He is not mine who sees Me and himself through his own making to see: he only is mine who sees Me and himself through my making him to see.

11. He is not a case for clemency, who sees Me and himself: is there not in him an unperceived polytheism?

12. Non-perception is a revelation in comparison with seeing Me and oneself, but it is a veil in comparison with reality.

13. Reality is the quality of the Real, and I am the Real.

14. This is my mode of expression, and thou art writing: how would it be, if thou wert not writing?

### MAWQIF OF "MY TIME HAS COME" (5)

He stayed me, and said to me:

1. If thou seest Me not, thou existest not through Me.

2. If thou seest other than Me, thou seest Me not.

3. My indications in a thing annihilate in it the real reality, and establish it as belonging to God, not as existing through itself.

4. There is that in thee which neither suffers itself to change, nor is changed.

5. Silence for Me thy silent part, and the articulate part will speak perforce.

6. The effect of my regard is in every thing: and if thou addressest it according to thy own language, thou wilt convert it.

7. Set my recollection behind thy back, or thou wilt return to other than Me, and nothing will stop thee from so doing.

8. My time has come, and it is high time that I should show forth my face and reveal my splendours, and that my light should

## MAWQIF OF HIS MAJESTY (3)

He stayed me in His Majesty, and said unto me:

1. I am the Manifest, Whose manifestation does not reveal Him: and I am the Inwardly, to the knowledge of Whom the inward faculties do not attain.
2. I began, and created Separation, and nothing was of Me, nor I of it. then I returned, and created Union, in which the separated things were united, and the distinct things composed.
3. Not every servant knows my language, that it should address him; and not every servant understands my interpretation, that it should converse with him.
4. If I united the power of every thing in a single thing, and comprised the gnosis of every thing in a single thing, and established the faculty of every thing in a single thing, it would not endure my self-revelation owing to its self-effacement, and it would not support my continuance on account of its loss of personal experience.
5. The lights rise from the light of my manifestation, and sink into the light of my manifestation: the darknesses rise from the failure to seek Me, and depart into the failure to seek Me.
6. Majesty is glory, and glory is nearness, and nearness is the loss of the knowledge of the knowers.
7. The spirits of the gnostics are not like spirits, and their bodies are not like bodies.
8. My friends who stay before Me are of three kinds. One stays in devotion, and I reveal Myself to him through generosity; one stays in knowledge, and I reveal Myself to him through glory, one stays in gnosis, and I reveal Myself to him through overwhelming.
9. Generosity speaks through the fair promise, glory through the establishing of power, overwhelming through the tongue of nearness.
10. Those that stay through Me stay in every staying, and go forth from every staying.

MAWQIF OF "THOU IS THE MEANING  
OF THE WHOLE OF PHENOMENAL  
EXISTENCE" (4)

He stayed me, and said to me.

1. Thou art enduring and established. Do not regard thy enduring, for by thy regarding thou comest to thyself.
2. Consider that which establishes thee, and that which is established by Me, and thou shalt be saved: for thou wilt see Me and thyself, and when I am in a thing, I prevail.
3. So long as thou regardest thyself as an enduring or as

11. My self-revelation which I have shown forth cannot support My self-revelation which I have not shown forth.

12. *I am not self-revelation, and I am not knowledge: I am not like self-revelation, and I am not like knowledge.*

## MAWQIF OF NEARNESS (2)

He stayed me in Nearness, and said to me:

1. Nothing is nearer to Me than any other thing, and nothing is farther from Me than any other thing, except inasfar as I establish it in nearness and farness.

2. Farness is made known by nearness, and nearness is made known by spiritual experience. I am He whom nearness does not seek, and Whom spiritual experience does not attain.

3. The least of the sciences of my nearness is, that thou shouldst see the effects of my regard in everything, and that it should prevail in thee over thy gnosis of it.

4. The nearness which thou knowest is, compared with the nearness I know, like thy gnosis compared with my gnosis.

5. My farness thou knowest not, and my nearness thou knowest not, nor my qualification knowest thou as I know it.

6. I am the Near, but not as one thing is near to another: and I am the Far, but not as one thing is far from another.

7. Thy nearness is not thy farness, and thy farness is not thy nearness: I am the Near and the Far, with a nearness which is farness, and a farness which is nearness.

8. The nearness which thou knowest is distance, and the farness which thou knowest is distance. I am the Near and the Far without distance.

9. I am nearer to the tongue than its speech when it speaks. Whoso contemplates Me does not recollect, and whoso recollects Me does not contemplate.

10. As for the recollecting contemplative, if what he contemplates is not a reality, he is veiled by what he recollects.

11. Not every recollector is a contemplative: but every contemplative is a recollector.

12. I revealed Myself unto thee, and thou knewest Me not: that is farness. Thy heart saw Me, and saw Me not: that is farness.

13. Thou findest Me and findest Me not: that is farness. Thou describest Me, and dost not apprehend Me by My description: that is farness. Thou hearest my address as though it were from thy heart, whereas it is from Me: that is farness. Thou seest thyself, and I am nearer to thee than thy vision of thyself: that is farness.

## THE BOOK OF THE SPIRITUAL STAYINGS

### MAWQIF OF GLORY (1)

He stayed me in Glory, and said to me:

1. None has possession of it save Me, and it is proper to none save Me. I am the Glorious, Whose neighbourhood is insupportable and Whose continuance is not sought. I manifested the Manifest, and am more manifest than it; its nearness does not attain to Me, and its existence is not guided unto Me; and I concealed the Inwardly, and am more concealed than it; no indication of it applies to Me, and no path of it leads aright unto Me.

2. I am nearer to each thing than its gnosis of itself: but its gnosis of itself does not pass beyond itself to Me, and it does not know Me, so long as its self is the object of its gnosis.

3. But for me, the eyes would not have seen the visible things proper to them and the ears would not have heard the audible things proper to them.

4. If I had uttered the Word of Glory, it would have swept away the perceptions as if with scythes, and obliterated the gnoses like the sand, on the day when the wind sweeps over it.

5. If the Voice of Glory had spoken, the voices of every qualification would have been silent, and the attainments of every attribute would have returned to nothingness.

6. Where is he that makes My gnoses a means of coming to Me? If I had shown him the tongue of sovereignty, his gnosis would have been changed to agnosia, and he would have been shaken, as the heavens are shaken on the day of their shaking.

7. If I do not cause thee to witness my Glory in that which I cause thee to witness, then I have set thee in abasement in it.

8. The party of the people of heaven and earth are in the abasement of circumscription. But I have servants, whom heaven cannot contain with all its tiers, and whose hearts the sides of earth cannot support. I have caused the eyes of their hearts to witness my Glory's lights, which fall not on anything but they destroy it. Their hearts behold nothing in the heavens, that they should affirm it, and they have no place of return in the earth, that they should dwell in it.

9. Take that which thou needest to concentrate thee upon Me, or I will restore thee unto thy need and separate thee from Me.

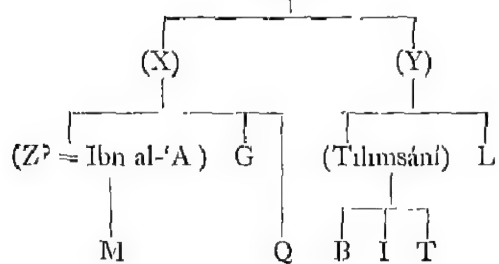
10. When My gnosis is present, there is no need: while My gnosis is coming, take what thou needest.

## INTRODUCTION

## E. STEMMA

(Fragmentary Niffail)

(Redactor)



with the commentary of 'Iḥlīmānī, completed in 694 A.H., of 220 folios.

G = MS. Gotha 880. An excellent MS. containing by far the best tradition. Contains the *Mawāḍiʿ* and *Mukhāṭabāt* together with the fragments, but without commentary. Completed in 581 A.H., of 132 folios. At present its numeration is in slight disorder. The MS. is, according to the statement of the copyist, a copy of the autograph of Nīṣārī himself: it preserves what is evidently a very old tradition as to the date and division of the various parts of the writings, vid. my commentary on M. 31 init., M. 32 fin., M. 38 init., M. 52 init., M. 54 init., M. 67 init., M. 68 init., M. 76 init., A. 1 init., A. 23 fin., A. 25 init., A. 29 fin.

I = MS. India Office London 597. With this I was first acquainted through a copy made from it by Professor Nicholson. Contains the *Mawāḍiʿ* and 'Iḥlīmānī's commentary, and completed in 1087 A.H., of 156 folios.

L = MS. Leiden Warner 638. This MS. is not mentioned in Brockelmann's list, and my attention was called to it by the kindness of Dr C. van Arendonk, who describes it as follows: "The MS. is clear and well-written in bold *nashīḥ*: it has 192 folios and 11 lines on a page and the text surface is 8 × 15 cm. It is vocalised up to f. 73 and has marginal commentaries up to f. 84. There is no date, but the MS. is here (Leiden) since the middle of the seventeenth century." The commentary is mainly that of 'Iḥlīmānī, but there are also fragments of a commentary by one 'Abdu 'l-Kāfīm al-Sūzī.

M = MS. Marsh 554 of the Bodleian Library. Written in a small neat hand, of 175 folios, containing the *Mawāḍiʿ* and the *Mukhāṭabāt* with a short anonymous commentary, which there is some reason to attribute to Ibn al-'Arabī, vid. my commentary on M. 7. 4. The MS. is undated, and is mainly of the same tradition as G.

Q = MS. 'Uṣṣan Pasha (Cairo Royal Library) *Taṣawwuf* 11. Contains the *Mawāḍiʿ* and *Mukhāṭabāt*, and some fragments. A considerable part of the *Mawāḍiʿ* has been lost. Completed in 1116 A.H. Only its readings for the *Mukhāṭabāt* have been incorporated into this edition, as its authority for the *Mawāḍiʿ* is of negligible weight.

T = MS. Thurston 4 of the Bodleian Library. A parchment MS. of the same tradition as B and I, undated, of 115 folios

pair of letters with one of His qualities, and the existences have been brought into existence through the qualities joining them together: the ineffable quality acts upon the joining, and through it the meanings are established, and to meanings are compounded names<sup>1</sup>.

(b) ISM

Letter is contained in names, names are contained in name, name is contained in essence: names are the light of letter, and the thing named is the light of names<sup>2</sup>. Knowledge and the thing known are in name, and condition and the thing conditioned are in knowledge. Name is the mine of knowledge, and knowledge is the mine of everything: name destroys knowledge, knowledge destroys the thing known, and the thing named destroys name<sup>3</sup>.

Unto God are the names: He imposed them, and through Himself He imposed them. His name and His names are His depositaries with man: let him not expel them, or He will depart from his heart<sup>4</sup>. Wherever God has set His name, there let the mystic set his: for when God gives him one of His names, and his heart addresses Him, by means of it, then God will cause him to experience Him, not himself, and he addresses God by means of that part of him which God addresses<sup>5</sup>. When a man sees God and does not see His name, then he may assign himself to God's service, for he is His servant, when he sees God, and sees His name, God prevails; when he sees God's name and does not see God, his action is not fit for God, and he is not God's servant. He must conceal God from His name, otherwise he will see it and not see God: but if he does not see God, he must not leave His name<sup>6</sup>.

Surrender to God thy name, and set not between God and thee any name or knowledge: for thy knowledge is thy veil, and thy names are thy veil<sup>7</sup>. When God expels thee from names, then He announces to thee His authority: and name owns no authority apart from Him<sup>8</sup>.

(c) HURÚF

For Niffarî's doctrine concerning *hurûf*, see p. 21 s.v. *harf*.

D. MANUSCRIPTS

In preparing this edition of the *Mawâqif* and *Mukhâtabâ*, I have collated the following MSS..

B=MS. Marsh 166 of the Bodleian Library, Oxford. A clear, well-written MS., slightly illuminated, containing the *Mawâqif*

<sup>1</sup> M. 63. 9.

<sup>2</sup> A. 17. 12, 17.

<sup>3</sup> M. 51. 11, M. 63. 5.

<sup>4</sup> M. 20. 18, 10, 20, M. 31. 5, M. 24. 1.

<sup>5</sup> M. 14. 10, 14, cf. M. 60. 13, M. 64. 18, M. 65. 8; A. 27. 7.

<sup>6</sup> M. 22. 10; M. 64. 12.

<sup>7</sup> M. 54. 12, A. 19. 3.

<sup>8</sup> A. 17. 7, M. 60. 8.



## (a) MA'NA

"Thou" is the meaning of the whole of phenomenal existence. Thy meaning is more powerful than the heaven and the earth: it perceives without glancing, and hears without hearing; it dwells not in houses, and eats not of fruits, is not covered by the night, and does not pasture in the day. It is not compassed by the intellects, nor are causes connected with it: this is the meaning which God has created, and God is beyond it<sup>1</sup>. God desires to manifest His creation, and to show forth in it what He wills: He will therefore show it forth as inviting to itself and veiling from Him, as being present in its *ma'nawiyyah* and absent from His staying: for God has manifested everything, and appointed order therein as a veil from its *ma'nawiyyah*, and imposed limit upon it as a veil from His desire concerning it. Every spiritualised *ma'nawiyyah* is only spiritualised in order that it may activate, and every quiddified quiddity is only quiddified in order that it may be created. The companion of everything is its condition's ruler, and the condition of everything amounts to its *ma'nawiyyah*, and the *ma'nawiyyah* of everything speaks of the thing, and the speech of everything is its veil when it speaks<sup>2</sup>.

Phenomena are the conditioning of a quality which has been detached from a quality, the quality remaining as a quality, and the conditioning a conditioning. The world may be considered as existing on two levels: on the upper level are the spirits and lights, on the lower level the bodies and darknesses. Totality belongs to the lower level, but when associated with man, it belongs to the higher level. The *amiyyah* and the *hawiyyah* belong to the totality. God's *Hawiyyah* manifested the manifests through *ma'nawiyyah*, and in them the worlds of abiding; then it manifested to the abiding, and it perished, and there remained the single *ma'nawiyyah*. The *ma'nawiyyah* belongs to the higher level, and man's place is between the spiritual and the abiding<sup>3</sup>.

Everything has a tree: the tree of letters is names, depart from names, and thou wilt depart from meanings, and so be fit for the *ma'rifah* of God<sup>4</sup>. For if thou departest from thy meaning thou departest from thy name, and if thou departest from thy name thou fallest into God's name. All other is imprisoned in its meaning, and its meaning is imprisoned in its name: so, when thou departest from thy name and thy meaning, there no more remains to thee any approach for him who is imprisoned in his name and meaning<sup>5</sup>. Everything has an adherent name: and every name has names: the names separate from the name, and the name separates from the meaning<sup>6</sup>. God has joined every

<sup>1</sup> M. 4, 8, M. 67, 30-6

<sup>2</sup> M. 56, 4; A. 12, 13, M. 11, 11; M. 37, 28.

<sup>3</sup> M. 49, 4-7, 12

<sup>4</sup> M. 11, 11

<sup>5</sup> M. 13, 13, 14.

<sup>6</sup> M. 12, 11.

*mahrûf*<sup>1</sup>. Letter is a veil<sup>2</sup>: 'ilm is a letter, and *mā'rifah* is a letter, and unless the mystic sets the letter behind him, he will not prosper, for doubt dwells in letter, and "howness" dwells in letter, and letter is the pass of Iblîs<sup>3</sup>. Letter knows not God, and God only addresses letter with the tongue of letter<sup>4</sup>: the letter cannot inform of itself, how then can it tell of God, Who made it and informs of it<sup>5</sup>? Letter is a guide to 'ilm, but it does not enter into *jahl*. 'ilm is contained in letter, and to it letter must be cast in the progress towards God<sup>6</sup>. The friend of God is not contained by letter: and if the letter is established for the mystic, he does not belong to God, while if the letter opposes him, he does not belong to God<sup>7</sup>. Letter does not reach Presence (*ḥaḍīrah*), and the people of presence transcend letter and banish it: those that depart from letter are the people of presence, and those that have departed from themselves have departed from letter<sup>8</sup>. God is nearer than the letter, though it should speak, and He is farther than the letter, though it should be silent: for he is the Lord of *ḥaḍīrah* and *mahrûf*<sup>9</sup>. Names are the light of letter, and the thing named is the light of names<sup>10</sup>.

(d) KAWN

*Kawn* is a staying, and every part of *kawn* is a staying. *kawn* is otherness, and if the mystic complies with it, God will punish him, and will not accept what he brings<sup>11</sup>. Whoso clings to *kawn*, to him *kawn* occurs: but when the mystic stands with God, he transcends *kawniyyah*, for the vision of God effaces *kawn*<sup>12</sup>. *Waqfah* is indeed the fire of *kawn*, for the mystic, by virtue of not resting in *kawn*, transcends the quality of *kawn*<sup>13</sup>. The whole of *kawn* is not wide enough to contain the gifts of God. *kawn* has not achieved the understanding of its own production (*takwīn*), and never will attain it<sup>14</sup>. When the mystic takes *kawn* to be his path, God will not provision him from it, for the provision never comes from the path<sup>15</sup>. *Kawn* is as it were the ball, and 'ilm the arena<sup>16</sup>. "Thou"—that is, the idea of a second person—is the meaning of the whole of *kawn*<sup>17</sup>.

V. Lastly, it will be useful to collect together the passages which throw light on Niffai's characteristic doctrine of Meaning (*ma'na*), Name (*ism*), and Letters (*ḥurūf*): for while the isolated sentences are often incomprehensible, when collected and compared they exhibit a definite and interesting mystical philosophy

<sup>1</sup> A 16 5, M. 18, 4, M 33, 9, M. 18 3

<sup>2</sup> M 55, 2, M. 64 2; M 67 1, A 17, 15.

<sup>3</sup> M 55 5, 6, 7, 1, 10, 11, M 67 28.

<sup>4</sup> M 67 10; M 55 3, M 67 11

<sup>5</sup> M 67, 26, 25, M 54, 12, A 17, 14.

<sup>6</sup> M. 67, 49, 51, 58, 59

<sup>7</sup> A 19 3, cf M. 13, 13.

<sup>8</sup> M. 36 7, A 19 8, A 4 13

<sup>9</sup> M 10, 4; M. 17, 7.

<sup>10</sup> A 32 1

<sup>11</sup> M. 34 8, 9

<sup>12</sup> M 61 1; A 15 1.

<sup>13</sup> A. 17 1, 2

<sup>14</sup> M. 36 1, 2, M 39, 1.

<sup>15</sup> M. 8 103, 101, 99

<sup>16</sup> M 11 4

<sup>17</sup> M. 4 8.

virtue<sup>1</sup>. Whoso possesses abundance through other than God, is impoverished by the very thing through which he possesses abundance<sup>2</sup>.

(b) GHAYR

If the mystic sees other (*ghayr*) than God, he does not see God, for all other is the way of other<sup>3</sup>. If the mystic is acquainted by God with otherness, he is the most ignorant of the ignorant, for in reality there is naught other than God<sup>4</sup>. To see other than God is to serve it: but that portion of the mystic which has *ma'rifah* of God is not fit for other than God<sup>5</sup>. Work performed for God on account of God is indeed done unto God: but work performed for God on account of other than God is done unto other than God<sup>6</sup>. If God departs from the heart, the heart will worship other than God: but the friend of God is not contained by other than God, for God has not desired him for other than Himself<sup>7</sup>. If the mystic's call is answered by God, God makes him deaf towards the call of all other than Him so long as he continues: but if the mystic chooses other than God, then God will be absent<sup>8</sup>.

(c) HARF

Letter is the treasury of God, and whoso enters it, has borne God's trust: letter is God's fire, His value, His decree, and the treasury of His secret<sup>9</sup>. Every rational thing which appears is chosen by God and composed by His letters: for God joined every pair of letters with one of His qualities, and so brought into existence the existences through the qualities joining them together<sup>10</sup>. Those that are with God do not understand a letter which addresses them, for they have been made to witness that it is through letter that God shows His abidingness, and they know that letter is a means and an instrument<sup>11</sup>. The letter, through which the letters come into existence, is not equal to the praiseworthy qualities of God, and cannot coexist with His station: for if all speech were concentrated into a single letter, and that letter connected with God, it would not attain to the praise of God, nor endure the vision of His nearness<sup>12</sup>. God only sent the mystic into letter, that he might seek one letter from another, as fire is sought from fire<sup>13</sup>. If the mystic emerges from letter, he will escape from the magic: and this emergence from letter involves emergence from names, things named, all phenomena, and so leads to perfect communion, for the mystic does not stay in the vision of God, until he emerges from *harf* and

<sup>1</sup> A. 34. 10.

<sup>2</sup> M. 39. 1, M. 41. 2

<sup>3</sup> M. 51. 6.

<sup>4</sup> A. 36. 14; A. 43. 2

<sup>5</sup> M. 32. 4; M. 63. 9.

<sup>6</sup> M. 51. 24, A. 4. 2

<sup>7</sup> A. 40. 2

<sup>8</sup> M. 5. 2, M. 26. 10.

<sup>9</sup> M. 45. 5; M. 48. 21

<sup>10</sup> M. 60. 9, M. 61. 1, A. 11. 6.

<sup>11</sup> A. 23. 6; A. 53. 1.

<sup>12</sup> M. 67. 20.

<sup>13</sup> A. 53. 4

Absence and the carnal soul (*nafs*) are like a pair of galloping horses, and when absence is in construction, vision is in destruction<sup>1</sup>. God's absence which does not promise vision is a veil, for absence is a veil which is not uncovered. It is the prison of the believer, for it is this world and the next: in this world, it is God's threat, in the next world it is veiling, and it remains so long as there remains a demanding on the part of God and the mystic<sup>2</sup>. Finally, absence is the homeland of recollection, for it is the pasturage wherein the mystic may recollect God as God desires: and if in absence the mystic departs from the recollection of God, everything will overwhelm him, and God will not come to his assistance<sup>3</sup>.

IV. Niffari frequently discusses the nature of otherness which he equates with unreality, and variously terms *siwâ*, *ghayî*, *ḥaîf* (pl. *ḥuūîf*), and *kawn*. The following collation of passages taken from his text will serve to illustrate his mystical doctrine on this matter.

(a) SIWÂ

If the mystic possesses not God, he is possessed by other than God, and as long as otherness possesses any attraction for him, he does not experience *wagfah*<sup>4</sup>. To unite otherness and *ma'rifah* is to destroy *ma'rifah* and to establish otherness: but if the mystic recollects God once, He will thereby efface the recollection of otherness for all times<sup>5</sup>. By mortification the mystic must banish all experience of otherness, for such experience does not dwell beside God, being derived from otherness<sup>6</sup>. The mystic must free his house of otherness, covering his face and his heart until otherness goes forth, when there will be the laughter of bliss<sup>7</sup>. If otherness follows the mystic, it is well. otherwise, the mystic follows otherness<sup>8</sup>. If the concentration (*jam'*) of the mystic is through otherness, then that concentration is in reality separation (*farq*)<sup>9</sup>. The mystic is the slave of otherness, so long as he sees any trace of it<sup>10</sup>. Whoso is bound by God's faith, and then addresses other than God, is an infidel<sup>11</sup>. *Kawn* is otherness. all other is a *ḥaîf*, and all *ḥaîf* is other<sup>12</sup>. God's true servant is he that is free from other than God, and God's confidant is he that restores to God all other than God. while God inscribes that man His companion who does not respond to the invitation of other than God<sup>13</sup>. In the vision of God, all otherness is a sin: when God is not seen, then all otherness is a

<sup>1</sup> A. 31. 4; A. 37. 5.

<sup>2</sup> A. 24. 26; A. 25. 7; M. 30. 1, 2; A. 27. 8, 9, A. 28. 7

<sup>3</sup> M. 29. 16; A. 10. 16, A. 4. 5.

<sup>4</sup> M. 8. 1, 4.

<sup>5</sup> M. 17. 2, 1, 6.

<sup>6</sup> M. 23. 5.

<sup>7</sup> M. 36. 35.

<sup>8</sup> M. 39. 1; M. 55. 7.

<sup>9</sup> M. 9. 10, M. 10. 3.

<sup>10</sup> M. 20. 2, 5, 9.

<sup>11</sup> M. 33. 4.

<sup>12</sup> M. 38. 2.

<sup>13</sup> M. 64. 9, A. 8. 6; A. 24. 6.

of other than God itself<sup>1</sup>. 'The mystic will not stay in God's vision, until he issues from specification (*haif*) and the thing specified (*mahrif*), and sees the veil of God as a vision, and the vision of God as a veil<sup>2</sup>. 'The station of the mystic is vision, and unless he stays in vision, every phenomenal thing will snatch him away: for the vision of God severs the bond between the mystic and things, while the absence of God renews the bond. 'The vision of God establishes the heart and effaces existence, and in vision the identity of subject and object is complete<sup>3</sup>. Vision is the gate of presence (*haḡrah*): in vision, God establishes names, and effaces them in presence<sup>4</sup>. When a man sees God, he is enriched with riches that have no opposite<sup>5</sup>. Vision is the science of perpetuating, and he that follows it, prevails over oppositeness, for in vision there is no opposite<sup>6</sup>. In vision there is neither speech nor silence, neither brightening nor shadow<sup>7</sup>. Vision consists in seeing God in everything, absence in seeing God in nothing<sup>8</sup>. Vision belongs to the elect, absence to the common: absence is this world and the next, vision is neither this world nor the next<sup>9</sup>. It is unlawful to petition God during vision, except for the power of saying to a thing "Be," and it is<sup>10</sup>. For if a man rests in vision but the twinkling of an eye, then God has caused him to traverse everything that He has manifested, and given him power over it<sup>11</sup>. 'The vision of this world is a preparation for the vision of the world to come, and whoso sees not God in this world, will not see Him in the world to come.<sup>12</sup>

(b) GHAYBAH

Absence is the foundation of what was between God and the mystic in the mystic's manifestation, and it consists in not seeing God in anything, or in regarding God as establishing the manifestation, so that one regards both God and the manifestation.<sup>13</sup> There is no consolation for God's absence, for if all phenomenal existence comes to console the mystic for God's absence, and the mystic listens to it and so obeys it, he will not see God<sup>14</sup>. He that petitions God during absence, is as one that has no *ma'rifah* of God: it is indeed lawful to petition God during absence, but only to preserve the mystic in His vision<sup>15</sup>. Everything prevails over the mystic in absence, and during absence 'ilm contains everything, and yet it profits its possessor nothing<sup>16</sup>.

<sup>1</sup> M. 23 6, M. 29 16; A. 30. 11      <sup>2</sup> M. 33. 9, M. 55 29, 30.

<sup>3</sup> M. 60 3, A. 2 1, M. 60. 5, A. 25. 11; A. 27 15, A. 32 4, A. 4 13; A. 47 9

<sup>4</sup> A. 37 9, 10

<sup>5</sup> M. 23. 4

<sup>6</sup> A. 30 10, A. 34. 26, cf. M. 13. 8; M. 19. 7, A. 26 3.

<sup>7</sup> A. 30. 16, cf. M. 28. 10, A. 35 3.

<sup>8</sup> M. 30 3, 2

<sup>9</sup> A. 26 5

<sup>10</sup> M. 28 7; M. 30. 6, A. 12 9; M. 28. 5

<sup>11</sup> M. 12. 7, A. 46. 8.

<sup>12</sup> A. 14. 5, 4.

<sup>13</sup> M. 66. 6; A. 26 5, A. 24 14.

<sup>14</sup> M. 10 6, 5

<sup>15</sup> M. 23. 2, M. 28. 7 5.

<sup>16</sup> A. 45 1, A. 48. 5, A. 56. 5

it separates from God, when it calls the mystic forth with all its conditions at the time of prayer<sup>1</sup>. It is more harmful than *jahl* to the man who sees God, for it and all it contains are in absence, not vision<sup>2</sup>. 'Ilm has no penetration of God<sup>3</sup>, and does not attain to God: its light illuminates the mystic concerning itself, not concerning God<sup>4</sup>. So long as 'ilm remains, thought and danger remain<sup>5</sup>: for it is contained in *haif*, and it is the mine of *haif*, while name (*ism*) is the mine of 'ilm<sup>6</sup>. 'Ilm is only a medium (*wasfah*), and must be cast away, together with *ma'rifah*, on the path to God, for 'ilm causes man to slip, and *ma'rifah* converts him to *nakarah*, if he abides in them<sup>7</sup>. The master of *ru'yah* is ruined by 'ilm, like honey by vinegar<sup>8</sup>. The 'ilm in which the mystic sees God is the path unto God, whereas the 'ilm in which he does not see God is a veil, and there is no path between it and God. When the mystic sees God, he sees 'ilm and *ma'rifah* to be in banishment from God, and if he sees God not, he is not profited by his 'ilm<sup>9</sup>. Whoso abides not in *jahl*, abides not in 'ilm: and unless a man is veiled by *jahl* from 'ilm, he will never see God<sup>10</sup>. The 'ulūm are words (*kalimāt*) of God: their limit is reward, and in them God has a house, from which He converses with those who possess 'ilm<sup>11</sup>.

(d) 'ĀLIM

The 'ālim seeks proofs of God, but every proof merely points to himself, not to God<sup>12</sup>. Unless the 'ālim ceases, he is *jāhil*, and until he ceases, the *jāhil* will not cease<sup>13</sup>. There are three kinds of 'ulamā: one has his guidance in his heart, one in his hearing, and one in his learning. The 'ulamā guide to the obedience of God, not to the vision (*ru'yah*) of God<sup>14</sup>.

III. Two terms which are frequently contrasted by Niffarī are vision (*ru'yah*) and absence (*ghaybah*): here are collected together the most important passages in which Niffarī refers to these states.

(a) RU'YAH

The gate of *ru'yah* is *waqfah*, and if the *waqif* emerges from the vision of God, he is consumed<sup>15</sup>. The recollection (*dhikr*) of God during His vision is an outrage: how much more the recollection of God together with the vision of other than God, or the vision

<sup>1</sup> M 15. 13; M 24. 3.

<sup>2</sup> A 23. 5, cf. A. 4. 3; A 56. 25.

<sup>3</sup> M 53. 11, M. 67. 29

<sup>4</sup> M 54. 12; M. 55. 5, 23, M 67. 26, A. 17. 13

<sup>5</sup> M 77. 2, A. 16. 7, A 19. 16.

<sup>6</sup> A 47. 1; A 51. 3, A 52. 12, A 56. 5

<sup>7</sup> M. 36. 14; M. 52. 3

<sup>8</sup> M. 13. 11.

<sup>9</sup> M. 15. 39; A. 47. 7.

<sup>10</sup> M 25. 1, M 29. 19

<sup>11</sup> M 37. 34; A 47. 6

<sup>12</sup> A 30. 3; cf. A 47. 4, A. 48. 5.

<sup>13</sup> M. 11. 15, M. 17. 9; M. 64. 15.

<sup>14</sup> M 15. 26, A. 55. 9.

<sup>15</sup> M. 8. 27, 90

occur to him, and if his path lies in them, they will imprison him<sup>1</sup>. *Ma'rifah* is the affliction of all creatures, and in *jahl* is their salvation: every man is harmed by his *ma'rifah*, except him who is *waqif* in God through his *ma'rifah*. *Ma'rifah* in which there is no *jahl* is *ma'rifah* in which there is no *ma'rifah*: but *ma'rifah* in which there is no *jahl* never manifests, just as *jahl* in which there is no *ma'rifah* never manifests<sup>2</sup>. When God reveals his *ma'rifah* to any heart, He annihilates in it all *ma'arif*: when *ma'rifah* is present, there is no need<sup>3</sup>. The first thing that *ma'rifah* takes from the '*arif*' is his disputation (*kalām*): for the sign of *ma'rifah* is, that one should not ask God concerning Himself or his *ma'rifah*, nor have desire for any *ma'rifah*, nor concern oneself, after *ma'rifah*, with the *ma'rifah* of other than God<sup>4</sup>. Any man who attempts to retain *ma'rifah* of otherness with *ma'rifah* of God, becomes thereby a denier (*munkir*) of God, for *ma'arif* that are connected with otherness are agnosia (*uakalāh*) in comparison with *ma'arif* that are not connected with otherness<sup>5</sup>. *Ma'rifah* attained through a medium (*wāsitah*) is made void by the medium<sup>6</sup>.

## (b) 'ARIF

The '*arif*' is not fit for God: for his secret thoughts have built castles in his *ma'rifah*, and he is like a king who does not like to abandon his kingdom<sup>7</sup>. *Waqfah* is God's compact with every '*arif*': if he knows this, he emerges from *ma'rifah* into *waqfah*; otherwise, his *ma'rifah* is compounded with his own limitation<sup>8</sup>. The *ma'rifah* of him who is not *waqif* does not attain, just as the '*ilm*' of him who is not '*arif*' does not profit<sup>9</sup>. The '*arif*' seeks proofs through God, whereas the '*ilm*' seeks proofs of God<sup>10</sup>. The sin of the '*arif*' is only in the state of his *ma'rifah*: unless he persists, he is *munkir*, and unless he aids God, he is *munkir*<sup>11</sup>. *Ma'rifah* is the speech of God, and the authority of the '*arif*' is his speech, whereas the authority of the *waqif* is his silence, and that of the '*ilm*', his '*ilm*'<sup>12</sup>. The heart of the '*arif*' sees eternity, his eyes see the time-moments: his spirit (*rūh*) is not like other spirits, and his body (*jism*) is not like other bodies<sup>13</sup>.

## (c) 'ILM

'*Ilm*' is the veil of God<sup>14</sup>, for it is the veil of *ru'yah*<sup>15</sup>. It is God's proof for every intellect, and in it intellect stands steadfast, but if it is circumscribed, it is not '*ilm*'<sup>16</sup>. It is the door of God: but

<sup>1</sup> A. 52. 12; A. 16. 7<sup>2</sup> M. 32. 11, M. 1. 10<sup>3</sup> A. 12. 11; M. 37. 15<sup>4</sup> M. 63. 3<sup>5</sup> M. 8. 75.<sup>6</sup> M. 15. 24, 26, M. 51. 20<sup>7</sup> M. 57. 17, M. 3. 7.<sup>8</sup> M. 29. 1.<sup>9</sup> M. 37. 1, 10; M. 36. 27; M. 37. 2<sup>10</sup> M. 57. 2, 3, A. 4. 4<sup>11</sup> A. 56. 16<sup>12</sup> M. 8. 78.<sup>13</sup> M. 13. 11.<sup>14</sup> M. 8. 92, 94.<sup>15</sup> M. 8. 92, M. 64. 4, A. 14. 9; A. 47. 1<sup>16</sup> M. 13. 12; M. 12. 16

proper possessors<sup>1</sup> The *'arif* sees the limit of his *'ilm*, but the *wāqif* is beyond every limit. the *'arif* has God's pronouncements, but the *wāqif* has God's face<sup>2</sup>.

The *wāqif* rests in nothing until he reaches God: he recoils from everything, and nothing accords with him<sup>3</sup>. If his heart were in otherness, he would not be *wāqif*, and if otherness were in his heart, he would not be persistent (*da'im*): for only the *wāqif* is *da'im*, and only the *da'im* is *wāqif*<sup>4</sup>. The *wāqif* knows not the contingent (*majāz*), and therefore there is no veil between him and God<sup>5</sup>. He that is *wāqif* before God sees the *ma'arif* to be idols, and the *'ulūm* divining-arrows<sup>6</sup>. The body of the *wāqif* dies, but his soul does not die<sup>7</sup>. The *wāqif* alone sees a reality, and he only approaches to the *ma'rifah* of God. for God will never be known with complete *ma'rifah*<sup>8</sup>. The *wāqif* almost overpasses the condition of humanity (*bashariyyah*), and with him temporality (*hadathān*) is no longer familiar: he transcends the quality of phenomenal existence (*hawā*); it has no power over him, for neither he rests in it, nor it in him<sup>9</sup>. He alone, if anything, is separated from limitation, for he is beyond every limit. He is unaffected by change, and unmoved by desires: in him everything may be found, but he will not be found in anything. He is nearer to God than any other thing<sup>10</sup>.

II. We are now in a position to review Niffari's judgements on *ma'rifah* and *'ilm*, together with his descriptions of the *'arif* and the *'ālim*

#### (a) MA'RIFAH

The sum of *ma'rifah* is the preservation of the spiritual state (*hāl*) of the mystic, and everything that concentrates upon *ma'rifah* belongs to *ma'rifah*<sup>11</sup>. *Ma'rifah* is the tongue of singleness: when it speaks, it destroys all beside it, and when it is silent, it destroys what makes itself known<sup>12</sup>. The door of God is *'ilm*, but *ma'rifah* is the doorkeeper<sup>13</sup>. *'Ilm* is a pillar only to be supported by *ma'rifah*, and *ma'rifah* is a pillar only to be supported by contemplation (*mushāhadah*). So long as *ma'rifah* remains, thought remains: the first part of *mushāhadah* banishes thought, while its last part banishes *ma'rifah*<sup>14</sup>. *Ma'rifah* is a fire consuming love, but is itself consumed by the fire of *waqfah*, which shows *ma'rifah* to be an otherness<sup>15</sup>. When the mystic sees God, he sees *'ilm* and *ma'rifah* to be in banishment from God: if he transports them on his way to God, worldly considerations will

<sup>1</sup> M. 8, 91, M. 51, 10.

<sup>2</sup> M. 8, 11, 29.

<sup>3</sup> M. 18, 6.

<sup>4</sup> M. 8, 47.

<sup>5</sup> M. 8, 24, 12, 99, 101.

<sup>6</sup> M. 9, 4, 6.

<sup>7</sup> M. 15, 13.

<sup>8</sup> M. 37, 18, 19.

<sup>9</sup> M. 8, 83, 106.

<sup>10</sup> M. 8, 30, 17.

<sup>11</sup> M. 64, 14.

<sup>12</sup> M. 8, 81, 23; A. 7, 13.

<sup>13</sup> M. 8, 85, 83, 93, 51, 89.

<sup>14</sup> M. 9, 11.

<sup>15</sup> M. 53, 13, 11, 14.



and if anything related of God, it would be *wagfah*<sup>1</sup>. *Wagfah* effaces the thoughts (*khawḍtir*) by its luminousness, and by it the values (*aqdār*) are made known. It is the fire of otherness (*ṣawā*), it is the fire of phenomenal existence (*kawn*): it is an emergence from unreality (*haṣf*), and it is a fire consuming *ma'rifah*, because it shows *ma'rifah* to be an otherness<sup>2</sup>. *Wagfah* banishes all other than itself, just as 'ilm banishes ignorance (*jahl*)<sup>3</sup>. Whereas *ma'rifah* sees God and itself also, *wagfah* sees only God<sup>4</sup>. *Ma'rifah* is the limit of the utterable, but *wagfah* is beyond the utterable<sup>5</sup>. If the mystic emerges from *wagfah*, which is his station relative to God, he will be ravished by existentialised things<sup>6</sup>. *Wagfah* is indeed impossible, so long as otherness possesses any attraction: but it makes known the proper limit of otherness, so that the mystic departs from otherness<sup>7</sup>.

## (b) WĀQIF

The *wāqif* is not approved by the theologians ('*ulamā'*), nor does he approve of them. The '*arīf* has doubts of the *wāqif*, and does not properly estimate his value: but the *wāqif* has no doubts of the '*arīf*<sup>8</sup>. The *wāqif* alone combines '*ilm* and *ḥukm*: he sees '*ilm*, and is neither moved by beauty nor affrighted by fear<sup>9</sup>. Every *wāqif* is '*arīf*, but not every '*arīf* is *wāqif*. The *wāqif* belongs to God, the '*arīf* belongs to his *ma'rifah*: the heart of the *wāqif* is in the hands of God, the heart of the '*arīf* is in the hands of his *ma'rifah*<sup>10</sup>. The '*arīf* possesses a heart, but the *wāqif* possesses a Master<sup>11</sup>. When affliction (*balā*) descends, it overpasses the *wāqif*, but descends upon the *ma'rifah* of the '*arīf* and the '*ilm* of the '*ālim*<sup>12</sup>. The '*ālim* is in slavery, the '*arīf* has contracted for his freedom, the *wāqif* is free: the *wāqif* is single, but the '*arīf* is double; the '*arīf* knows and is known, but the *wāqif* knows and is not known<sup>13</sup>. The '*ālim* sees his '*ilm*, but does not see *ma'rifah*, the '*arīf* sees his *ma'rifah*, but does not see God; the *wāqif* sees God, and does not see other than God. The '*ālim* tells of his '*ilm*, the '*arīf* of his *ma'rifah*, the *wāqif* of God. The '*ālim* tells of command and prohibition, and in these his '*ilm* consists; the '*arīf* tells of God's necessary attributes, and in this his *ma'rifah* consists, the *wāqif* tells of God, and in God his *wagfah* consists<sup>14</sup>. The *wāqif* sees what the '*arīf* sees and has in his *ma'rifah*, the '*arīf* sees what the '*ālim* sees and has in his '*ilm*. When a man is *wāqif* in God, God gives him '*ilm*, *ma'rifah*, and *ḥukm*, and he has a greater intimacy with them than then

<sup>1</sup> M. 8. 61.<sup>2</sup> M. 8. 8, 10, 103, M. 18. 3; M. 37. 19.<sup>3</sup> M. 8. 50.<sup>4</sup> M. 8. 95.<sup>5</sup> M. 8. 4, 5.<sup>6</sup> M. 8. 31, 37, 39.<sup>7</sup> M. 8. 98.<sup>8</sup> M. 8. 66, 67, 68.<sup>9</sup> M. 8. 101.<sup>10</sup> A. 17. 6; M. 36. 21.<sup>11</sup> M. 8. 32, 73, 58.<sup>12</sup> M. 8. 13, 41, 97.<sup>13</sup> M. 8. 51.<sup>14</sup> M. 8. 76, 87, 88.

'l-Jabbār al-Niffārī, which contains the consolidation of the remnants of the stations through pause (*waqūf*) between each pair of stations. For this reason, he entitled each section with these words: "He stayed me, and said to me."

(e) DIHAHABĪ

*Mushṭabih* (quoted in De Goeje, *Catalogue of Leyden Oriental Manuscripts*, v, 1, n. 1): Al-Niffārī, Muhammad ibn 'Abdī 'l-Jahbāī, the man of the *mawḍūf* and the pretensions and the heterodoxy.

### C. MYSTICAL THEOLOGY

I. The most characteristic of Niffārī's doctrines is the doctrine of *waqfah*. Mention has already been made<sup>1</sup> of the interpretation assigned to this technical term by Ibn al-'Arabī: but by far the most satisfactory account of it is to be derived from an examination of the passages in which Niffārī himself attempts to explain what is meant by *waqfah*. The whole of *Mawḍūf* 8 is of course the *locus classicus* on the subject, and the attention of the reader is particularly requested for that *mawḍūf*, for it contains the very essence of Niffārī's teaching.

(a) WAQFAH

*Waqfah* is the source of 'ilm: the *wāqif* derives his 'ilm from himself, whereas all other men derive it from external things<sup>2</sup>. *Waqfah* has intelligence of every 'ilm, but no 'ilm has intelligence of it<sup>3</sup>. *Waqfah* is the spirit (*rūh*) of *ma'rifah*, just as *ma'rifah* is the spirit of life<sup>4</sup>. So again, it is the prop of *ma'rifah*, just as *ma'rifah* is the prop of 'ilm<sup>5</sup>. In *waqfah*, *ma'rifah* is consumed, even as in *ma'rifah*, 'ilm is consumed<sup>6</sup>. *Waqfah* is beyond farness and nearness, *ma'rifah* is in nearness, and 'ilm is in fairness: *waqfah* is God's presence, *ma'rifah* is God's speech, and 'ilm is God's veil<sup>7</sup>. So we have: *waqfah* > *ma'rifah* > 'ilm.

*Waqfah* is the gate of vision (*ru'yah*), and sets free from the slavery of this world and the next<sup>8</sup>. It is the light (*nūr*) of God, with which darkness does not dwell. It is the destroying hand of God, destroying everything upon which it comes, and consuming everything that desires it<sup>9</sup>: it is also the wind (*ilh*) of God, and whoever is borne by it, reaches God<sup>10</sup>. Nevertheless, it does not guide to God, nor *ma'rifah* to it, nor 'ilm to *ma'rifah*, for it is the neighbourhood of God, and God is other than the neighbourhood<sup>11</sup>. If anything were worthy of God, it would be *waqfah*,

<sup>1</sup> Above, pp. 8 ff.

<sup>2</sup> M. 8, 18.

<sup>3</sup> M. 8, 59, cf. M. 8, 75.

<sup>4</sup> M. 8, 82, 92.

<sup>5</sup> M. 8, 79, 55.

<sup>6</sup> M. 8, 65, 57.

<sup>7</sup> M. 8, 6.

<sup>8</sup> M. 8, 42.

<sup>9</sup> M. 8, 70.

<sup>10</sup> M. 8, 27, 21.

<sup>11</sup> M. 8, 63.

secret apart from thee: if he refers to it, do thou refer to it; and, if he speaks it clearly, do thou speak clearly of it<sup>1</sup>."

And he used to say, as though it were God Himself speaking:

"My name and my names are my depositaries with thee: do not expel them, or I will depart from thy heart, and when I depart from thy heart, that heart will worship other than Me, and will be agnostic of Me after being gnostic, and deny Me after confession. So make no mention of my name, or of what is known<sup>2</sup> of my name, and do not state<sup>3</sup> concerning him that knows my name, or of the fact that thou hast seen one that is acquainted with<sup>4</sup> my name: and if any relat<sup>r</sup> relates to thee concerning my name, hear him, but do not thou inform him<sup>5</sup>."

And he used to say:

"The sign of the sin which angers God is, that it repays the sinner with a yearning after this world: and whoso yearns after it, has opened a gate to disbelief in God, because acts of disobedience are the courier<sup>6</sup> of disbelief; and whoso enters that gate, lays hold of disbelief in proportion as he enters it<sup>7</sup>."

God knows best. We have mentioned an excellent summary of his doctrine in our *Mukhtaṣar al-Mawḍiʿ*: and God knows best.

#### (c) HĀJJĪ KHALĪFA

*Kaṣf al-Zunūn* (ed. Flügel), VI, 235, no. 13355. 'The *Mawḍiʿ* on Sūfism, of Al-Niṣfārī, that is, Shaykh Muḥammad ibn 'Abdī 'l-Jabbār ibn al-Ḥasan al-Niṣfārī the Sūfī, died in the year 354; and a Commentary thereon by Al-Tilimsānī ('Afīf al-Dīn Sulaymān ibn 'Alī ibn 'Abdillāh al-Adīb) the Sūfī, died in the year 690. The commentary runs with the text, and commences with the words, "Praise belongs to God, the Lord of the Worlds," beginning with the commentary on *Mawḍiʿ al-Ghurī*<sup>8</sup>

#### (d) QĀSHĀNĪ

*Laṭā'if al-A'lām fī Ishārāt Ahl al-Iḥām*, s.v. *mawḍiʿ*: *Mawḍiʿ* is the end of every station: it is a condition of study and instruction, as I have shown here. It is also the station of *waqfah*, which is the arrest between each pair of stations, for the purpose of consolidating in the mystic what remains in him of the amending of the station in which elevation occurred to him, and also for the purpose of instructing him as to what he needs on entering the station to which the elevation takes place. *Mawḍiʿ* is the plural of *mawḍiʿ*, which is the place of *waqfah*, as I have shown. These *mawḍiʿ* are comprised in the book called *Al-Mawḍiʿ al-Niṣfariyya*, attributed to Shaykh Muḥammad ibn 'Abdī

<sup>1</sup> M. 60 7, with minor variants.

<sup>2</sup> *ma'lūm* for *'adīm*.

<sup>3</sup> *ya'rif* for *ya'lam*.

<sup>4</sup> The text gives *band*, perhaps we should read *tuḥayyid*.

<sup>5</sup> M. 72 23, with many variants.

<sup>6</sup> *tuḥaddith* for *bi-haddith*.

<sup>7</sup> M. 60, 8, 9, 10, 11 (varied).

<sup>8</sup> A mistake for *'izz*.

whereby thou mayest meet thy practiser,<sup>1</sup> and to the good, 'Be a form, whereby thou mayest meet thy practiser<sup>1</sup>.'"

And he used to say:

"The hearts of the gnostics depart into the sciences through the onslaughts of perception: that is their infidelity<sup>2</sup>, and that is what God forbids<sup>3</sup> them to do<sup>4</sup>."

And he used to say, as though it were God Himself speaking:

"When the gnostic is connected with gnosis, and claims that he is connected with Me, he flees from gnosis, even as he flees from agnosia<sup>5</sup>."

And he used to say, as though it were God Himself speaking to the hearts of the gnostics:

"Give ear, and be silent: not that ye may know. For if ye claim union with Me, ye are in a veil through making claim: and the measure of your gnosis is proportionate to the measure of your penitence. For your eyes behold time-moments, but your hearts behold eternity. If ye cannot be beyond values, be beyond thoughts<sup>6</sup>."

And he used to say:

"Gather wisdom from the mouths of those that are heedless of it, even as ye gather it from the mouths of those that are intent upon it. Verily ye shall see God alone in the wisdom of the heedless, not in the wisdom of the intent<sup>7</sup>."

And he used to say:

"The reality of gnosis is, that thou shouldst witness the Throne and its bearers, and every possessor of gnosis that is about it, saying with the realities of his faith, *There is naught like unto Him*. And it (sc the Throne) is in a veil before its Lord: and if its veil were raised, the knower would be utterly consumed in the twinkling of an eye, or less<sup>8</sup>."

And he used to say:

"Do not leave thy station, or everything will be confused with thee. Thy station is the vision of God. when thou abidest in His vision, thou seest eternity without an expression. For eternity contains no expression, for it is one of the qualities of God: but when eternity uttered praises, God created of its praising night and day<sup>9</sup>."

And he used to say:

"When thou chooseth out a brother, be with him in what he exposes, but not in what he conceals. For this latter is truly his

<sup>1</sup> M 57 9.

<sup>2</sup> Sha'rānī reads *kufī* for *kabī*.

<sup>3</sup> So Sha'rānī, reading *yānāhā-hā 'lāh* for *anāhā-hā*.

<sup>4</sup> M 57 19.

<sup>5</sup> M 57 11, with considerable variation.

<sup>6</sup> A jumble of M. 57 12, 13, 16, 20.

<sup>7</sup> M 57 28. The verbs are here put in the plural, and for *tard-ul wahdī* is given *taraunna 'lāhā zaḥīda-hu*.

<sup>8</sup> A very inaccurate version of M 59 2.

<sup>9</sup> M 60. 1, 3, 4: very inaccurate.

*mawḍiʿ* is puzzled by it, because the relation between what he is granted by this special *mawḍiʿ* and this *manzil* is remote from that which precedes and succeeds the *manzil*. However, he descends into it; despite his bewilderment, yet owing to the *mawḍiʿ* which occurs in this *waqfah* when the relation between *manzil* and *waqfah* is removed, he experiences the return of the relation between *waqfah* and *uḍḥil*, and learns the practices proper to this *ḥadīth*, in spite of the removal of the relation: and he thanks God accordingly.

The man who experiences these *mawḍiʿ* is exhausted, but he has a great store of knowledge: whereas he who has no *mawḍiʿ* takes his rest on the way, and is not exhausted. Consequently, when two such men meet, and he who has no *mawḍiʿ* sees the condition of him who has, it frequently happens that he disapproves of the fatigue that he perceives in him, and imagines that he is above the other in rank. He reprimands him for his condition, and does not follow him in it, but says, "The Path is easier than that upon which thou art." So he plays the shaykh towards him, not knowing anything of the *mawḍiʿ*. But as for him who experiences the *mawḍiʿ*, he is not ignorant of the other, and does not disagree with the unpleasant treatment which he receives, but endures it in him, and does not acquaint him with his condition, nor does he show him what he is missing of the Path. For he knows that God has desired him and his like for this, and he accepts what the other says: and the utmost that he replies to him is, "O my brother, grant me my condition, as I have granted thee thine," and so he leaves him. This then on which I have enlightened thee is among the most profitable material of this Path, for it is full of bewilderment and confusion: do thou therefore understand it.

5. II, 827: In this passage Ibn al-ʿArabī refers to the *Ṣāhib al-Mawḍiʿ* on the subject of the mystic saying, "He said to me and I said to Him," when there is no visible companion to address, but only God<sup>1</sup>.

(b) SHARĀNĪ

*Al-Ṭabaqāt al-Kubrā*, I, 175 (Cairo edition, 1343/1925). Muḥammad ibn ʿAbdī ʿI-Jabbār al-Nūṣarī belonged to the fourth century. nevertheless we have mentioned him here, since there is no obligation for us to mention the shaykhs in chronological order. He has discoursed nobly on the Way of the Ṣūfīs, and he is the author (*ṣāhib*) of the *Mawḍiʿ*. Shaykh Muḥyī ʿI-Dīn ibn al-ʿArabī and others have related concerning him. He was a champion (*imām*) excelling in all the sciences. Among his discourses in the *Mawḍiʿ* God says:

"How should they not grieve, the hearts of the gnostics? For they see Me beholding practice, and saying to the evil, 'Be a form,

<sup>1</sup> Cf. M. 67, 65, 68, 81; 76, 2, 3.

a reality: and he acknowledges God after the fashion of the orthodox.

This then is the purpose of the science of *mawḍiʿ*: and, as we have already observed, between every *manzil* and *maqām* there is a *mawḍiʿ*. This does not, however, apply to any pair of *manzil*, *ḥaḍḥāh*, *maqām*, *ḥāl*, or *munāzalāh*: there is no *mawḍiʿ* between them. The reason for this is, that these latter are a single matter: although the mystic's *ḥāl* is changed in it, and he imagines that he is being transferred to another *manzil* or *ḥaḍḥāh*, and is bewildered at not seeing God staying him; the change occurs, but he does not know whether this particular change is symptomatic of his transference to a *manzil* or from a *manzil*. Now if at such a time he is acquainted with the matter, he recognises it: otherwise, if he has no master, his confusion continues. For it is peculiar to this matter, that God does not stay the mystic as He has in the past, or will in the future. The mystic then fears about his misbehaviour in the *ḥāl* which is being changed in him, wondering whether he should treat God according to his previous practices, or whether there are other practices appropriate to him. This is the case with those mystics to whom God grants *waqfah*.

When however God does not cause him to pause in one of these *mawḍiʿ*, and grants him no division between the condition to which he is being transferred, and that from which the transference is taking place, then the transferees occur for him in the very *manzil* in which he happens to be. There is then only one disposition (*amr*) for the man who enjoys this experience, in which his transferees may take place: this is the *ḥāl* of Al-Mundhūi, the author of the *Maqāmāt*, and on this he based his book called the *Maqāmāt*. In this he joins the *ḥāl* to a hundred *maqāmāt* in a single *maqām*, that of love. Such a man experiences neither pause nor bewilderment, and such a man incidentally misses a great deal of Divine Science, and is ignorant of the Divine Qualities proper to the condition to which he is transferred, neither does he know the relation between himself and God with reference to this stage (*manzil*). His science is summary, extending no further than the first condition of entering these spiritual realms (*ḥaḍḥāt*): whereas the science of the *wāḍiʿ* is discriminative. Nevertheless he is forgiven his omission in the matter of practices, when they do not proceed from him and are indeed unknown in him: this does not affect his *ḥāl*, but on the contrary he continues in a perfectly normal fashion, without however being brought into the *munāzalāh* of the *wāḍiʿ*. He is unaware of what he has missed: he is known to the *wāḍiʿ*, but he does not know the *wāḍiʿ*<sup>1</sup>.

Now as for this *manzil* with which we are dealing, it contains a *mawḍiʿ* which is unknown: or rather, the experiencer of the

<sup>1</sup> Cf. M. 8 32, 68.

mystic pauses (*yaqif*). It is this which is referred to by the author of the *Mawāqif*, Muhammad ibn 'Abdī 'l-Jabbār al-Niffārī, in his book called the *Mawāqif*. In this book he writes, "God (*al-Haqq*)<sup>1</sup> stayed me in such-and-such a Staying," and here follows the name of the *manzil* or *munāzalah* or *maqām* or *hāl* to which he is being transferred: except when he says, "He stayed me in the Staying beyond the Stayings<sup>2</sup>," for this is the *mawqif* which is not named by that to which he is being transferred, that which comes after it not being related to that which comes first. This occurs, when God wishes to transfer him from *hāl* to *maqām*, or from *maqām* to *manzil*, or from *manzil* to *munāzalah*, or from *munāzalah* to *maqām*.

The purpose served by these *mawāqif* is, that when God desires to transfer the mystic from one thing to another, He stays him between the two, and provides him with certain practices (*ādāb*) proper to the state to which he is being transferred, teaching him how to conduct himself as befits what is about to befall him. For God has practices proper to every *manzil*, *maqām*, *hāl*, and *munāzalah*: the mystic must at such times observe the divine practices, or be expelled. In these practices he continues according to the manifestation which God desires, through His revelation in the matter, or through Presence, making agnostic or gnostic as the case may be and so he deals with God according to the practices appropriate to Him. In this way sound instruction has come down through God's revelation in times of confusion, revelation contrary to the forms of dogmatic beliefs, though preserving the dogmatic beliefs themselves. At the present day, however, nobody ever thinks of accepting or welcoming such revelation: but all declare, when the "I am your Lord" comes to them, "We take refuge from thee in God."

In this station, then, the gnostic has gnosis of God, and is moreover aware—as he has been instructed—that God wills not that He should be known at such a moment by any whose gnosis is limited to a special form of service. Indeed it is a common practice with the gnostic, that he should agree with the others in denying (the Divine Presence) but he does not utter, as do the others, "We take refuge," for he has gnosis of God. These others, when God says to them at this moment, in such a condition of regard "Was there a sign between you and Him, by which ye knew Him?" at once assent and God then changes Himself for them into that sign, in spite of the contrariety of the different signs. When therefore they see Him in the form in which they worship Him, they confess Him. Now the gnostic agrees with them in confessing God, not only as a divine practice, but also as

<sup>1</sup> This expression is not, of course, used by Niffārī, but is here inserted by Ibn al-'Arabī to explain what is the subject of the verb

<sup>2</sup> M. 36.

the majority of our authorities, and entitle the work *Kitāb al-Mawāqif*.

## B. TESTIMONIES

### (a) IBN AL-‘ARABÍ

Niffarí is mentioned or referred to five times in the *Futūḥāt al-Makkiyya*, viz.<sup>1</sup>

1. I, 505: The explanation of the term *án* as dividing between two *waqfs* is, that it is the meaning which distinguishes between the condition of any two names whose association is incomprehensible, the condition of each appearing without association in its proper place. This, I think, is the limit of the *wdqif* for as the mystic in his journey is transferred from one station in which he has experienced confirmation and presence, to another station for the same purpose, he pauses (*yaqif*) between the two stations, and during this pause (*waqfah*) emerges from the condition of the two stations, learning in this pause the practices (*ádáb*) proper to the station to which he is being transferred. When this has been duly made clear to him, he enters into the condition of the station to which he has been transferred. Al-Niffarí (Muhammad ibn ‘Abdi ‘l-Jabbár) has explained this in his book entitled *Al-Mawāqif wa ‘l-Qawl*, which is a noble work comprising the sciences of the stations. He mentions in the foreword of the *mawqif* the name of the *mawqif* to which he is being transferred, and says, for example, of his transference to the station of knowledge—which is one of the *mawāqif*—“*Mawqif of Knowledge*”—then he continues, “He stayed me in the Staying (*mawqif*) of Knowledge, and said to me, O my servant, do not obey knowledge, for I have not created thee to indicate other than Me<sup>2</sup>,” and so on, until he concludes all that he has learned in this *mawqif*. When he has finished, he is transferred to knowledge, having already learned how to behave before God in the station of knowledge. This then is the meaning of the *án* between the two prayers.

2. I, 771. As for those that interpret the term *maḥd* as meaning *mayl*, this is an absolute use of the term *maḥd*; and this is the view of Muhammad ibn ‘Abdi ‘l-Jabbár al-Niffarí, the author of the *Mawāqif*, a man of God<sup>3</sup>.

3. II, 187. The *wdqifiyya* are the people of the *mawāqif*, such as Muhammad ibn ‘Abdi ‘l-Jabbár al-Niffarí, and Abú Yazíd al-Bistámí: these held that it (sc. repentance) is an affair concealed inwardly, whose effects are sensible outwardly<sup>4</sup>.

4. II, 805: Know then, that between every *manzil*, *mundzalah*, *maqám*, and *hál*, there is a buffer state (*barzakh*) in which the

<sup>1</sup> The references here given are to the Cairo edition of 1293 A H

<sup>2</sup> Apparently a misquotation of M 35. 1.

<sup>3</sup> Cf A. 52. 1

<sup>4</sup> Cf M. 68 5, 9.



without further evidence; but it is important always to remember that Niffarī himself did not trouble to make a collection of his own writings<sup>1</sup>.

In addition to the *Mawāqif*, we possess other writings ascribed to Niffarī. Of these, the largest and most important part are the *Mukhāṭabāt*, which occur in three MSS. only, G Q M. These consist of a series of revelations very similar in substance to the *Mawāqif*, but introduced by the phrase "O my servant," instead of the phrase "And He said to me." Of their genuineness little doubt can be entertained: for Niffarī himself appears to refer to them at *Mawāqif* 63. 11 and *Mawāqif* 66. 1. The importance of this additional material cannot be overated. If the *Mawāqif* bear clear traces of literary workmanship and redaction, the *Mukhāṭabāt* have the unmistakable appearance of authority and primitiveness. No attempt has been made to put them in order: although in M titles have been given, e.g. *Mukhāṭabat al-Awliyā*, which are reminiscent of the *Mawāqif*.

G Q M also contain an interpolation in the text of the *Mawāqif* immediately after *Mawāqif* 36, entitled *Mukhāṭabah wa-Bishārah wa-Idhān al-Waqt*<sup>2</sup>. That this is genuine seems on the face of things improbable: it is of Mahdī significance, and although harmonising in content and style with two other passages in the text of the *Mawāqif*<sup>3</sup>, it is easier to suppose that all three are additions by another hand, rather than the authentic composition of Niffarī. This supposition is strengthened by the fact that the two passages in the *Mawāqif*, where they occur, disturb the literary arrangement in an unwarrantable manner. Niffarī was not interested in Mahdī pretensions: his kingdom was of the next world, not of this<sup>4</sup>.

G M further introduce, after *Mawāqif* 75, an additional *Mawāqif* not found in the other MSS., the *Mawāqif al-Iḥdāk*. There seems no reason to doubt its authenticity, for it contains nothing that is foreign to Niffarī. This has been printed, together with the interpolation mentioned in the last paragraph, at the end of the Arabic text.

There remains to be discussed the title of the book. The meaning of the term *mawāqif* is discussed later, but it is interesting to note some unimportant variations in the name of the treatise. The MSS. call it simply *Kitāb al-Mawāqif*, with the exception of M, which has the title *Kitāb al-Mawāqif ma'a 'l-Haqq 'alā 'l-Tasawwuf*. Arabic authorities generally use the short title, except that Ibn al-'Arabī in one place calls the work *Kitāb al-Mawāqif wa-'l-Qawf*. It is better to follow the example set by

<sup>1</sup> The attention of the reader is called to the numerous places in the Commentary where passages out of context are noted.

<sup>2</sup> In Q, *Mawāqif al-Bishārah*, thus making the passage an integral part of the *Mawāqif*.

<sup>3</sup> 5. 8; 23. 7

<sup>4</sup> The commentary of M has an ingenious esoteric interpretation of these passages; but can we accept it?

It remains then to conclude that Niffar is the same as the important Babylonian city Nippur<sup>1</sup> which, fallen upon evil times, and ruled by successive masters, gradually degenerated until, whether from simple sterility, or as a result of natural catastrophe, it disappeared entirely from the knowledge of men, to be restored after many centuries by adventurers from the far side of the Atlantic Ocean. So intimately connected, and yet infinitely scattered, are the destinies of men and empires.

This then is Niffar, and our author—if it may now be conceded that he was a native of the place, or in some way connected with it—must have been assisted, perhaps even stimulated, in his godward meditations, by a consideration of the strange history of the place, its former glory and present desolation; the plains of it filled with the noiseless tramp of ghostly armies, its ruined temples the stage of unremembered dances and unavailing sacrifices, its silent streets no longer troubled by the shouts of marketeers and the bustle of busy citizens. And at night, in the desert, when the stars hung low, and the bright belt of Orion recalled legends of that giant who overreached ambition, this lonely wanderer, whose writings like his ashes have fallen upon unfrequented ways, found strength and consolation in the vision of the one true God Whose love and service atone for every lovely perishable thing that this uncertain world possesses. To the memory of his piety and his sincerity we, who live when he has a thousand years been dead, after searching in the libraries of Europe and Africa, now dedicate this edition and tentative translation of his writings.

### (c) WRITINGS

According to the commentator Tilimsání, whose statements on this point have already been given in full, Niffarí was not himself responsible for the setting in order of the *Mawáqif*. This assertion is repeated three times in the course of the commentary and although on each occasion it is made to explain the view of the commentator, that passages there occurring are out of their proper context, its repetition is surely some evidence of the genuineness of the statement. Indeed, even if no such statement had occurred, we should still have been driven to the conclusion that the work as we have it is not entirely Niffarí's, but that its literary form at any rate points to the influence of a later hand<sup>2</sup>. It was not infrequently the practice for followers of noted Shaykhs to edit their masters' writings after their death. Whether it was the son or the grandson of Niffarí who was responsible in the present instance, it is impossible to determine.

<sup>1</sup> Cf. also A. H. Sayce, *Babylonians and Assyrians*, 3, 4, 236; G. le Strange, *Lands of the Eastern Caliphate*, 72, 73, 80 (for Nif), *Cambridge Ancient History*, I, xii, with bibliography.

<sup>2</sup> Prof. Massignou pointed out to me that the idea of seventy-seven stations was unknown in the fourth century.

written there. This is confirmatory evidence of a very high order<sup>1</sup>.

In modern times Niffar has been rediscovered. An expedition sent out by the University of Pennsylvania succeeded in making important excavations on the site traditionally assigned to the place, and a report of the work was published in 1897 by J. P. Peters<sup>2</sup>. An excellent description of the present state of Niffar is given<sup>3</sup>, and the following passage<sup>4</sup> is important as bearing on the subject under discussion:

"The abundant Jewish remains from Nippur during the Parthian, Sassanian and early Arabic period show what a rôle they played at that place. Of the Christians we found no certain traces, but Arabic historians, quoted by Rawlinson, declare that Nippur was a Christian Bishopric as late as the twelfth century A.D."<sup>5</sup>

The important identification Niffer-Nippur was made long ago by G. Rawlinson, who writes thus<sup>6</sup>:

"In the modern Niffer we may recognise the 'Talmudical Nopher, and the Assyrian Nipur, which is Nifru (=Nimrod) with a mere metathesis of the two final letters. The fame of Nimrod has always been rife in the country of his domination. Arab writers record a number of remarkable traditions, in which he plays a conspicuous part: and there is little doubt but that it is in honour of his apotheosis that the constellation of Orion bears in Arabian astronomy the title of El Jabbar<sup>7</sup>, or 'the giant.'"

Attempts at further identification have not been so happy. G. Rawlinson<sup>8</sup> wished to find in Niffar the Greek city of Babel mentioned by Ptolemy<sup>9</sup>: but this is a hazardous conjecture. He also identified it with the Calneh<sup>10</sup> of Genesis x. 10: this conclusion is now universally discredited<sup>11</sup>. H. Rawlinson<sup>12</sup> says that Niffar is the same as Afar or Avar of the Babylonians.

<sup>1</sup> Interesting photographs of the modern Niffar—or rather the ruins now extant there—are printed in Massignou's *Mission en Mesopotamie*.

<sup>2</sup> J. P. Peters, *Nippur* (publ. New York, 2 vols.).

<sup>3</sup> *Ibid.* ii, 245-65.

<sup>4</sup> *Ibid.* ii, 263-4.

<sup>5</sup> A further description of modern Niffar will be found in A. H. Layard's *Discoveries in the ruins of Nineveh and Babylon*, 250-6.

<sup>6</sup> *Five Great Monarchies*, 154.

<sup>7</sup> It is a coincidence that Niffar's father should have borne the name 'Abdu'l-Jabbâr. Vid. H. Rawlinson, *Early History of Babylon*, 15.

<sup>8</sup> His edition of Herodotus, i, 356.

<sup>9</sup> v, 19=Müller's edition, i, ii, 1020. The MS. has Βάβη, which Müller emends to Βάβυλ; the town is mentioned in a list of places in Babylonia, and its position given as 79° 45' by 34°. No further references to such a place have been discovered in writers of antiquity or the Middle Ages, and Müller concludes that its identity is a complete enigma. Fraenkel (in *Pauly-Wissowa Real-Encyclopædie*, s.v. Babel) describes the town as "Ort in Babylone," referring to the passage in Ptolemy quoted above. That seems as far as it is possible to go.

<sup>10</sup> *Bampton Lectures for 1859*, 371.

<sup>11</sup> Cf. T. G. Pinches' article in *Hastings' Dictionary of the Bible*, and T. K. C. in Cheyne and Black's *Encyclopædia Biblica*. <sup>12</sup> *Op. cit.* 25, n. 1.

the 'Iráqí dialect<sup>1</sup>, however divinely inspired his writings may have been.

Finally, there is the evidence of *Oriens Christianus*, which gives the following information concerning Naphar (i.e. Nisfar) at II, 1177-8:

### ECCLESIA NAPHARAE

Naphara vel Naphai, Nafar aut Niphar, et Niphai, urbs episcopalis est provinciae Catholici, sed ubinam sita fuerit assequi facile non est. Napharae et Nili episcopum eundem aliquando fuisse *reperio*, Nili item et Naamaniae et Badraiae. Atqui Badraia, quae Syriace Dan-Cuni, Arabice Doi-Kena dicitur, oppidum fuit Seleucia proximum, ubi Catholici olim sepeliebantur, ut fuit Assemanus, to. 2, p. 394. Naamania quoque urbecula est inter Bagdadum et Vaseth: ex quo manifestum fit Napharum et Nilum in eadem regione extitisse.

### EPISCOPI NAPHARAE

#### I

#### Maraname

A *Matio* II Catholico sexagesimo Maraname episcopus Naphai et Nil ordinatus est anno 990. to 2, Bibl. Or p. 443 Annis 1067 et 1075 quibus Sebarjesus Zanbur et Ebedjesus Aredi filius Catholici designati sunt, eorum ordinationibus aderat Maraname episcopus Naphai. Vix credidero illum eundem esse qui a *Matio* II ordinatus dicitur.

#### II

#### Marius

#### III

#### Seigius

Ordinatione Ebedjesu III Catholici sexagesimo septimi aderat Marius episcopus Napharae et Nil. Quo defuncto idem Catholicus Ebedjesus Seigium episcopum Nili et Naamaniae creavit.

Concerning Níl, Yáqút writes thus: "Níl is the name of a number of places, among them a district in the province of Al-Kúfah, near the quarter of the Banú Mazyad. It is pierced by a large canal flowing from the Euphrates, which was dug by Al-Hajjáj ibn Yúsuf, who called it *Níl Mází*."

Now the name Níl is mentioned twice in G<sup>2</sup>: in each place it is to state that a certain portion of the author's compositions was

<sup>1</sup> I do not know how true this statement may be. The late Prof. A. A. Bevan informed me that he did not remember seeing it stated by any grammarian that *huwa dhá* was peculiar to 'Iráq. But in any case, Tilmisán's statement points a finger towards Nisfar.

<sup>2</sup> A. 23 fin., A. 29 fin. Vid. pp. 249, 250.

"Niffar is a district or village on the river Nars<sup>1</sup> in the province of Fârs. So says Al-Khatib<sup>2</sup>, and if he means that it belonged anciently to the land of Fârs, that is possible: but as for the present day, it is in the neighbourhood of Bâbil in the land of Al-Kûfah. Abû Mundhir says: It is called Niffar, because Nimrod the son of Kan'an, Lord of the Eagles, desiring to mount up to heaven, and not being able to do so, his eagles fell with him upon Niffar, and the mountains started (*nafarat*) before him that were in that place. And certain of them fell into Fârs, tearing God: for they supposed them to be something that had fallen there from heaven. Hence the words of Almighty God, '*Though your craft was that the mountains should pass away before him*'<sup>3</sup>. Abû 'l-Sa'd al-Sam'ânî<sup>4</sup> says: Niffar is one of the provinces of Al-Basrah. The statement of Walid ibn Hishâm al-Falḥadhî al-A'jamî is not true, for he says. My father informed me, on the authority of my grandfather, that Niffar is the city of Bâbil, and 'Iaysûn is the old city of Al-Madâ'in, and Al-Ubullah is one of the provinces of Al-Hind. Aḥmad ibn Muḥammad al-Umādhî relates that Niffar was one of the provinces of Kaskar, and then became included in the provinces of Al-Basrah. The truth is, that it is one of the provinces of Al-Kûfah: and to it are referred the genealogies of a number of distinguished secretaries and other persons. 'Ubaydullâh ibn al-Hu'ir says:

The men of Tamim did meet our cavalry, and they exchanged  
hearty thrusts at Niffar,  
And blows that shook the head from its foundations; then thou  
mightest see none save either fallen or in flight."

Other important Arabic authorities mention Niffar in the following places:

Tabat, *Annals*, I, 747-9, 3423-4, II, 929

Ibn al-Athîr, *Kamil*, ed. Tornberg, I, 244; III, 307, IV, 332

Bakîf, *Lexicon Geogr.* ed. Wustenfeld, 597.

Besides this evidence, we may now add the testimony of G's colophon, which gratuitously assigns the additional *nisbah* Al-'Irâqî to our author. As if this were not sufficient, we read the following interesting statement in Tilmisânî's Commentary on *Mawqif* 40 (India Office MS. f. 97 b): "Then He informs him that now he is departing from His presence—*huwa dhâ tanṣawif*—and the expression *huwa dhâ* is characteristic of 'Irâqî." Indeed, it is small wonder that a native of 'Irâq should write in

<sup>1</sup> Cf. Abu 'l-Fidâ, *Geogr.* ed. Schier, 164.

<sup>2</sup> Presumably Khatib of Baghdâd (d. 1071 A.D.): vid. Nicholson, *I. II.* 355

<sup>3</sup> Qur. 14. 47

<sup>4</sup> D. 562, author of the *Kutâb al-Insâb*, publ. in the Gibb Memorial Series.

bility that Niffarī was a mystic of a fairly common type—careless on his own account, careless even of the future destiny of his divine revelations, a wanderer and a free-lance, "*nullius addictus in verba magistri*," but, above all, a sincere, strenuous thinker with a clear conviction of the genuineness of his own experience.

### (b) NAME

Muḥammad ibn 'Abdī 'l-Jabbār ibn al-Ḥasan: so far all the authorities agree. It is concerning the *nisbah* that disagreement has arisen: and that due, as seems most probable, to a copyist's error copied and recopied, and finally believed.

These then are the variations of the form of the author's *nisbah*: Niffarī, Nuffazī, Nafzī. An examination of the title-page of the Gotha MS. discloses the probability that the diacritical point there occurring on the final letter of the *nisbah*-stem was originally intended for nothing more than decoration: it is considerably smaller and fainter than, for example, the diacritical point on the preceding letter. It is possible to regard this title-page as the parent of later blunders. The copyist of B fell a victim in inscribing his title. he and T's scribe even continued the error in the text, but only on one occasion. I Q also read Nafzī: the remaining MSS., L M, have no title-page, and uniformly write Niffarī in the text.

Muḥyī 'l-Dīn ibn al-'Arabī mentions the author's name four times in his *Futūḥāt al-Makkiyya*, and always in the form Niffarī. His lead is followed among Arabic authors by Shā'irānī, Ḥājji Khalīfa, Qāshānī, Dhahabī, and Zabīdī: alone, so far as I am aware, the author of the Berlin MS. 3218 speaks of Nafzī<sup>1</sup>, and he no doubt for the same reason as the copyists of B I Q T.

Among Western scholars, Brockelmann<sup>2</sup> set the lead by deciding in favour of the form Niffarī: although he mentions the form Nafzī as a possible alternative. Margoliouth<sup>3</sup>, who consulted the Oxford MSS., followed his example: and Nicholson<sup>4</sup> raised no objection. Massignon<sup>5</sup>, however, revived the form Nafzī: this ancient controversy must therefore be settled once and for all.

The *nisbah* Niffarī undoubtedly refers to the village of Niffar in 'Irāq: this is the plain statement of the geographer Yāqūt<sup>6</sup> and the lexicographer Zabīdī<sup>7</sup>, the latter on this point drawing on his source Ibn Ya'qūb. Of this village Yāqūt writes as follows:

<sup>1</sup> Vid. W. Ahlwardt, *Verz. der arab. Handschr.* III, 166.

<sup>2</sup> *Gesch. der arab. Literatur*, I, 200.

<sup>3</sup> *Early Development of Mohammedanism*, 186-98.

<sup>4</sup> *Mystics of Islam*, *passim*. <sup>5</sup> *Essai*, 298.

<sup>6</sup> *Mu'jam al-Buladn*, ed. Wustenfeld, III, 798.

<sup>7</sup> *Taj al-'Arūs*, s.v. *nfi*: cf. Suyūṭī, *Lubb al-Lubāb*, ed. Veth, 264.

## INTRODUCTION

### A. THE AUTHOR OF THE MAWĀQIF AND MUKHĀṬABĀT

#### (a) LIFE

**M**UHAMMAD ibn 'Abdī 'l-Jabbār ibn al-Ḥasan al-Nisfari<sup>1</sup> is a sufficiently obscure figure in the history of Islamic Mysticism. He appears to have flourished in the first half of the fourth century of the Hijra<sup>2</sup>, and according to Ḥajjī Khalifa died in the year 354<sup>3</sup>. This date for his *obit* receives some confirmation from statements occurring in the Gotha and Cairo MSS. of his literary remains, assigning various portions of the writings to the years 352 and 353: but it is equally invalidated by the mention of the years 359, 360, and 361, in connection with other parts<sup>4</sup>. Until further evidence is forthcoming, it is impossible to pass any final judgement on Ḥajjī Khalifa's statement.

Of Nisfari's life little is known, and that little is derived entirely from statements made by his commentator 'Alif al-Dīn al-Tilimsānī (d. 690). These statements are here quoted in full: the foliation is that of the India Office MS.

(1) f. 72 b. "And this is one of the indications in favour of the assertion, that the man who composed the *Mawāqif* was the son of Shaykh Al-Nisfari, and not the Shaykh himself. Indeed, the Shaykh never composed any book; but he used to write down these revelations on scraps of paper, which were handed down after him. He was a wanderer in deserts, and dwelt in no land, neither made himself known to any man. It is mentioned that he died in one of the villages of Egypt; but God knows best the truth of his case."

(2) f. 111 b. "Moreover, this is consequent upon the tradition, that the person who set in order these *Mawāqif* and published their arrangement was the son of the Shaykh's daughter, and that it was not the Shaykh himself who set them in order. If the Shaykh had set them in order, they would have been better arranged than this."

(3) f. 149 b. "And this points to the fact, that the composer of these *Mawāqif* was not thus Al-Nisfari, but one of his companions, or, according to another account, the son of his daughter."

The question of the redaction of the *Mawāqif* will be dealt with later. here it is sufficient to draw attention to the proba-

<sup>1</sup> The Gotha MS. gives him the additional *usbah* al-'Irāqī, the Cairo MS calls him al-Basīl, but this is probably a mistake for al-Nisfari.

<sup>2</sup> *Sha'rānī Tab. Kub.* 1, 270

<sup>3</sup> *Kashf al-Zamān*, ed. Flügel, vi, 235, no. 13355

<sup>4</sup> *Ibid* p. 25





# CONTENTS

XVII

## THE BOOK OF SPIRITUAL ADDRESSES (*cont.*)

	PAGE		PAGE
Address (15)	146	(36)	163
(16)	147	(37)	164
(17)	148	(38)	165
(18)	149	(39)	166
(19)	150	(40)	167
(20)	152	(41)	167
(21)	153	(42)	168
(22)	153	(43)	169
(23)	154	(44)	170
(24)	155	(45)	170
(25)	156	(46)	171
(26)	157	(47)	171
(27)	158	(48)	172
(28)	158	(49)	172
(29)	159	(50)	173
(30)	159	(51)	173
(31)	160	(52)	174
(32)	160	(53)	175
(33)	161	(54)	176
(34)	161	(55)	176
(35)	163	(56)	177

Address, Gospel and Announcement ( <i>Mukhāṭabah wa-Bishārah wa-Idhān</i> )	179
Mawqif of Perception ( <i>Mawqif al-Idā'ik</i> )	184
<i>Commentary</i>	186
<i>Index A</i> Technical terms used by Niffarī	255
<i>Index B</i>	271
I Names of Persons, Books, Places, etc	271
II. Arabic words occurring in the English Part	274

THE BOOK OF SPIRITUAL STAYINGS (*cont.*)

	PAGE		PAGE
Mawqif of "What art thou doing with petitioning" (28)	64	Mawqif of the Ranks (53)	90
Mawqif of the Veil of Vision (29)	65	Mawqif of Tranquillity (54)	91
Mawqif of "Call upon Me but do not petition Me" (30)	66	Mawqif before Him (55)	92
Mawqif of "Revealing and veiling are made equal" (31)	66	Mawqif of Stablishment and Power (56)	96
Mawqif of Insight (32)	67	Mawqif of the Hearts of the Gnostics (57)	97
Mawqif of the Fair Pardon (33)	68	Mawqif of His Vision (58)	100
Mawqif of the Ineffable (34)	69	Mawqif of the Truth of Gnosis (59)	101
Mawqif of "Listen to the compact of thy friendship" (35)	70	Mawqif of His Compact (60)	102
Mawqif Beyond the Stayings (36)	72	Mawqif of the Conduct of the Saints (61)	103
Mawqif of Indication (37)	75	Mawqif of Night (62)	104
Gnosis of His Reality (38)	77	Mawqif of the Presence-chamber of Eloquent Sanctity (63)	104
Mawqif of a Sea (39)	77	Mawqif of Revealing and Perplexity (64)	105
Mawqif of "Lo, Thou makest to go" (40)	78	Mawqif of Servanthood (65)	108
Mawqif of the Learning and the Turning of the Eye (41)	78	Mawqif of "Stay" (66)	109
Mawqif of a Light (42)	79	Mawqif of the Presence-chamber and of Letter (67)	111
Mawqif before Him (43)	79	Mawqif of Admonition (68)	116
Mawqif of "Who art thou and who am I" (44)	80	Mawqif of Pardon and Generosity (69)	117
Mawqif of Greatness (45)	80	Mawqif of Power (70)	117
Mawqif of Straying (46)	81	Mawqif of His Advance (71)	120
Mawqif of the Veil (47)	82	Mawqif of Fair Pardon (72)	121
Mawqif of Raiment (48)	83	Mawqif of the Creeping of the Skins (73)	124
Mawqif of Oneness (49)	85	Mawqif of Facial Worship (74)	124
Mawqif of Choice (50)	86	Mawqif of the Choosing (75)	127
Mawqif of the Compact (51)	87	Mawqif of Resignation (76)	127
Mawqif with Him (52)	89	Mawqif of Protection (77)	129

## THE BOOK OF SPIRITUAL ADDRESSES

## (KITAB AL-MUKHĀṬABĀT)

	PAGE		PAGE
Address (1)	131	(8)	139
(2)	133	(9)	140
(3)	134	(10)	140
(4)	135	(11)	141
(5)	136	(12)	142
(6)	137	(13)	143
(7)	138	(14)	145

# TABLE OF CONTENTS

## INTRODUCTION

	PAGE		PAGE
A. The author of the <i>Mawdûqif</i> and <i>Mukhaddabât</i>	1	II. (a) <i>ma'rifah</i>	16
(a) Life	1	(b) ' <i>ârif</i>	17
(b) Name	2	(c) ' <i>âlm</i>	17
(c) Writings	6	(d) ' <i>âlm</i>	18
B. Testimonies	8	III. (a) <i>ru'yah</i>	18
(a) Ibn al-'Arabî	8	(b) <i>ghaybah</i>	19
(b) Sha'rânî	11	IV. (a) <i>sirwâ</i>	20
(c) Hâjî Khallîfa	13	(b) <i>ghayr</i>	21
(d) Qâshânî	13	(c) <i>hawf</i>	21
(e) Dhahabî	14	(d) <i>kawm</i>	22
C. Mystical 'Theology	14	V.	22
I. (a) <i>waqfah</i>	14	(a) <i>ma'nâ</i>	23
(b) <i>wâqif</i>	15	(b) <i>ism</i>	24
		(c) <i>hurûf</i>	24
		D. Manuscripts	24
		E. Stemma	26

## THE BOOK OF SPIRITUAL STAYINGS

### (KITÂB AL-MAWÂQIF)

	PAGE		PAGE
Mawqif of Glory (1)	27	Mawqif of Death (16)	52
Mawqif of Nearness (2)	28	Mawqif of Power (17)	52
Mawqif of His Majesty (3)	29	Mawqif of Acknowledgement (18)	54
Mawqif of "Thou is the meaning of the whole of phenomenal existence" (4)	29	Mawqif of Comfort (19)	55
Mawqif of "My time has come" (5)	30	Mawqif of His Archetypal House (20)	55
Mawqif of the Sea (6)	31	Mawqif of that which appears (21)	57
Mawqif of Compassionateness (7)	32	Mawqif of "Shut not thine eyes" (22)	58
Mawqif of Staying (8)	33	Mawqif of "And I shall loose the belt" (23)	59
Mawqif of Culture (9)	38	Mawqif of "Do not leave my name" (24)	60
Mawqif of Consolation (10)	38	Mawqif of "I am the goal of my dear friends" (25)	61
Mawqif of the Gnosis of Gnoses (11)	39	Mawqif of "I had almost not punished him" (26)	62
Mawqif of Works (12)	43	Mawqif of "I have dear friends" (27)	63
Mawqif of Reminding (13)	45		
Mawqif of Command (14)	47		
Mawqif of Mystical Percep- tion (15)	50		



## PREFACE

MY THANKS are first due to my teacher and friend, Professor Nicholson: not only did he most generously invite me to undertake this work, which he had once hoped to complete himself, but he also put at my disposal his copy of the India Office MS., and read through the whole book with me, making very many most valuable suggestions. Any merits which the work may possess are to be credited to him; for its imperfections he is in no way responsible.

My debts to other scholars are acknowledged in the text of the book. Here I would specially acknowledge the careful and beautiful printing, and offer my thanks to the two presses responsible. The work of the Cambridge University Press is well known, and many authors in Europe have had reason to be grateful to its printers and proof-readers. The Egyptian Library Press is the most famous and progressive native Arabic press in the world: it sets a high standard of accuracy in a field where inaccuracy is unfortunately only too common, and this has been achieved by the loyal co-operation of its employees, among whom I would particularly mention Muhammad Effendi Nadim, whose services I gratefully acknowledge. It has most happily fallen to my lot to produce a book by the united labours of these two presses—surely some small token of the friendship and sympathy which bind together England and Egypt, and a hopeful presage of future nearer contact.

Finally, I would thank those who have secured for me material comfort: my College, which elected me to a Research Fellowship, and sent me to Egypt, with most happy consequences; the electors to the Wright Studentship, the Worshipful Company of Goldsmiths; and the Trustees of the "E. J. W. Gibb Memorial."

ARTHUR JOHN ARBERRY

LONDON

5 November 1934

‘

•

- VI. *Diwán of Abú Baṣīr Maimún ibn Qais al-A'shá*, together with collections of pieces by other poets who bore the same surname and by al-Musayyab ibn 'Alas, ed. in Arabic by Rudolf Geyer, 1928, 42s.
- VII. *Mázandarán and Astarábád*, by H. L. Rabino, with Maps, 1928, 25s.
- VIII. *Introduction to the Jawámi'u'l-Ḥikáyat of Muhammad 'Awfi*, by M. Niẓámu'ddín, 1929, 42s.
- IX. *Mawáqif and Mukhátabát of Niẓarí*, edited with Translation, Commentary and Indices, by A. J. Arberry, 1935, 25s.

#### IN THE PRESS

*Ḥudúd al-'Álam*, an anonymous Persian treatise on geography (372/982), translated into English with Commentary by V. Minorsky and Introduction by W. Barthold.

*Kitábu'l-Badí' of Ibnu'l-Mu'tazz* edited by I. Kratchkovsky.

#### IN PREPARATION

*A History of Chemistry in Mediaeval Islám*, by E. J. Holmyard.

#### WORK SUBSIDISED BY THE TRUSTEES

*Firdawsu'l-Ḥikmat of 'Alí ibn Rabban at-Tabarí*, ed by Muḥammad az-Zubayr as-Ṣiddíqí, 1928, 20s.

- XVI. 1, 2, 3. *Ta'rikh-i-Jahán-gusháy* of Juwaynī, Persian text, ed. Mīrzá Muḥammad; 1, Mongols, 1913, 15s. *Out of print.* 2, Khwárazmsháhs, 1917, 15s.; 3, Assassins (*in the press*).
- XVII. *Kashfu'l-Mahjúb* (Súfī doctrine), transl. Nicholson, 1911, 15s. *Out of print*
- XVIII. 2 (all hitherto published), *Jámi'u't-Tawárikh* of Rashīdu'd-Dīn Fadlu'lláh (Persian text), ed. and annotated by Blochet, 1912, 15s. *Out of print.*
- XIX. *Kitábu'l-Wulát* of al-Kindī (Arabic text), ed. Guest, 1912, 15s.
- XX. *Kitábu'l-Ansáb* of as-Sam'ání (Arabic text, fac-simile), 1913, 20s. *Out of print.*
- XXI. *Diwáns* of 'Amīr b. at-Ṭufayl and 'Abid b. al-Abrāš (Arabic text and transl. by Sir Charles J. Lyall), 1914, 12s.
- XXII. *Kitábu'l-Luma'* (Arabic text), ed. Nicholson, 1914, 15s.
- XXIII. 1, 2. *Nuzhatu'l-Qulúb* of Hamdu'lláh Mustawfī; 1, Persian text, ed. le Strange, 1915, 8s ; 2, English transl. le Strange, 1918, 8s.
- XXIV. *Shamsu'l-'Ulúm* of Nashwán al-Ḥimyarī, extracts from the Arabic text with German Introduction and Notes by 'Azīmu'd-Dīn Ahmad, 1916, 5s.
- XXV. *Diwáns* of at-Ṭufayl b. 'Awf and at-Ṭirimmáh b. Ḥakīm (Arabic text and transl.), ed. Krenkow, 1928, 42s.

#### NEW SERIES

- I. *Fárs-náma* of Ibnu'l-Balkhī, Persian text, ed. le Strange and Nicholson, 1921, 20s.
- II. *Ráhatu's-Šudúr* (History of Saljúqs) of ar-Ráwandī, Persian text, ed. Muḥammad Iqbál, 1921, 47s. 6d.
- III. Indexes to Sir C. J. Lyall's edition of the *Mufaḍḍaliyát*, compiled by A. A. Bevan, 1924, 42s.
- IV. *Mathnawī-i Ma'nawī* of Jalálu'ddīn Rūmī. 1, Persian text of the First and Second Books, ed. Nicholson, 1925, 20s.; 2, Translation of the First and Second Books, 1926, 20s.; 3, Text of the Third and Fourth Books, 1929, 30s.; 4, Translation of the Third and Fourth Books, 1930, 25s.; 5, Text of the Fifth and Sixth Books and Indices, 1933, 35s ; 6, Translation of the Fifth and Sixth Books, 1934, 25s.
- V. *Turkistán at the time of the Mongolian Invasion*, by W. Barthold, English transl., revised by the author, aided by H. A. R. Gibb, 1927, 25s.



## "E. J. W. GIBB MEMORIAL" PUBLICATIONS

OLD SERIES. (25 WORKS, 41 PUBLISHED VOLUMES.)

- I. Bábūr-náma (Turki text, fac-simile), ed. Beveridge, 1905. *Out of print.*
- II. History of Tabaristán of Ibn Isfandiyár, abridged transl. Browne, 1905, 8s.
- III. 1-5. History of Rasúli dynasty of Yaman by al-Khazrají; 1, 2, transl. of Sir James Redhouse; 1907-8, 7s. each; 3, Annotations by the same, 1908, 5s.; 4, 5, Arabic text ed. Muhammad 'Asal, 1908-1913, 8s. each.
- IV. Omayyads and 'Abbásids, transl. Margoliouth from the Arabic of G. Zaidán, 1907, 5s. *Out of print.*
- V. Travels of Ibn Jubayr, Arabic text, ed. de Goeje, 1907, 10s. *Out of print.*
- VI. 1, 2, 3, 4, 5, 6, 7. Yáqút's Dict. of learned men (*Irshádu'l-Abil*), Arabic text, ed. Margoliouth, 1908-1927; 20s., 12s., 10s., 15s., 15s., 15s., 15s. respectively.
- VII. 1, 5, 6. Tajáribu'l-Umam of Miskawayhi (Arabic text, fac-simile), ed. Le Strange and others, 1909-1917, 7s. each vol.
- VIII. Marzubán-náma (Persian text), ed. Mihzáb Muḥammad, 1909, 12s. *Out of print.*
- IX. Textes Houróúfis (French and Persian), by Huart and Rizá 'Ivliq, 1909, 10s.
- X. Mu'jam, an old Persian system of prosody, by Shams-i-Qays, ed. Mihzáb Muḥammad, 1909, 15s. *Out of print.*
- XI. 1, 2. Chahár Maqála; 1, Persian text, ed. and annotated by Mihzáb Muḥammad, 1910, 12s. *Out of print.* 2, English transl. and notes by Browne, 1921, 15s.
- XII. Introduction à l'Histoire des Mongols, by Blochet, 1910, 10s. *Out of print.*
- XIII. Diwán of Hassán b. Thábit (Arabic text), ed. Hirschfeld, 1910, 7s. 6d. *Out of print.*
- XIV. 1, 2. Ta'likh-i-Guzida of Hamdu'lláh Mustawfí, 1, Persian text, fac-simile, 1911, 15s. *Out of print.* 2, Abridged transl. and Indices by Browne and Nicholson, 1914, 10s.
- XV. Nuqtatu'l-Káf (History of the Bábis) by Mihzáb Jání (Persian text), ed. Browne, 1911, 12s. *Out of print.*

## "E. J. W. GIBB MEMORIAL"

### ORIGINAL TRUSTEES

[JANE GIBB, *died November 26, 1904*],  
[E. G. BROWNE, *died January 5, 1926*],  
[G. LE STRANGE, *died December 24, 1933*],  
[H. F. AMEDROZ, *died March 17, 1917*],  
A. G. ELLIS,  
R. A. NICHOLSON,  
SIR E. DENISON ROSS.

### ADDITIONAL TRUSTEES

[IDA W. E. OGILVY-GREGORY, *appointed 1905; resigned 1929.*]  
C. A. STOREY, *appointed 1926*  
H. A. R. GIBB, *appointed 1926.*  
R. LEVY, *appointed 1932.*

### CLERK OF THE TRUST

W. L. RAYNES,  
90 REGENT STREET, CAMBRIDGE.

### PUBLISHER FOR THE TRUSTEES

MESSRS LUZAC & CO.,  
46 GREAT RUSSELL STREET, LONDON, W.C.

THIS VOLUME  
IS ONE OF A SERIES  
PUBLISHED BY THE TRUSTEES OF  
THE "E. J. W. GIBB MEMORIAL"

*The funds of this Memorial are derived from the Interest accruing from a Sum of money given by the late MRS GIBB of Glasgow, to perpetuate the Memory of her beloved Son*

ELIAS JOHN WILKINSON GIBB

*and to promote those researches into the History, Literature, Philosophy and Religion of the Turks, Persians and Arabs, to which, from his Youth upwards, until his premature and deeply lamented Death in his forty-fifth year, on December 5, 1901, his life was devoted.*

تِلْكَ آثَارُنَا تَدُلُّ عَلَيْنَا \* فَانْظُرُوا بَعْدَنَا إِلَى الْآثَارِ

*"These are our works, these works our souls display;  
Behold our works when we have passed away."*



PARENTIBUS DILECTIS  
PROFESSORI AMICOQUE

PRINTED IN GREAT BRITAIN

THE MAWÁQIF AND MUKHĀṬABĀT  
OF  
MUḤAMMAD IBN ‘ABDI ’L-JABBĀR  
AL-NIFFARĪ

*with other fragments*

EDITED  
FOR THE FIRST TIME, WITH TRANSLATION,  
COMMENTARY, AND INDICES, BY  
ARTHUR JOHN ARBERRY, M.A.,  
*Assistant Keeper of Oriental Books and Manuscripts in the India Office  
Formerly Fellow of Pembroke College, Cambridge*

PRINTED BY THE CAMBRIDGE UNIVERSITY PRESS  
FOR THE TRUSTEES OF THE "E. J. W. GIBB MEMORIAL"  
AND PUBLISHED BY MESSRS LUZAC & CO.  
46 GREAT RUSSELL STREET, LONDON, W.C.

1935





“E. J. W. GIBB MEMORIAL”  
SERIES

NEW SERIES, IX





CALL

1113 W  
م 19 م

ACC. NO.

1113 W  
1090

AUTHOR

محمد بن الجابر

TITLE

م 19 م

م 19 م

1113 W  
1090

Date

No

Date

No.



## Maulana Azad Library

### ALIGARH MUSLIM UNIVERSITY

#### RULES:—

1. The book must be returned on the date stamped above.
2. A fine of Re. 1-00 per volume per day shall be charged for text-books and 10 Paise per volume per day for general books kept over - due.